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FROM

*Miss Florence Whitehead*





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THE  
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OF  
S O P H O K L E S,  
WITH  
CRITICAL AND EXPLANATORY  
NOTES.

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*Miss Florence Whithead.*

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TO THE  
HON. EDWARD EVERETT, LL. D.

LATE PRESIDENT OF HARVARD UNIVERSITY,

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## INTRODUCTORY NOTICE.

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THE Editor of this volume has but little to urge in defence of his presumption in presenting the students of Sophokles with the present work. With the deepest sense of his own want of proper qualification accompanying him at every step in the progress of his work, he has, nevertheless, striven to persuade himself that he should render a service, not altogether unprofitable or unacceptable, in clothing in an intelligible English form the more important results of the labors of abler and more gifted minds. If this hope is not realized, no one will be more ready to confess the entire failure of his ill-judged effort than himself.

Little need be said as to the objects contemplated in the present undertaking. The Editor's chief desire may be stated in brief to be that the divine tragedy he has presumed to edit should be its own interpreter. In subordination to this end he has employed some diligence and care in the endeavor to collect the best assistance from ancient and modern sources that was within his reach. The text and Scholia are principally from the first Laurentian manuscript and the *Membranæ* of Brunck, but the various readings exhibited by other manuscripts are also mentioned and frequently discussed. Constant reference has been made to the works of the old Grammarians and Lexicographers. The chief merit of the book will be found to consist in the collation of the notes of MUSGRAVE, BRUNCK, JOHNSON, ERFURDT, JAEGER, PORSON, ELMSLEY, SCHAEFFER, HERMANN, LOBECK, NEUE, and WUNDER, and it is trusted that nothing of real importance in the commentaries of these distinguished scholars has been omitted. Upon this point it will be sufficient to observe, that the Editor claims nothing for himself beyond whatever merit may be attached to the effort he has made to throw open the labors of the great names already mentioned, and to render them accessible to the tyro by arranging and combining them within the limits of a single book. Considerable pains has been taken to render "suum cuique," and if this has not been done in every instance it is owing either to oversight, or to the fact that the

limits of the volume were too contracted to render it possible to state the source whence every reference or suggestion has been derived. The grammatical notes of HERMANN are in the opinion of the Editor a most valuable portion of the work, whilst the vast and unparalleled erudition of LOBECK will tell its own tale to every reader. The wants of the tyro have also received a large share of his attention, as the numerous references to the Grammars of JELF, MATTHIAE, BUTTMANN, and KRUEGER will evince. Great efforts have been made to shorten and simplify the statement of important syntactical principles, and to illustrate them by repeated reference and comparison. Why add more? The book itself will explain most satisfactorily what has been done and what left undone.

The Editor cannot, however, conclude this notice quite so briefly. It would be crime and shame if he did not seize the opportunity of referring in the most emphatic and grateful terms to the inestimable aid which he has received in the progress of this work from one who lives in the affections of all who are privileged to enjoy his acquaintance, and whose exquisite taste and consummate scholarship are only equalled by the unaffected modesty with which on every occasion he avoids their display. From the commencement of his labors to their close the Editor has appealed to that learning, and been supported by the ready extension of encouragement and assistance, whose importance to himself it is impossible to overstate. *Palmarum qui meruit, ferat*, and if this book should meet with public favor, a result so fortunate will be as justly due to the aid afforded in its preparation by the Eliot Professor of Greek in Harvard University, as to the zeal and industry of the writer of these lines. America can justly boast of many advantages, but the noblest boast of every land is, after all, its scholars.

The acknowledgments of the Editor are cheerfully tendered to the Publisher and Printer for the efforts they have made to present his book to the notice of the public in the attractive form in which it now appears, and in particular to Mr. Bigelow, for the great care and accuracy with which he has superintended the correction of the press.

The Editor will no longer tax the patience of his readers, but will conclude by assuring them of the great gratification that he shall receive, if, in a distant land, it shall be his lot to hear that his book is regarded by those who are competent to judge as a useful contribution to the cause of sound classical learning in America.

# A TABLE

OF THE

## CORRESPONDING LINES IN THE PRESENT EDITION,

AND IN THOSE OF

### BRUNCK, HERMANN, LOBECK, AND WUNDER.

[The second column (Brunck) corresponds with the numbers adopted by Dindorf, and with the references in Jelf's Greek Grammar and Liddell and Scott's Lexicon.]

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
10	10	10	10	10	287	300	293	295	292
20	20	20	20	20	297	310	303	305	302
30	30	30	30	30	307	320	313	315	312
40	40	40	40	40	317	330	323	325	322
50	50	50	50	50	327	340	333	335	332
60	60	60	60	60	336	350	343	345	342
70	70	70	70	70	343	360	353	353	350
80	80	80	80	80	353	370	363	363	360
90	90	90	90	90	361	380	373	373	370
100	100	100	100	100	369	390	383	383	380
110	110	110	110	110	377	400	394	393	390
120	120	120	120	120	387	410	404	404	402
130	130	130	130	130	396	420	416	415	412
140	140	140	140	140	405	430	425	425	422
150	150	150	150	150	415	440	435	435	432
160	160	160	160	160	425	450	445	445	442
170	170	170	170	170	435	460	455	455	452
180	180	180	180	180	445	470	465	465	462
189	190	189	190	189	455	480	475	475	472
198	200	198	201	198	465	490	485	485	482
209	210	209	211	208	475	500	495	495	492
219	220	219	221	219	485	510	505	505	502
224	230	226	228	225	495	520	516	515	512
233	240	236	238	235	505	530	526	525	522
240	250	245	247	244	515	540	536	535	532
247	260	253	255	252	525	550	546	545	542
257	270	263	265	262	536	560	557	556	553
267	280	273	275	272	546	570	567	566	564
277	290	283	285	282	556	580	577	576	573

## TABLE OF THE CORRESPONDING LINES.

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
566	590	587	586	583	954	1010	989	986	983
575	600	596	595	592	964	1020	999	996	993
583	610	604	604	600	974	1030	1009	1006	1003
590	620	611	613	607	984	1040	1019	1016	1013
597	630	618	620	614	994	1050	1029	1026	1023
605	640	626	628	622	1004	1060	1039	1036	1033
614	650	636	638	631	1014	1070	1049	1046	1043
624	660	645	648	641	1024	1080	1059	1056	1053
634	670	655	658	651	1034	1090	1069	1066	1063
644	680	665	668	661	1044	1100	1079	1076	1073
654	690	675	678	671	1054	1110	1089	1086	1083
662	700	685	687	680	1064	1120	1099	1096	1093
670	710	696	696	691	1074	1130	1109	1106	1103
678	720	706	706	701	1084	1140	1119	1116	1113
688	730	717	716	711	1094	1150	1129	1126	1123
698	740	727	726	721	1104	1160	1139	1136	1133
708	750	737	736	731	1114	1170	1149	1146	1143
718	760	747	746	741	1124	1180	1159	1156	1153
728	770	757	756	751	1132	1190	1168	1166	1163
738	780	767	766	761	1140	1200	1179	1176	1173
748	790	777	776	771	1149	1210	1189	1185	1182
758	800	787	786	781	1158	1220	1199	1194	1192
768	810	797	796	791	1168	1230	1209	1204	1202
778	820	807	806	801	1178	1240	1219	1214	1212
788	830	817	816	811	1188	1250	1229	1224	1222
798	840	827	826	820	1198	1260	1239	1234	1232
808	850	837	836	831	1208	1270	1249	1244	1242
818	860	847	846	841	1218	1280	1259	1254	1252
828	870	857	856	851	1228	1290	1269	1264	1262
837	880	866	866	861	1238	1300	1279	1274	1272
845	890	874	873	868	1248	1310	1289	1284	1282
855	900	884	883	878	1258	1320	1299	1294	1292
863	910	893	892	887	1268	1330	1309	1304	1302
871	920	903	901	897	1278	1340	1319	1314	1312
879	930	911	909	905	1288	1350	1329	1324	1322
888	940	920	918	914	1298	1360	1339	1334	1332
898	950	930	928	924	1308	1370	1349	1344	1342
904	960	939	936	932	1318	1380	1359	1354	1352
914	970	949	946	943	1328	1390	1369	1364	1362
924	980	959	956	953	1338	1400	1379	1374	1372
934	990	969	966	963	1348	1410	1389	1384	1382
944	1000	979	976	973	1358	1420	1399	1394	1392



**ΣΟΦΟΚΛΕΟΥΣ**  
**ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.**

## **ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΑΘΗΝΑ.**

**ΟΔΥΣΣΕΥΣ.**

**ΑΙΑΣ.**

**ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.**

**ΗΜΙΧΟΡΙΟΝ.**

**ΤΕΚΜΗΣΣΑ.**

**ΑΓΓΕΛΟΣ.**

**ΤΕΥΚΡΟΣ.**

**ΜΕΝΕΛΑΟΣ.**

**ΑΓΑΜΕΜΝΩΝ.**

## **ΚΩΦΑ ΠΡΟΣΩΠΑ.**

**ΕΥΡΥΣΑΚΗΣ.**

**ΠΑΙΔΑΓΩΓΟΣ.**

**ΣΤΡΑΤΟΚΗΡΥΞ.**

## Τ Π Ο Θ Ε Σ Ι Σ.

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Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ ΜΕΜΝΩΝ.<sup>1</sup> Πεπτωκότος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλεόν τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομιδὴν· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. Ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται<sup>2</sup> καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι.<sup>3</sup> Καὶ τὰ μὲν ἀνείλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὸς τις ἑξοχος, ὃν ᾤετο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἡ πρὸς ἀντιδιαστολὴν τοῦ ΛΟΚΡΟΥ. Δικαίάρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. Ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγεγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσεά ἐπὶ τῆς σκηνῆς διοπτεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀνηρημένων. Καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν<sup>4</sup> τὸν Ὀδυσσεά. Παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικὰ, ἀγνοῶν δὲ τὸν δράσαντα. Ἐξείσι δὲ καὶ Τέκμησσαι, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. Ἐκάτερος οὖν παρ' ἐκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσεως, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσαι δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέοντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορὸς. Ὅθεν δὴ ὁ Αἴας προελθὼν ἑμφρῶν γενόμενος ἑαυτὸν ἀπολοφύρεται. Καὶ τούτου ἡ Τέκμησσαι δεῖται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεισι καθαρσίῳν ἕνεκα καὶ ἑαυτὸν διαχρήται. Εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον,<sup>5</sup>

<sup>1</sup> In Codice Regio. E. non ΜΕΜΝΩΝ scriptum, sed ΑΓΑΜΕΜΝΩΝ, librarii prolubio aut errore. Memnonis nusquam alibi, quod equidem sciam, occurrit mentio. BRUNCK.

<sup>2</sup> παρακεκίνηται quid sit, docent sequentia quæ idem valent, διέφθαρται τὴν γνώμην. SCHÆF. Cf. Suid., T. III. p. 32, ubi eadem junguntur, Excerpta ex Diod. Sic., T. II. p. 565, 20, et Lucianum, T. III. p. 131. Similiter Latini dicunt *permoveri mente* de ipso.

<sup>3</sup> διαχρήσασθαι. Codd. quidam διαχειρίζεσθαι. BRUNCK. Item Ien., Dresd. a. et sic infra Dresd. a. διαχειρίζεται pro διαχρήται. WUNDER.

<sup>4</sup> ἐπὶ τῷ μαστιγοῦν. Sic Codd. plerique et melioris notæ. Aldus ἐπὶ τῷ — BRUNCK.

<sup>5</sup> Μενέλαον οὐκ ἰῶντα. Wunderus Μενελάων καὶ πρὸς Ἀγαμέμνονα, οὐκ

οὐκ ἐῶντα θάττειν τὸ σῶμα. Τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπο-  
λοφύρεται. Παρίστησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ  
φιλονεικίας οἱ ἄνθρωποι ἤκοιεν<sup>6</sup> ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ  
Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὅπλων, καὶ ἀποτυχῶν ἔγνω ἑαυ-  
τὸν ἀνελεῖν. Αἱ δὲ τοιαῦται νίκαι<sup>7</sup> οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς  
δοκοῦσι νενικηκέναι. Ὅρα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης  
τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς. (Ὀδ. λ. 542.)

Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

Νόσφιν ἀφειστήκει κεχολωμένη εἵνεκς τευχέων.

Εἵτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος. (547.)

Ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω.

Οὐκ ἐλυσιτέλησεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν  
ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος.  
Δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηνᾶν. Ἀπίθανον γὰρ  
τὸν Αἴαντα προῖοντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξε-  
λέγχοντα ἑαυτόν· οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορ-  
ρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. Θεοῦ οὖν ἦν τὸ ταῦτα  
διασαφῆσαι, καὶ Ἀθηνᾶς προκηδομένης<sup>8</sup> τοῦ Ὀδυσσεύς, διό φησι·  
(ν. 36.)

Καὶ πάλαι φύλαξ ἔβην

Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. Οἱ μὲν  
γάρ φασιν ὅτι ὑπὸ Πάριδος τρωθεὶς ἦλθεν εἰς τὰς ναῦς αἰμορρόων· οἱ  
δὲ ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδῆρῳ γὰρ  
οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. Οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγυ-  
νεν, ὧν ἔστι καὶ Σοφοκλῆς. Περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν  
τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν  
ἡ λεοντῇ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.<sup>9</sup>

ἰῶντας rescripsit ex Dresd. a. Et ita jam Turn., Steph., et Cantterus.  
Nec male, opinor.

<sup>6</sup> ἤκοιεν. Recte monet Hermannus displicere optativum. Jenensis exhi-  
bet ἐμπίστους οἱ ἄνθρωποι. Dresd. a. Turn., Steph., Cant.: ὅτι ἐξ ὀργῆς καὶ  
λύπης ἄκρας οἱ ἄνθρωποι εἰς μανίαν περιτρέπονται, ὃ δὴ καὶ Αἴας πίπει, τῶν  
'Αχιλλείων ὅπλων ἀποτυχῶν. Neque aliter Mosq. a. nisi quod ὃ δὴ καὶ ὁ Αἴας  
πισποθῶς, τῶν Ἀχιλλείων ὅπλων ἀποτυχῶν ἑαυτὸν ἀνεῖλεν præbet.

<sup>7</sup> φιλονεικίαι ex Mosq. a. Hermannus dedit pro νίκαι, quem secuti sunt  
Wund. et Dindorfius.

<sup>8</sup> προκηδομένης. Vulgo προσκηδομένης. Eadem commutatio Trachin.  
v. 968. Posterius verbum, opinor, ejiciendum e lexicis. SCHÆF. Hanc  
correctionem omnes recentiores post Hermannum receperunt.

<sup>9</sup> ὅπερ ἐκάλυψεν .... ἔμεινε. Dresd. a. Turn., Steph., Cant.: ὅπερ ἐκάλυπτεν  
ἡ τοῦ Ἡρακλείους λεοντῇ, ἄτρωτος ἦν. τὸ δὲ μὴ καλυφθῆναι, ὅπερ ἦν ἡ πλευρὰ,  
τρωτὸν ἦν. τὸ κεφάλαιον δὲ τοῦ δράματος Αἴαντος μανία καὶ τελευτῇ. Cum  
his conspirat Mosq. a. sed pro τρωτὸν ἦν et verbis sequentibus exhibet τρωτὸν  
ἔμεινε. ἡ δὲ ἐπιγραφή Αἴας μαστιγοφόρος.

# ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

---

ΑΘΗΝΑ.

Ἄει μὲν, ὦ παῖ Λαρτίου, δέδορκά σε  
Πεῖράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον •  
Καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὀρῶ  
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,  
Πάλαι κυνηγετοῦντα καὶ μετρούμενον  
Ἰχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς  
Εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. Εὖ δέ σ' ἐκφέρει  
Κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.  
Ἐνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα  
Στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.  
Καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης  
Ἐτ' ἔργον ἐστίν, ἐννέπειν δ' ὅτου χάριν  
Σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

5

10

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,  
Ὡς εὐμαθὲς σου, κὰν ἄποπτος ᾗς ὅμως,  
Φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ  
Χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.  
Καὶ νῦν ἐπέγνως εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ

15

Βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.  
 Κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20  
 Νυκτὸς γὰρ ἡμᾶς τῇσδε πρᾶγος ἄσκοπον  
 Ἔχει περάνας, εἴπερ εἵργασται τάδε·  
 Ἴσμεν γὰρ οὐδέν τρανές. Ἀλλ' ἀλώμεθα·  
 Καὶ γὰρ ἑλόντῃς τῷδ' ὑπεζύγην πόνῳ.  
 Ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25  
 Λείας ἀπάσας καὶ κατηναρισμένας  
 Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.  
 Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.  
 Καί μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον  
 Πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30  
 Φράζει τε καὶ δῆλωσεν· εὐθέως δ' ἐγὼ  
 Κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,  
 Τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.  
 Καιρὸν δ' ἐφήκεις· πάντα γὰρ τὰ τ' οὖν πάρος  
 Τὰ τ' εἰσέπειτα σῇ κυβερνῶμαι χερὶ. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην  
 Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΘΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τᾶργα ταῦτά σοι.

ΘΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ὦδ' ἦξεν χέρα; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΘΔΥΣΣΕΥΣ.

Τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;

ΑΘΗΝΑ.

Κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη κάπὶ τέρμ' ἀφίκετο ;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

50

ΑΘΗΝΑ.

Ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι  
Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,  
Καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε  
Λείας, ἄδαστα βουκόλων φρουρήματα ·

Ἐνθ' εἰσπесὼν ἔκειρε πολύκερων φόνον  
Κύκλω ραχίζων · κᾶδόκει μὲν ἔσθ' ὅτε  
Δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,  
Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.

55

Ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις

Ἦτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.

60

Κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,

Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν

Ποίμνας τε πάσας ἐς δόμους κομίζεται,

Ὡς ἄνδρας, οὐχ ὥς εὐκερῶν ἄγρην ἔχων.  
 Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65  
 Δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,  
 Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.  
 Θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου  
 Τὸν ἄνδρ' · ἐγὼ γὰρ ὁμμάτων ἀποστροφούς  
 Αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70  
 Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας  
 Δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·  
 Αἴαντα φωνῶ · στείχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

Τί δρᾶς, Ἀθήνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς;

75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν · ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὐκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν.

80

ΑΘΗΝΑ.

Μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γὰρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

ΑΘΗΝΑ.

Ἄλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.



ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾱ;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντᾱν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστῶς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤθελον δ' ἄν ἐκτὸς ὦν τυχεῖν.

ΑΘΗΝΑ.

ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.

Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;

90

ΑΙΑΣ.

ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,

ὦς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ

Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἀλλ' ἐκεῖνό μοι φράσον,

Ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

ΑΙΑΣ.

Κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἡ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα;

ΑΙΑΣ.

ὦστ' οὔποτ' Αἴανθ' οἶδ' ἀτιμάσους' ἔτι.

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τᾶμ' ἀφαιρείσθων ὄπλα.

100

ΑΘΗΝΑ.

Εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,  
Ποῦ σοι τύχης ἔστηκεν ; ἢ πέφευγέ σε ;

ΑΙΑΣ.

Ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἔγωγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

Ἦδιστος, ὦ δέσποινα, δεσμώτης ἔσω  
Θακεί · θανεῖν γὰρ αὐτὸν οὔ τί πω θελω.

105

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;

ΑΙΑΣ.

Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΑΙΑΣ.

Μάστιγι πρῶτον νῶτα φοιनिχθεὶς θάνη.

110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

Χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι ·  
Κεῖνος δὲ τίσει τήνδε κούκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,  
Χρῶ χειρί, φείδου μηδὲν ὧνπερ ἐννοεῖς.

115

ΑΙΑΣ.

Χωρῶ πρὸς ἔργον · τοῦτό σοι δ' ἐφίεμαι,  
Τοιάνδ' αἰεί μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὅρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση ;

Τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,  
Ἥ δρᾶν ἀμείνων εὐρέθη τὰ καίρια ;

120

## ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν  
Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,  
Ἵοθούνεκ' ἄτῃ συγκατέζευκται κακῇ,  
Οὐδέν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν.  
Ἵορῶ γὰρ ἡμᾶς οὐδέν ὄντας ἄλλο πλὴν  
Εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

## ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον  
Μηδέν ποτ' εἶπης αὐτὸς εἰς θεοὺς ἔπος,  
Μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον  
Ἥ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.  
Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν  
ἽΑπαντα τάνθρώπεια· τοὺς δὲ σώφρονας  
Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

130

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου  
Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,  
Σὲ μὲν εὖ πράσσουντ' ἐπιχαίρω·  
Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς  
Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,  
Μέγαν ὄκνον ἔχω καὶ πεφόβημαι  
Πτηνῆς ὥς ὄμμα πελείας.

135

140

Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς  
Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς  
ἽΕπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ  
Λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν  
Βοτὰ καὶ λείαν,

145

Ἡπερ δορίληπτος ἔτ' ἦν λοιπὴ  
 Κτείνοντ' αἰθωνι σιδήρῳ.  
 Τοιούσδε λόγους ψιθύρους πλάσσω  
 Εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς,  
 Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν 150  
 Εὐπείστα λέγει, καὶ πᾶς ὁ κλύων  
 Τοῦ λέξαντος χαίρει μᾶλλον  
 Τοῖς σοῖς ἄχεσιν καθυβρίζων.  
 Τῶν γὰρ μεγάλων ψυχῶν ἰεῖς  
 Οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155  
 Τοιαῦτα λέγων οὐκ ἂν πείθοι·  
 Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.  
 Καίτοι σμικροὶ μεγάλων χωρὶς  
 Σφαλερὸν πύργου ῥῦμα πέλονται·  
 Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160  
 Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.  
 Ἄλλ' οὐ δυνατὸν τοὺς ἀνοήτους  
 Τούτων γνώμας προιδιάσκειν.  
 Ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ  
 Χήμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165  
 Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.  
 Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,  
 Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·  
 Μέγαν αἰγυπιὸν δ' ὑποδείσαντες  
 Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης, 170  
 Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἡ ρά σε Ταυροπόλα Διὸς Ἄρτεμις,  
 ὦ μεγάλα φάτις, ὦ  
 Μᾶτερ αἰσχύνας ἐμᾶς,

ὦρμασε πανδάμους ἐπὶ βούς ἀγελαίας, 175  
 ἥ πού τινος νίκας ἀκάρπωτον χάριν,  
 ἥ ῥα κλυτῶν ἐνάρων  
 Ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις ;  
 ἥ χαλκοθώραξ ἢ τιν' Ἐννάλιος  
 Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180  
 Μαχαναῖς ἐτίσατο λώβαν ;

Ἀντιστροφή.

Οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ὑριστερά,  
 Παῖ Τελαμῶνος, ἔβας  
 Τόσσον ἐν ποίμναις πίτνων ·  
 ἥκοι γὰρ ἂν θεία νόσος · ἀλλ' ἀπερύκοι 185  
 Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.  
 Εἰ δ' ὑποβαλλόμενοι  
 Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,  
 ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,  
 Μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφύλοις κλισίαις 190  
 Ὅμμ' ἔχων κακὰν φάτιν ἄρη.

Ἐπωδή.

Ἄλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι  
 Στηρίζει ποτὲ τᾷδ' ἀγωνίῳ σχολᾷ  
 Ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις  
 Ἀτάρβητος ὀρμᾶται 195  
 Ἐν εὐανέμοις βάσσαις,  
 Ἀπάντων καχαζόντων  
 Γλώσσαις βαρυαλγῆτα ·  
 Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἀρωγοὶ τῆς Αἴαντος, 200  
 Γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι  
 Τοῦ Τελαμῶνος τηλόθεν οἴκου.  
 Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς  
 Αἴας θολερῶ  
 Κεῖται χειμῶνι νοσήσας.

205

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας  
 Νύξ ἥδε βάρος ;  
 Παῖ τοῦ Φρυγίοιο Τελεύαντος,  
 Λέγ', ἐπεὶ σε λέχος δουριάλωτον  
 Στέρξας ἀνέχει θούριος Αἴας ·  
 ὦστ' οὐκ ἂν αἰδρὶς ὑπείποις.

210

## ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον ;  
 Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.  
 Μανία γὰρ ἄλους ἡμῖν ὁ κλεινὸς  
 Νύκτερος Αἴας ἀπελωβήθη.  
 Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον  
 Χειροδάκτυλα σφάγι' αἰμοβαφῇ,  
 Κείνου χρηστήρια τάνδρός.

215

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

## Στροφή.

Οἷαν ἐδήλωσας ἀνδρὸς αἰθοπος ἀγγελίαν ἄτλατον οὐδὲ  
 φευκτὰν,

220

Τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,  
 Τὰν ὁ μέγας μῦθος ἀέξει.

Οἷμοι φοβοῦμαι τὸ προσέρπον. Περύφαντος ἀνὴρ  
 Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς  
 Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

225

## ΤΕΚΜΗΣΣΑ.

ὦμοι · κεῖθεν κεῖθεν ἄρ' ἡμῖν

Δεσμῶτιν ἄγων ἤλυθε ποίμναν ·

ἽΩν τὴν μὲν ἔσω ὄσφραζ' ἐπὶ γαίας,

Τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ. ·

Δύο δ' ἀργίποδας κριούς ἀνελών

230

Τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν

Ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

Κίονι δήσας

Μέγαν ἵπποδέτην ῥυτῆρα λαβὼν

Παίει λιγυρᾷ μάστιγι διπλῇ,

235

Κακὰ δεινάζων ῥήμαθ', ἃ δαίμων

Κοῦδεις ἀνδρῶν ἐδίδαξεν.

#### ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀντιστροφή.

ἽΩρα τιν' ἤδη κára καλύμμασι κρυψάμενον ποδοῖν  
κλοπὰν ἀρέσθαι,

Ἦ θοὸν εἰρεσίας ζυγὸν ἐζόμενον

Ποντοπόρῳ ναῖ μεθεῖναι.

240

Τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι

Καθ' ἡμῶν · πεφόβημαι λιθόλευστον Ἄρη

Ἔυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἶσ' ἄπλατος ἴσχει.

#### ΤΕΚΜΗΣΣΑ.

Οὐκ ἔτι. Λαμπρὰς γὰρ ἄτερ στεροπᾶς

Ἄιξας ὀξύς νότος ὥς λήγει.

245

Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

Τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,

Μηδενὸς ἄλλου παρὰπράξαντος,

Μεγάλας ὀδύνας ὑποτείνει.

#### ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.

250

Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

Βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.  
 Κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20  
 Νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον  
 Ἔχει περάνας, εἴπερ εἵργασται τάδε·  
 Ἴσμεν γὰρ οὐδέν τρανές. Ἀλλ' ἀλώμεθα·  
 Κἀγὼ ἑλонтῆς τῷδ' ὑπεζύγην πόνῳ.  
 Ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25  
 Λείας ἀπάσας καὶ κατηναρισμένας  
 Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.  
 Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.  
 Καί μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον  
 Πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30  
 Φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ  
 Κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,  
 Τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.  
 Καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος  
 Τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερὶ. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην  
 Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΘΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τᾶργα ταῦτά σοι.

ΟΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ὦδ' ἦξεν χέρα; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΟΔΥΣΣΕΥΣ.

Τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;



ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;

ΑΘΗΝΑ.

Κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο ;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

50

ΑΘΗΝΑ.

Ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι  
Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,  
Καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε  
Λείας, ἄδαστα βουκόλων φρουρήματα.

Ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον  
Κύκλῳ ῥαχίζων· καδόκει μὲν ἔσθ' ὅτε  
Δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,  
Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.

55

Ἐγὼ δὲ φοιτῶντ' ἄνδραμανιάσιν νόσοις

Ἦτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.

60

Κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,

Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν

Ποίμνας τε πάσας ἐς δόμους κομίζεται,

Ὡς ἄνδρας, οὐχ ὥς εὐκερων ἄγραν ἔχων.  
 Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65  
 Δείξω δὲ καὶ σοὶ τήνδε περιφανῇ νόσον,  
 Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.  
 Θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου  
 Τὸν ἄνδρ' · ἐγὼ γὰρ ὁμμάτων ἀποστρόφους  
 Αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70  
 Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας  
 Δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·  
 Αἴαντα φωνῶ · στείχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

Τί δρᾷς, Ἀθάνα ; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς ; 75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν · ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται ; πρόσθεν οὐκ ἀνὴρ ὅδ' ἦν ;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὐκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν ;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘΗΝΑ.

Μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν ;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

ΑΘΗΝΑ.

Ἄλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρᾳ;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντ᾽ ἅν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστῶς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤθελον δ' ἄν ἐκτὸς ὦν τυχεῖν.

ΑΘΗΝΑ.

᾽Ω οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.

Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;

90

ΑΙΑΣ.

᾽Ω χαῖρ' Ἀθήνα, χαῖρε Διογενὲς τέκνον,

᾽Ως εὖ παρέστης· καί σε παγχρύσοις ἐγὼ

Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἀλλ' ἐκείνό μοι φράσον,

Ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

ΑΙΑΣ.

Κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἦ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα;

ΑΙΑΣ.

᾽Ωστ' οὔποτ' Αἴανθ' οἷδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τ᾽ ἄμ' ἀφαιρείσθων ὄπλα.

100

ΑΘΗΝΑ.

Εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,  
Ποῦ σοι τύχης ἔστηκεν ; ἢ πέφευγέ σε ;

ΑΙΑΣ.

Ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἔγωγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

Ἦδιστος, ὦ δέσποινα, δεσμώτης ἔσω  
Θακεῖ · θανεῖν γὰρ αὐτὸν οὐ τί πω θελω.

105

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;

ΑΙΑΣ.

Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΑΙΑΣ.

Μάστιγι πρῶτον νῶτα φοιनिχθεὶς θάνη.

110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

Χαίρειν, Ἀθάνα, τᾶλλ' ἐγὼ σ' ἐφίεμαι ·  
Κεῖνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,  
Χρῶ χειρί, φείδου μηδὲν ὧνπερ ἐννοεῖς.

115

ΑΙΑΣ.

Χωρῶ πρὸς ἔργον · τοῦτό σοι δ' ἐφίεμαι,  
Τοιάνδ' αἰέ μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὅρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση ;

Τούτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,  
Ἥ δρᾶν ἀμείνων εὐρέθη τὰ καίρια ;

120

## ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν  
Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,  
Ὅθούνεκ' ἄτη συγκατέζευκται κακῇ,  
Οὐδέν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.  
Ὅρῳ γὰρ ἡμᾶς οὐδέν ὄντας ἄλλο πλὴν  
Εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

## ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον  
Μηδέν ποτ' εἶπης αὐτὸς εἰς θεοὺς ἔπος,  
Μηδ' ὄγκον ἄρη μηδέν', εἴ τινος πλέον  
Ἥ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.  
Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν  
Ἄπαντα τάνθρώπεια· τοὺς δὲ σώφρονας  
Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

130

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου  
Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,  
Σὲ μὲν εὖ πράσσουντ' ἐπιχαίρω·  
Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς  
Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,  
Μέγαν ὄκνον ἔχω καὶ πεφόβημαι  
Πτηνῆς ὥς ὄμμα πελείας.

135

140

Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς  
Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς  
Ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ  
Λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν  
Βοτὰ καὶ λείαν,

145

Ἡπερ δορίληπτος ἔτ' ἦν λοιπὴ  
 Κτείνοντ' αἰθωνι σιδήρῳ.  
 Τοιούσδε λόγους ψιθύρους πλάσσω  
 Εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,  
 Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν 150  
 Εὐπείστα λέγει, καὶ πᾶς ὁ κλύων  
 Τοῦ λέξαντος χαίρει μᾶλλον  
 Τοῖς σοῖς ἄχεσιν καθυβρίζων.  
 Τῶν γὰρ μεγάλων ψυχῶν ἰεῖς  
 Οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155  
 Τοιαῦτα λέγων οὐκ ἂν πείθοι·  
 Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.  
 Καίτοι σμικροὶ μεγάλων χωρὶς  
 Σφαλερὸν πύργου ρῦμα πέλονται·  
 Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160  
 Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.  
 Ἄλλ' οὐ δυνατὸν τοὺς ἀνοήτους  
 Τούτων γνώμας προδιδάσκειν.  
 Ἐπὶ τοιούτων ἀνδρῶν θορυβεῖ  
 Χημεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165  
 Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.  
 Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,  
 Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·  
 Μέγαν αἰγυπιὸν δ' ὑποδείσαντες  
 Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης, 170  
 Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἡ ρά σε Ταυροπόλα Διὸς Ἀρτεμις,  
 ὦ μεγάλα φάτις, ὦ  
 Μᾶτερ αἰσχύνας ἐμᾶς,

ὦρμασε πανδάμους ἐπὶ βούς ἀγελαίης, 175  
 ἥ πού τινος νίκας ἀκάρπωτον χάριν,  
 ἥ ῥα κλυτῶν ἐνάρων  
 Ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις ;  
 ἥ χαλκοθώραξ ἥ τιν' Ἐννάλιος  
 Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180  
 Μαχαναῖς ἐτίσατο λώβαν ;

Ἀντιστροφή.

Οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ὑριστερά,  
 Παῖ Τελαμῶνος, ἔβας  
 Τόσσον ἐν ποίμναις πίτνων •  
 ἥκοι γὰρ ἂν θεία νόσος • ἀλλ' ἀπερύκοι 185  
 Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.  
 Εἰ δ' ὑποβαλλόμενοι  
 Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,  
 ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,  
 Μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφύλοις κλισίαις 190  
 Ὅμμ' ἔχων κακὰν φάτιν ἄρη.

Ἐπωδή.

Ἄλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι  
 Στηρίξει ποτὲ τᾶδ' ἀγωνίῳ σχολᾶ  
 Ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις  
 Ἀτάρβητος ὀρμᾶται 195  
 Ἐν εὐανέμοις βάσσαις,  
 Ἀπάντων καχαζόντων  
 Γλώσσαις βαρυαλγῆτα •  
 Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἀρωγοὶ τῆς Αἴαντος, 200  
 Γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι  
 Τοῦ Τελαμῶνος τηλόθεν οἴκου.  
 Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς  
 Αἴας θολερῶ  
 Κεῖται χειμῶνι νοσήσας.

205

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας  
 Νύξ ἥδε βάρος ;  
 Παῖ τοῦ Φρυγίοιο Τελεύταντος,  
 Λέγ', ἐπεὶ σε λέχος δουριάλωτον  
 Στέρξας ἀνέχει θούριος Αἴας ·  
 ὦστ' οὐκ ἂν αἰδρὶς ὑπείποις.

210

ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον ;  
 Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.  
 Μανία γὰρ ἀλούς ἡμῖν ὁ κλεινὸς  
 Νύκτερος Αἴας ἀπελωβήθη.  
 Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον  
 Χειροδαίκτα σφάγι' αἰμοβαφῇ,  
 Κείνου χρηστήρια τάνδρός.

215

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Οἶαν ἐδήλωσας ἀνδρὸς αἰθοπος ἀγγελίαν ἄτλατον οὐδὲ  
 φευκτὰν,

220

Τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,  
 Τὰν ὁ μέγας μῦθος ἀέξει.  
 Οἶμοι φοβοῦμαι τὸ προσέρπον. Περύφαντος ἀνὴρ  
 Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς  
 Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

225

ΤΕΚΜΗΣΣΑ.

ὦμοι · κείθεν κείθεν ἄρ' ἡμῖν



Δεσμῶτιν ἄγων ἤλυθε ποίμναν·

ἽΩν τὴν μὲν ἔσω ὀσφάζ' ἐπὶ γαίᾳ,

Τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.

Δύο δ' ἀργίποδας κριούς ἀνελών

230

Τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν

Ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω

Κίονι δήσας

Μέγαν ἵπποδέτην ῥυτῆρα λαβὼν

Παίει λιγυρὰ μᾶστιγι διπλῇ,

235

Κακὰ δεινάζων ῥήμαθ', ἃ δαίμων

Κοῦδεις ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀντιστροφή.

ὦρα τιν' ἤδη κᾶρα καλύμμασι κρυψάμενον ποδοῖν  
κλοπὰν ἀρέσθαι,

Ἡ θοὸν εἰρεσίας ζυγὸν ἐζόμενον

Ποντοπόρῳ ναῖ μεθεῖναι.

240

Τοίᾳς ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι

Καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη

Ἔυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἶσ' ἄπλατος ἴσχει.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἔτι. Λαμπρᾶς γὰρ ἄτερ στεροπᾶς

Ἄιξας ὀξύς νότος ὥς λήγει.

245

Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.

Τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,

Μηδενὸς ἄλλου παρὰπράξαντος,

Μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.

250

Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

## ΤΕΚΜΗΣΣΑ.

Πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,  
 Φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,  
 Ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών ;

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τό τοι διπλάζον, ὦ γύναι, μείζον κακόν. 255

## ΤΕΚΜΗΣΣΑ.

Ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις.

## ΤΕΚΜΗΣΣΑ.

Ἀνὴρ ἐκεῖνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,  
 Αὐτὸς μὲν ἦδεθ' οἷσιν εἶχετ' ἐν κακοῖς,  
 Ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία ξυνών · 260  
 Νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,  
 Κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ  
 Ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.  
 Ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ 265  
 Πληγὴ τις ἦκη. Πῶς γὰρ, εἰ πεπαυμένος  
 Μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ;

## ΤΕΚΜΗΣΣΑ.

Ὡς ὦδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;  
 Δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας. 270

## ΤΕΚΜΗΣΣΑ.

Ἄπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.  
 Κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι

Λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν  
 Ἑμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.  
 Καγὼ 'πιπλήσσω καὶ λέγω, τί χρήμα δρᾶς, 275  
 Αἴας ; τί τήνδ' ἄκλητος οὔθ' ὑπ' ἀγγέλων  
 Κληθεὶς ἀφορμᾶς πείραν οὔτε τοῦ κλύων  
 Σάλπιγγος ; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.  
 Ὁ δ' εἶπε πρὸς με βαί', αἰὲ δ' ὑμνούμενα ·  
 Γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει. 280  
 Καγὼ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.  
 Καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας ·  
 Ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ  
 Ταύρους, κύνας βοτῆρας, εὐκερών τ' ἄγραν.  
 Καὶ τοὺς μὲν ἠνχένιζε, τοὺς δ' ἄνω τρέπων 285  
 Ἔσφαζε καὶ ῥάχιζε, τοὺς δὲ δεσμίους  
 Ἠκίζεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.  
 Τέλος δ' ὑπάξας διὰ θυρῶν σκιᾶ τινὶ  
 Αλόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,  
 Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 290  
 Ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσασαί τ' ἰών ·  
 Κάπειτ' ἐπάξας αὐθις ἐς δόμους πάλιν  
 Ἐμφρων μόλις πως ξὺν χρόνῳ καθίσταται,  
 Καὶ πλήρες αἵτης ὥς διοπτρεύει στέγος,  
 Παίσας κára ἠθώϋξεν · ἐν δ' ἐρειπίοις 295  
 Νεκρῶν ἐρειφθεὶς ἔζετ' ἀρνείου φόνου,  
 Κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερί.  
 Καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον ·  
 Ἐπειτ' ἐμοὶ τὰ δεινὰ ἐπηπείλησ' ἔπη,  
 Εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 300  
 Κανήρετ' ἐν τῷ πράγματος κυροῖ ποτέ.  
 Καγὼ, φίλοι, δείσασα τοῦ ξειργασμένου

Ἐλεξα πᾶν ὅσον περ ἐξηπιστάμην.  
 Ὁ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,  
 Ἄς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ. 305  
 Πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους  
 Τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν.  
 Ἀλλ', ἀψόφητος ὀξέων κωκυμάτων  
 Ὑπεστέναζε ταῦρος ὥς βρυχώμενος.  
 Νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ 310  
 Ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς  
 Σιδηροκμηῇσιν ἥσυχος θακεῖ πεσών.  
 Καὶ δῆλός ἐστιν ὥς τι δρασείων κακόν.  
 Τοιαῦτα γάρ πως καὶ λέγει κῶδύρεται.  
 Ἀλλ', ὦ φίλοι, τούτων γὰρ οὔνεκ' ἐστάλην, 315  
 Ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.  
 Φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις  
 Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

## ΑΙΑΣ.

Ἰὼ μοί μοι. 320

## ΤΕΚΜΗΣΣΑ.

Τάχ', ὥς ἔοικε, μᾶλλον· ἢ οὐκ ἠκούσατε  
 Αἴαντος, οἷαν τήνδε θωῦσσει βοήν;

## ΑΙΑΣ.

Ἰὼ μοί μοι.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι  
 Νοσήμασι ξυνοῦσι λυπεῖσθαι παρών. 325

## ΑΙΑΣ.

Ἰὼ παῖ παῖ.

## ΤΕΚΜΗΣΣΑ.

᾽Ωμοι τάλαιν' · Εὐρύσακες, ἀμφὶ σοὶ βοᾶ.  
Τί ποτε μενοινᾶ ; ποῦ ποτ' εἶ ; τάλαιν' ἐγώ.

## ΑΙΑΣ.

Τεῦκρον καλῶ. Ποῦ Τεῦκρος ; ἢ τὸν εἰσαεῖ  
Λεηλατήσῃ χρόνον ; ἐγὼ δ' ἀπόλλυμαι. 330

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄνῆρ φρονεῖν ἔοικεν. Ἄλλ' ἀνοίγετε.  
Τάχ' ἄν τιν' αἰδῶ κῦπ' ἐμοὶ βλέψας λάβοι.

## ΤΕΚΜΗΣΣΑ.

Ἴδου, διοίγω · προσβλέπειν δ' ἔξεστί σοι  
Τὰ τοῦδε πράγη, καὺτὸς ὡς ἔχων κυρεῖ.

(Ἀνοίγεται ἡ σκηνή.)

## ΑΙΑΣ.

Στροφή α'.

Ἴὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων 335  
Μόνοι τ' ἐμμένοντες ὀρθῶ νόμῳ,  
Ἴδεσθέ μ' οἶον ἄρτι κῦμα φοινίας ὑπὸ ζάλης  
Ἀμφίδρομον κυκλείται.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οἴμ' ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.  
Δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 340

## ΑΙΑΣ.

Ἀντιστροφή α'.

Ἴὼ γένος ναῖτας ἀρωγὸν τέχνας,  
Ἄλιον ὃς ἐπέβας ἐλίσσων πλάταν,  
Σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ'·  
Ἀλλά με συνδύϊξον.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐφημα φώνει. Μὴ κακὸν κακῶ διδοὺς 345  
Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙΑΣ.

Στροφή β'.

Ὅρα's τὸν θρασὺν, τὸν εὐκάρδιον,  
 Τὸν ἐν δαίτοις ἄτρεστον μάχαις,  
 Ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;  
 Οἴμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

350

ΤΕΚΜΗΣΣΑ.

Μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὖδα τάδε.

ΑΙΑΣ.

Οὐκ ἐκτός ; οὐκ ἄψορρόν ἐκνεμεῖ πόδα ;  
 Αἰαῖ αἰαῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εὔ.

ΑΙΑΣ.

ὦ δύσμορος, ὃς χερὶ μὲν μεθῆκα τοὺς ἀλάστορας, 355  
 Ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις  
 Ἐρεμνὸν αἶμ' ἔδευσα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;  
 Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφή β'.

Ὅ πάνθ' ὁρῶν, ἀπάντων τ' αἰὲ  
 Κακῶν ὄργανον, τέκνον Λαρτίου,  
 Κακοπινέστατόν τ' ἄλημα στρατοῦ,  
 Ἥ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

360

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἐν τῷ θεῷ πᾶς καὶ γελαῖ κώδύρεται.

ΑΙΑΣ.

Ἰδοιμί νιν, καίπερ ᾧδ' ἀτώμενος.  
 Ἰώ μοί μοι.

365

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μηδὲν μέγ' εἶπης. Οὐχ ὁράς ἔν' εἰ κακοῦ ;

## ΑΙΑΣ.

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,  
Ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς,  
Τέλος θάνοιμι καὐτός. 370

## ΤΕΚΜΗΣΣΑ.

Ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν  
Εὐχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

## ΑΙΑΣ.

Στροφὴ γ'.

Ἴὼ σκότος, ἐμὸν φάος,  
Ἐρεβος ὧ φαεννότατον, ὥς ἐμοὶ,  
Ἐλεσθ' ἔλεσθέ μ' οἰκήτορα, 375  
Ἐλεσθέ μ'. Οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων  
Ἐτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.  
Ἀλλὰ μ' ἅ Διὸς  
Ἀλκίμα θεὸς  
Ὀλέθρ' αἰκίζει 380  
Ποῖ τις οὖν φύγῃ ;  
Ποῖ μολῶν μενῶ ;  
Εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'  
Ὅμοῦ πέλας, μώραις δ' ἄγραις προσκείμεθα,  
Πᾶς δὲ στρατὸς δίπαλτος ἄν με 385  
Χειρὶ φονεύοι.

## ΤΕΚΜΗΣΣΑ.

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον  
Φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

## ΑΙΑΣ.

Ἀντιστροφὴ γ'.

Ἴὼ πόροι ἀλὶρρόθοι

Πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον, 390  
 Πολὺν πολὺν με δαρὸν τε δὴ  
 Κατείχεται ἄμφι Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ  
 ἔτ' ἀμπνοὰς ἔχοντα. Τοῦτό τις φρονῶν ἴστω.  
 ὦ Σκαμάνδριοι  
 Γείτονες ῥοαί, 395  
 Εὐφρονες Ἀργείοις  
 Οὐκ ἔτ' ἄνδρα μὴ  
 Τόνδ' ἴδῃτ', ἔπος  
 Ἐξερέω μέγ', οἶον οὔτινα  
 Τροία στρατοῦ δέρχθη, χθονὸς μολόντ' ἀπὸ 400  
 Ἑλλανίδος· τανῦν δ' ἄτιμος  
 ὦδε πρόκειμαι.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἐῷ λέγειν  
 Ἐχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

## ΑΙΑΣ.

Αἰαῖ· τίς ἄν ποτ' ᾤεθ' ὧδ' ἐπώνυμον 405  
 Τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;  
 Νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοῖ.  
 Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·  
 Ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς  
 Τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 410  
 Πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων.  
 Ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον  
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,  
 Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,  
 Ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 415  
 Καίτοι τοσοῦτόν γ' ἐξεπίσταςθαι δοκῶ,  
 Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι



Κρίνειν ἔμελλε κράτος ἀριστείας τινι,  
 Οὐκ ἄν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.  
 Νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας 420  
 Ἐπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.  
 Κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι  
 Γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἄν ποτε  
 Δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.  
 Νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 425  
 Ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμῇν  
 Ἐσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,  
 Ὡστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς ·  
 Κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,  
 Ἐμοῦ μὲν οὐχ ἐκόντος · εἰ δέ τις θεῶν 430  
 Βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.  
 Καὶ νῦν τί χρὴ δρᾶν ; ὅστις ἐμφανῶς θεοῖς  
 Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,  
 Ἐχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.  
 Πότερα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας 435  
 Μόρους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ ;  
 Καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς  
 Τελαμῶνι ; πῶς με τλήσεταιί ποτ' εἰσιδεῖν  
 Γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,  
 Ὡν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν ; 440  
 Οὐκ ἔστι τοῦργον τλητόν. Ἀλλὰ δῆτ' ἰὼν  
 Πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις  
 Καὶ δρῶν τι χρηστὸν, εἶτα λοίσθιον θάνω ;  
 Ἀλλ' ὧδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.  
 Οὐκ ἔστι ταῦτα. Πεῖρά τις ζητητέα 445  
 Τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ  
 Μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,  
Κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.

Τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 450

Προσθεῖσα κἀναθείσα τοῦ γε κατθανεῖν ;

Οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν

Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

Ἄλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι

Τον εὐγενῇ χρή. Πάντ' ἀκήκοας λόγον. 455

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,

Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.

Παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις

Γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 460

Οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.

Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρὸς,

Εἵπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν ·

Νῦν δ' εἰμὶ δούλη. Θεοῖς γὰρ ᾧδ' ἔδοξέ που

Καὶ σῇ μάλιστα χειρί. Τοιγαροῦν, ἐπεὶ 465

Το σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σὰ,

Καί σ' ἀντιάζω πρὸς τ' ἐφ'esτίου Διὸς

Εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοῖ,

Μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν

Τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί. 470

Ἦν γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,

Ταύτῃ νόμιζε κἀμὲ τῇ τόθ' ἡμέρᾳ

Βία ξυναρπασθεῖσαν Ἀργείων ὕπο

Ἐν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.

Καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 475

Λόγοις ἰάπτων, ἴδετε τὴν ὀμευνέτιν  
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,  
 Οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.  
 Τοιαῦτ' ἐρεῖ τις. Καὶ μὲν δαίμων ἐλᾷ,  
 Σοὶ δ' αἰσχροῖα τᾶπη ταῦτα καὶ τῷ σῶ γένει. 480  
 Ἄλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ  
 Γῆρα προλείπων, αἰδεσθαι δὲ μητέρα  
 Πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις  
 Θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν ·  
 Οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 485  
 Τροφῆς στερηθεὶς σοῦ διοίσεται μόνος  
 Ἵπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν  
 Κεῖνφ τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.  
 Ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω  
 Πλὴν σοῦ. Σὺ γάρ μοι πατρίδ' ἥστωσας δόρει, 490  
 Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε  
 Καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.  
 Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;  
 Τίς πλοῦτος ; ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι.  
 Ἄλλ' ἴσχε κάμου μνήστιν. Ἀνδρί τοι χρεὼν 495  
 Μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.  
 Χάρις χάριν γάρ ἐστὶν ἢ τίκτους' αἰεὶ ·  
 Ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,  
 Οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Αἴας, ἔχειν σ' ἂν οἶκτον ὥς καὶ γὼ φρενὶ 500  
 Θελοιμ' ἂν · αἰνοίῃς γὰρ ἂν τὰ τῆσδ' ἔπη.

## ΑΙΑΣ.

Καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γούν ἐμοῦ,  
 Ἐὰν μόνον τὸ ταχθὲν εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ.

Ἄλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

Κόμιζέ νύν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω.

505

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

Ἐν τοῖσδε τοῖς κακοῖσιν, ἥ τί μοι λέγεις ;

ΤΕΚΜΗΣΣΑ.

Μὴ σοί γέ πον δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

Πρέπον γέ τ' αὖν ἦν δαίμονος τούμου τόδε.

ΤΕΚΜΗΣΣΑ.

Ἄλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

510

ΑΙΑΣ.

Ἐπήνεσ' ἔργον καὶ πρόνοϊαν ἦν ἔθου.

ΤΕΚΜΗΣΣΑ.

Τί δ' ἦτ' αὖν ὡς ἐκ τῶνδ' αὖν ὠφελοῖμί σε ;

ΑΙΑΣ.

Δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

Τί δ' ἦτα μέλλει μὴ οὐ παρουσίαν ἔχειν ;

515

ΤΕΚΜΗΣΣΑ.

ὦ παῖ, πατήρ καλεῖ σε. Δεῦρο προσπόλων

Ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.

ΑΙΑΣ.

Ἐρποντι φωνεῖς, ἥ λελειμμένω λόγου ;

ΤΕΚΜΗΣΣΑ.

Καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

## ΑΙΑΣ.

Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσει γὰρ οὐ  
 520 Νεοσφαγῇ που τόνδε προσλεύσσω φόνον,  
 Εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.  
 Ἄλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς  
 Δεῖ πωλοδαμνεῖν κάξομοιοῦσθαι φύσιν.  
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,  
 525 Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.  
 Καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,  
 Ὅθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.  
 Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος,  
 [Το μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,]  
 530 Ἔως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης.  
 Ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς  
 Δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου ἑτράφης.  
 Τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν  
 Ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.  
 535 Οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίση  
 Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.  
 Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι  
 Λείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν  
 Τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.  
 540 Ἄλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς,  
 Ἑμῖν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,  
 Κεῖνφ τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως  
 Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων  
 Τελαμῶνι δείξει μητρί τ', Ἐριβοία λέγω,  
 545 Ὅς σφιν γένηται γηροβοσκὸς εἰς αἰεί.  
 [Μέχρις οὐ μυχοὺς κίχωσι τοῦ κάτω θεοῦ.]  
 Καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς

Θήσους' Ἀχαιοῖς μήθ' ὁ λυμεὼν ἐμός.

Ἄλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 550

Εὐρύσακες, ἴσχε διὰ πολυῤῥάφου στρέφων

Πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·

Τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.

Ἄλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,

Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555

Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.

Πύκαζε θᾶσσον. Οὐ πρὸς ἱατροῦ σοφοῦ

Θρηνεῖν ἐπφδὰς πρὸς τομῶντι πῆματι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.

Οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί;

ΑΙΑΣ.

Μὴ κρίνε, μὴ ἔξεταζε. Σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἷμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου

Καὶ θεῶν ἱκνοῦμαι μὴ προδους ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565

ὦς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;

ΤΕΚΜΗΣΣΑ.

Εὖφημα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πεισεῖ;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

## ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

## ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὥς τάχος ;

## ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

## ΑΙΑΣ.

Μῶρά μοι δοκεῖς φρονεῖν, 570

Εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

## Στροφὴ α'.

ὦ κλεινὰ Σαλαμῖς, σὺ μὲν που

Ναίεις ἀλίπλαγκτος, εὐδαίμων,

Πᾶσιν περίφαντος αἰεί·

Ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 575

Ἰδαῖα μίμνω λειμωνία πόα μήλων,

Ἀνήριθμος αἰὲν εὐνώμα

Χρόνῳ τρυχόμενος,

Κακὰν ἐλπίδ' ἔχων

Ἐτι μέ ποτ' ἀνύσειν 580

Τὸν ἀπότροπον αἰδήλον Ἄιδαν.

## Ἀντιστροφὴ α'.

Καί μοι δυσθεράπευτος Αἴας

Ἔνεστιν ἔφεδρος, ὦμοι μοι,

Θεία μανία ξύναυλος·

Ὃν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ 585

Κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας

Φίλοις μέγα πένθος εὖρηται.

Τὰ πρὶν δ' ἔργα χεροῖν

Μεγίστας ἀρετᾶς

Ἄφιλα παρ' ἀφίλοις.

590

Ἐπεσ' ἔπεσε μελέοις Ἀτρείδαις.

Στροφή β'.

Ἡ που παλαιᾷ μὲν ἔντροφος ἀμέρα,  
Λευκῷ δὲ γήρα μάτηρ νιν ὅταν νοσοῦντα  
Φρενομόρως ἀκούσῃ,  
Αἴλινον αἴλινον

595

Οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς  
Ἦσει δύσμορος, ἀλλ' ὀξυτόνους μὲν ῥῥᾶς  
Θρηνήσει, χερόπληκτοι δ'  
Ἐν στέρνοισι πεσοῦνται  
Δούποι καὶ πολιᾶς ἄμυγμα χαίτας.

600

Ἀντιστροφή β'.

Κρείσσω γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν,  
Ὅς ἐκ πατρώας ἦκων γενεᾶς ἄριστος  
Πολυπόνων Ἀχαιῶν,  
Οὐκ ἔτι συντρόφοις  
Ὅργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.  
ὦ τλᾶμον πάτερ, οἶαν σε μένει πυθέσθαι  
Παιδὸς δύσφορον ἄταν,  
Ἄν οὐπὼ τις ἔθρεψεν  
Αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

605

ΑἴΛΣ.

Ἀπανθ' ὁ μακρὸς κᾶναρίθμητος χρόνος  
Φύει τ' ἄδηλα καὶ φανέντα κρύπτεται.  
Κοῦκ ἔστ' ἄελπτον οὐδὲν, ἀλλ' ἀλίσκεται  
Χὼ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.  
Κἀγὼ γὰρ, ὃς τὰ δειν' ἐκαρτέρουν τότε,  
Βαφῇ σίδηρος ὥς, ἐθηλύνθην στόμα  
Πρὸς τῇσδε τῆς γυναικός· οἰκτεῖρω δέ νιν

610

615



Χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν.

Ἄλλ' εἶμι πρὸς τε λουτρὰ καὶ παρακτίους

Λειμῶνας, ὥς ἂν λύμαθ' ἀγνίσας ἐμὰ

Μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς ·

620

Μολὼν τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ

Κρύψῳ τόδ' ἔγχος τοῦμόν, ἔχθιστον βελῶν,

Γαίας ὀρύξας ἔνθα μή τις ὄψεται ·

Ἄλλ' αὐτὸ νῦξ Ἄιδης τε σωζόντων κάτω.

Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην

625

Παρ' Ἐκτορος δῶρημα δυσμενεστάτου,

Οὔπω τι κέδνόν ἔσχον Ἀργείων πάρα.

Ἄλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,

Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.

Τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς

630

Εἵκειν, μαθησόμεσθα δ' Ἀτρεΐδας σέβειν.

Ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. Τί μή ;

Καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα

Τιμαῖς ὑπείκει · τοῦτο μὲν νιφοστιβεῖς

Χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει ·

635

Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος

Τῇ λευκοπώλῳ φέγγος ἡμέρα φλέγειν ·

Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε

Στένοντα πόντον · ἐν δ' ὁ παγκρατὴς ὕπνος

Λύει πεδήσας, οὐδ' αἰὲ λαβὼν ἔχει.

640

Ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν ;

Ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι

Ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,

Ὡς καὶ φιλήσων αὐθις, ἔς τε τὸν φίλον

Τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,

645

Ὡς αἰὲν οὐ μενοῦντα. Τοῖς πολλοῖσι γὰρ

Βροτῶν ἄπιστός ἐσθ' ἐταιρείας λιμήν.

Ἄλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει · σὺ δὲ

Ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,

Εὖχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ.

650

Ἵμεῖς θ' ἐταῖροι ταῦτ' ἀτὰρ τῇδέ μοι τάδε

Τιμᾶτε, Τεύκρω τ', ἣν μόλῃ, σημήνατε

Μέλιν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἅμα.

Ἐγὼ γὰρ εἴμ' ἐκεῖσ' ὅποι πορευτέον ·

Ἵμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως

655

Πύθοισθε, κεῖ νῦν δυστυχῶ, σεσωσμένοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Ἐφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.

Ἰὼ ἰὼ Πὰν Πὰν,

Ἦ Πὰν Πὰν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου

Πετραίας ἀπὸ δειράδος φάνηθ', ὦ

660

Θεῶν χοροποί' ἄναξ, ὅπως μοι

Νύσια Κνώσι' ὀρχήματ' αὐτοδαῇ ξυνὼν ἰάψης.

Νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.

Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων

Ὁ Δάλιος, εὐγνωστος,

665

Ἐμοὶ ξυνείη διὰ παντὸς εὐφρων.

Ἀντιστροφή.

Ἐλυσεν αἶνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

Ἰὼ ἰώ. Νῦν αὖ,

Νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος

Θοᾶν ὠκυάλων νεῶν, ὅτ' Αἴας

670

Λαθίπωνος πάλιν, θεῶν δ' αὖ

Πάνθ' ἀθέσμι' ἐξήνυσ' εὐνομία σέβων μεγίστα.

Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει,

Κοῦδ' ἐν ἀναύδητον φατίσαιμ' ἂν, εὐτέ γ' ἐξ ἀέλπτων  
 Αἴας μετανεγνώσθη 675  
 Θυμῶν Ἀτρείδαις μεγάλων τε νεικέων.

## ΑΓΓΕΛΟΣ.

Ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,  
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ  
 Κρημνῶν · μέσον δὲ προσμολὼν στρατήγιον  
 Κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ. 680  
 Στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ  
 Μαθόντες ἀμφέστησαν, εἴτ' ὀνείδεσιν  
 Ἥρασσον ἔνθεν κᾶνθεν οὔτις ἔσθ' ὃς οὔ,  
 Τον τοῦ μανέντος κᾶπιβουλευτοῦ στρατοῦ  
 Εὐναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι 685  
 Τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.  
 Ὡστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν  
 Κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.  
 Λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτῳ  
 Ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου. 690  
 Ἀλλ' ἡμῖν Αἴας ποῦ ἔστιν, ὥς φράσω τάδε ;  
 Τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐκ ἔνδον, ἀλλὰ φρούδος ἀρτίως, νέας  
 Βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

## ΑΓΓΕΛΟΣ.

Ἰοὺ ἰοῦ. 695  
 Βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν  
 Πέμπων ἔπεμψεν, ἥ φάνην ἐγὼ βραδύς ;

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον ;

## ΑΓΓΕΛΟΣ.

Τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης  
Μη' ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη. 700

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπεῖς  
Γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

## ΑΓΓΕΛΟΣ.

Ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,  
Εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ; 705

## ΑΓΓΕΛΟΣ.

Τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.  
Ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου  
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα,  
Ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως  
Θεὸς εἶπε καπέσκηψε παντοία τέχνη 710  
Εἶρξαι κατ' ἡμᾶρ τοῦμφανές τὸ νῦν τόδε  
Αἴανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἔαν,  
Εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ.  
Ἐλᾶ γὰρ αὐτὸν τῇδε θῆμέρα μόνη  
Δίας Ἀθάνας μῆνις, ὥς ἔφη λέγων. 715  
Τὰ γὰρ περισσὰ κἀνόνητα σώματα  
Πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις  
Ἐφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν  
Βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.  
Κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος 720  
Ἄνους καλῶς λέγοντος εὐρέθη πατρός.  
Ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει  
Βούλου κρατεῖν μὲν, ξὺν θεῷ δ' αἰεὶ κρατεῖν.

Ὅ δ' ὑψικόμπως κάφρόνως ἡμείψατο,  
 Πάτερ, θεοῖς μὲν κἄν ὁ μηδὲν ὦν ὁμοῦ 725  
 Κράτος κατακτήσαιτ' · ἐγὼ δὲ καὶ δίχα  
 Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.  
 Τοσόνδ' ἐκόμπει μῦθον. Εἶτα δεύτερον  
 Δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν  
 Ηὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, 730  
 Τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος ·  
 Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας  
 Ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη.  
 Τοιοῖσδε τοῖς λόγοισιν ἀστεργῇ θεᾶς  
 Ἐκτήσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν. 735  
 Ἀλλ' εἵπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν  
 Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.  
 Τοσαῦθ' ὁ μάντις εἶφ' · ὁ δ' εὐθύς ἐξ ἔδρας  
 Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς  
 Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα, 740  
 Οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,  
 Ὅρα μολοῦσα τόνδ' ὅποι' ἔπη θροεῖ.  
 Ξυρεῖ γὰρ ἐν χρῶ τοῦτο μὴ χαίρειν τινά.

## ΤΕΚΜΗΣΣΑ.

Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην 745  
 Κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τάνδρὸς, ὡς ἥκει φέρων  
 Αἴαντος ἡμῖν πράξι' ἣν ἥλγησ' ἐγώ.

## ΤΕΚΜΗΣΣΑ.

Οἷμοι, τί φῆς, ἄνθρωπε ; μὼν ὀλώλαμεν ;

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι, 750  
 Θυραῖος εἶπερ ἐστὶν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓΓΕΛΟΣ.

Ἐκεῖνον εἵργειν Τεῦκρος ἐξεφίεται  
 Σκηνῆς ὑπαυλον μὴδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, καπὶ τῷ λέγει τάδε ; 755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκεῖνος ἄρτι · τήνδε δ' ἔξοδον  
 Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἷμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών ;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν  
 Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει. 760

ΤΕΚΜΗΣΣΑ.

Οὐ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης,  
 Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,  
 Οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους  
 Ζητεῖτ' ἰόντες τὰνδρὸς ἔξοδον κακὴν.

Ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη 765  
 Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.

Οἷμοι, τί δράσω, τέκνον · οὐχ ἰδρυτέον.

Ἄλλ' εἶμι καγὼ κεῖσ' ὅποιπερ ἂν σθένω.

Χωρῶμεν, ἐγκονῶμεν, οὐχ ἔδρας ἀκμῇ,

Σώζειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν. 770

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖν ἕτοιμος, κοῦ λόγῳ δείξω μόνον.

Τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

(Χοροῦ μετάστασις.)

(Ἐκκύκλημα.)

## ΑΙΑΣ.

Ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος

Γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολή,

Δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ

775

Μάλιστα μισηθέντος, ἐχθίστου θ' ὁρᾶν.

Πέπηγε δ' ἐν γῇ πολεμία τῇ Τρῳάδι,

Σιδηροβρῶτι θηγάνῃ νεακονῆς.

Ἐπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,

Εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.

780

Οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι

Σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.

Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.

Πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φύτιν

Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ

785

Πεπτῶτα τῷδε περὶ νεορῥάντῳ ξίφει,

Καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος

Ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.

Τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα

Πομπαιῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι,

790

Ἐν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι

Πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.

Καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους

Ἀεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,

Σεμνὰς Ἑρινὺς τανύποδας, μαθεῖν ἐμὲ

795

Πρὸς τῶν Ἀτρειδῶν ὥς διόλλυμαι τάλας.

[Καί σφας κακοὺς κάκιστα καὶ πανωλέθρους  
 Ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ  
 Αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς  
 Πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.]

800

Ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,  
 Γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.

Σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν

Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα

Ἰδῆς, ἐπισχὼν χρυσόνωτον ἥνιαν,

805

Ἀγγειλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν

Γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.

Ἥ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν,

Ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

Ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην.

810

Ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.

ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν.

Καίτοι σὲ μὲν κακέῃ προσανδήσω ξυνών.

Σὲ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,

Καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω,

815

Πανύστατον δὴ κοῦποτ' αὐθις ὕστερον.

ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον

Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον,

Κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,

Κρῆναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ

820

Πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί.

Τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ.

Τὰ δ' ἄλλ' ἐν Αἰδου τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

Πόνος πόνῳ πόνον φέρει.

Πᾶ πᾶ

825



Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;  
 Κούδεις ἐπίσταταί με συμμαθεῖν τόπος.  
 Ἴδου,  
 Δοῦπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἑμῶν γε ναὸς κοινόπλουν ὁμιλίαν.

830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δή ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

Ἔχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

Ἄλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν  
 Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

835

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων

Ἀλιαδᾶν ἔχων αὐπνους ἄγρας,

Ἡ τίς Ὀλυμπιάδων θεᾶν, ἥ ρύτῶν

Βοσπορίων ποταμῶν, τὸν ὠμόθυμον

840

Εἴ ποθι πλαζόμενον λεύσσω

Ἀπύοι ; σχέτλια γὰρ

Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων

Οὐρίφ μὴ πελάσαι δρόμφ,

Ἄλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

845

ΤΕΚΜΗΣΣΑ.

Ἴώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοή πάραυλος ἐξέβη νάπους ;

## ΤΕΚΜΗΣΣΑ.

Ἴὼ τλήμων.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τὴν δουρίληπτον δύσμορον νύμφην ὀρώ  
Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.

850

## ΤΕΚΜΗΣΣΑ.

Οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἔστιν ;

## ΤΕΚΜΗΣΣΑ.

Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς  
Κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ μοι ἐμῶν νόστων ·

855

ὦ μοι, κατέπεφνες, ἄναξ, \*

Τόνδε συνναύταν, ὦ τάλας ·

ὦ ταλαίφρων γύναι.

## ΤΕΚΜΗΣΣΑ.

Ὡς ὧδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος ;

860

## ΤΕΚΜΗΣΣΑ.

Αὐτὸς πρὸς αὐτοῦ · δῆλον. Ἐν γάρ οἱ χθονὶ  
Πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ μοι ἐμᾶς ἄτας, οἶος ἄρ' αἰμάχθης, ἄφρακτος φί-  
λων ·

Ἐγὼ δ' ὁ πάντα κωφὸς, ὁ πάντ' αἰδρὶς, κατημέλησα.

Πᾶ πᾶ

Κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας ;

865

## ΤΕΚΜΗΣΣΑ.

Οὔτοι θεατός · ἀλλά νιν περιπτυχεῖ  
 Φάρει καλύνῃ τῷδε παμπήδην, ἐπεὶ  
 Οὔδεις ἄν, ὅστις καὶ φίλος, τλαίῃ βλέπειν  
 Φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας  
 Πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς. 870  
 Οἴμοι, τί δράσω ; τίς σε βαστάσει φίλων ;  
 Ποῦ Τεῦκρος ; ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι,  
 Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.  
 ὦ δὺς μορ' Αἴας, οἶος ὦν οἷως ἔχεις,  
 ὦς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. 875

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἐμελλες, τάλας, ἔμελλες χρόνῳ  
 Στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν  
 Μοῖραν ἀπειρεσίων πόνων. Τοῖά μοι  
 Πάννυχα καὶ φαέθοντ' ἀνεστέναζες  
 ὦμόφρων ἐχθοδόπ' Ἀτρεΐδαις 880  
 Οὐλίῳ σὺν πάθει.  
 Μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος  
 Πημάτων, ἦμος ἀριστόχειρ  
 — υ — ὅπλων ἔκειτ' ἀγὼν πέρι.

## ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι. 885

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

## ΤΕΚΜΗΣΣΑ.

Ἰώ μοί μοι.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,  
 Τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

## ΤΕΚΜΗΣΣΑ.

Σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. 890

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔυναυδῶ.

## ΤΕΚΜΗΣΣΑ.

Οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ  
Χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Ωμοι, ἀναλγήτων  
Δισσῶν ἐθρόησας ἄναυδον 895  
᾽Εργον ᾽Ατρειδᾶν τῷδ' ἄχει.  
᾽Αλλ' ἀπείργοι θεός.

## ΤΕΚΜΗΣΣΑ.

Οὐκ ἂν τὰδ' ἔσθῃ τῇδε, μὴ θεῶν μέτα.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Αγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.

## ΤΕΚΜΗΣΣΑ.

Τοιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς 900  
Παλλὰς φυτεύει πῆμ' ᾽Οδυσσέως χάριν.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Η ῥα κελαινῶπαν θυμὸν ἐφυβρίζει πολύτλας ἀνὴρ,  
Γελαῖ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ  
φεῦ,  
Ἔν τε διπλοῖ βασιλῆς κλύοντες ᾽Ατρεΐδαι.

## ΤΕΚΜΗΣΣΑ.

Οἱ δ' οὖν γελώντων κάπιχαιρόντων κακοῖς 905  
Τοῖς τοῦδ'. ᾽Ισως τοι, κεῖ βλέποντα μὴ ᾽πόθουν,  
Θανόντ' ἂν οἰμώξειαν ἐν χρεΐᾳ δορός.  
Οἱ γὰρ κακοὶ γνώμαιοι τὰγαθὸν χεροῖν  
᾽Εχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.

Ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,  
 Αὐτῷ δὲ τερπνός. ὦν γὰρ ἡράσθη τυχεῖν  
 Ἐκτήσαθ' αὐτῷ, θάνατον, ὅνπερ ἤθελεν.  
 Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα ;  
 Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.  
 Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.  
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἄλλ' ἐμοὶ  
 Διπὼν ἀνίας καὶ γόους διοίχεται.

910

915

## ΤΕΥΚΡΟΣ.

Ἰὼ μοί μοι.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν  
 Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

920

## ΤΕΥΚΡΟΣ.

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοὶ,  
 Ἄρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατεῖ ;

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὁλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

## ΤΕΥΚΡΟΣ.

ὦ μοι βαρείας ἄρα τῆς ἐμῆς τύχης.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦς ὧδ' ἐχόντων

## ΤΕΥΚΡΟΣ.

ὦ τάλας ἐγὼ, τάλας.

925

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

## ΤΕΥΚΡΟΣ.

ὦ περισπερχές πάθος.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

Φεῦ τάλας. Τί γὰρ τέκνον  
Τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ.

Οὐχ ὅσον τάχος  
Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς  
Σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ ;  
Ἴθ', ἐγκόνει, ξύγκαμνε. Τοῖς θανούσί τοι  
Φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν  
Ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

ΤΕΥΚΡΟΣ.

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ  
Ἀλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,  
Ὀδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ  
Μάλιστα τοῦμὸν σπλάγχχνον, ἣν δὴ νῦν ἔβην,  
ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπησθόμην  
Μόρον διώκων κάξιχνοσκοπούμενος.  
Ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς  
Διῆλθ' Ἀχαιοὺς πάντας ὡς οἷχει θανόν.  
Ἀγὼ κλύων δείλαιος ἐκποδῶν μὲν ὦν  
Ἵππεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι.

Οἶμοι.

Ἴθ' ἐκκάλυψον, ὡς ἴδω' τὸ πᾶν κακόν.

ὦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς ;

Ὅσας ἀνίας μοι κατασπείρας φθίνεις.

Πῶς γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτοὺς,

Τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;  
 Ἥ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἄμα,  
 Δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ' ἴσως  
 Χωροῦντ' ἄνευ σοῦ. Πῶς γὰρ οὔχ ; ὅτφ πάρα  
 Μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν. 955  
 Οὗτος τί κρύψει ; ποῖον οὐκ ἐρεῖ κακόν,  
 Τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,  
 Τὸν δειλία προδόντα καὶ κακανδρία  
 Σὲ, φίλτατ' Αἴας, ἥ δόλοισιν, ὥς τὰ σὰ  
 Κράτη θανόντος καὶ δόμους νέμοιμι σούς. 960  
 Τοιαῦτ' ἀνὴρ δύσοργος, ἐν γήρᾳ βαρὺς,  
 Ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.  
 Τέλος δ' ἀπωστὸς γῆς ἀπορρίφθήσομαι,  
 Δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.  
 Τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι 965  
 Πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.  
 Καὶ τὰῦτα πάντα σοῦ θανόντος εὐρόμην.  
 Οἷμοι, τί δράσω ; πῶς σ' ἀποσπάσω πικροῦ  
 Τοῦδ' αἰόλου κνώδοντος, ὦ τάλας, ὑφ' οὗ  
 Φονέως ἄρ' ἐξέπνευσας ; εἶδες ὥς χρόνῳ 970  
 Ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν ;  
 Σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.  
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,  
 Ζωστήρι πρισθεὶς ἱππικῶν ἐξ ἀντύγων  
 Ἐκνάπτειτ' αἰὲν, ἔς τ' ἀπέψυξεν βίον· 975  
 Οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων  
 Πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσέματι.  
 Ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος  
 Κάκεινον Ἀιδῆρ, δημιουργὸς ἄγριος ;  
 Ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ

Φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·  
 Ὅτῳ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,  
 Κεῖνός τ' ἐκείνα στεργέτω, καὶ γὰρ τάδε.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μὴ τείνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ  
 Φράζου τὸν ἄνδρα, ὥς τι μυθήσει τάχα. 985  
 Βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς  
 Γελῶν ἂ δὴ κακοῦργος ἐξίκοιτ' ἀνὴρ.

ΤΕΥΚΡΟΣ.

Τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μελέαρος, ὃς δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥΚΡΟΣ.

Ἐρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής. 990

ΜΕΝΕΛΑΟΣ.

Ὅςτος, σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν  
 Μὴ ξυγκομίζειν, ἀλλ' εἴαν ὅπως ἔχει.

ΤΕΥΚΡΟΣ.

Τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

ΜΕΝΕΛΑΟΣ.

Δοκοῦντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ.

ΤΕΥΚΡΟΣ.

Οὐκ οὐκ ἂν εἴποις ἦντιν' αἰτίαν προθείς; 995

ΜΕΝΕΛΑΟΣ.

Ὅθονεκ' αὐτὸν ἐλπίσαντες οἴκοθεν  
 Ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,  
 Ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·  
 Ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον  
 Νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δορί· 1000  
 Καὶ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,



Ἡμεῖς μὲν ἂν τήνδ', ἣν ὅδ' εἴληχεν τύχην,  
 Θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,  
 Οὗτος δ' ἂν ἔζη. Νῦν δ' ἐνῆλλαξεν θεὸς  
 Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν. 1005  
 Ὡς οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων  
 Τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,  
 Ἄλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος  
 Ὅρνισι φορβὴ παραλίῳις γενήσεται.  
 Πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος. 1010  
 Εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν  
 Πάντως θανόντος γ' ἄρξομεν, καὶ μὴ θέλῃς,  
 Χερσὶν παρευθύνοντες. Οὐ γὰρ ἔσθ' ὅπου  
 Λόγων ἀκούσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.  
 Καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην 1015  
 Μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.  
 Οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς  
 Φέροντ' ἂν, ἔνθα μὴ καθεστήκη δέος,  
 Οὔτ' ἂν στρατὸς γε σωφρόνως ἄρχοιτ' ἔτι  
 Μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων. 1020  
 Ἄλλ' ἄνδρα χρὴ, καὶ σῶμα γεννήσῃ μέγα,  
 Δοκεῖν πεσεῖν ἂν καὶ ἀπὸ σμικροῦ κακοῦ.  
 Δέος γὰρ ᾧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ,  
 Σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.  
 Ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ, 1025  
 Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ  
 Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.  
 Ἄλλ' ἐστάτω μοι καὶ δέος τι καίριον,  
 Καὶ μὴ δοκῶμεν δρῶντες ἂν ἠδώμεθα  
 Οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα. 1030  
 Ἐρπεί παραλλὰξ ταῦτα. Πρόσθεν οὗτος ἦν

Αἶθων ὑβριστῆς · νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.  
 Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως  
 Μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσης.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς  
 Εἴτ' αὐτὸς ἐν θανούσιν ὑβριστῆς γένη. 1035

## ΤΕΥΚΡΟΣ.

Οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,  
 Ὃς μηδὲν ὦν γοναῖσιν εἶθ' ἀμαρτάνει,  
 Ὃθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι  
 Τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη. 1040

Ἄγ', εἴπ' ἀπ' ἀρχῆς αὖθις, ἧ σὺ φῆς ἄγειν  
 Τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών ;  
 Οὐκ αὐτὸς ἐξέπλευσεν, ὥς αὐτοῦ κρατῶν ;  
 Ποῦ σὺ στρατηγεῖς τούδε ; ποῦ δὲ σοὶ λεῶν  
 Ἐξεστ' ἀνάσσειν ὦν ὃδ' ἡγεῖτ' οἴκοθεν ; 1045  
 Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.  
 Οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον  
 Ἀρχῆς ἔκειτο θεσμός ἧ καὶ τῶδε σέ.

Ἵπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων  
 Στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαί ποτε. 1050

Ἄλλ' ὦνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη  
 Κόλαζ' ἐκείνους · τόνδε δ', εἴτε μὴ σὺ φῆς  
 Εἴθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ  
 Θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.

Οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο  
 Γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέφ,  
 Ἄλλ' οὔνεχ' ὄρκων οἷσιν ἦν ἐνώμοτος,  
 Σοῦ δ' οὐδέν · οὐ γὰρ ἡξίου τοὺς μηδένας.  
 Πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1055

Καὶ τὸν στρατηγὸν ἦκε. Τοῦ δὲ σοῦ ψόφου 1060  
Οὐκ ἂν στραφείην, ὥς ἂν ἦς οἶός περ εἶ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.  
Τὰ σκληρὰ γάρ τοι, καὶν ὑπέρδικ' ἦ, δάκνει.

ΜΕΝΕΛΑΟΣ.

Ὅ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥΚΡΟΣ.

Οὐ γὰρ βάνησον τὴν τέχνην ἐκτησάμην. 1065

ΜΕΝΕΛΑΟΣ.

Μέγ' ἂν τι κομπάσεις, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ.

Καὶν ψιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ.

ΜΕΝΕΛΑΟΣ.

Ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

Ἐν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

ΜΕΝΕΛΑΟΣ.

Δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με ; 1070

ΤΕΥΚΡΟΣ.

Κτείναντα ; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕΝΕΛΑΟΣ.

Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἶχομαι.

ΤΕΥΚΡΟΣ.

Μὴ νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ.

Ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ;

ΤΕΥΚΡΟΣ.

Εἰ τοὺς θανόντας οὐκ ἑᾶς θάπτειν παρών. 1075

ΜΕΝΕΛΑΟΣ.

Τούς γ' αὐτὸς αὐτοῦ πολεμίους. Οὐ γὰρ καλόν.

ΤΕΥΚΡΟΣ.

Ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ.

Μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ.

Κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθῃς.

ΜΕΝΕΛΑΟΣ.

Ἐν τοῖς δικασταῖς, κούκ ἐμοὶ, τόδ' ἐσφάλη.

1080

ΤΕΥΚΡΟΣ.

Πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

Τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΥΚΡΟΣ.

Οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

Ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

ΤΕΥΚΡΟΣ.

Σὺ δ' ἀντακούσει τοῦτον ὥς τεθάψεται.

1085

ΜΕΝΕΛΑΟΣ.

Ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

Ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

Ὡι φθέγμ' ἂν οὐκ ἂν εὖρες, ἥνικ' ἐν κακῷ

Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς

Πατεῖν παρείχε τῷ θέλοντι ναυτίλων.

1090

Οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα

Σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας

Χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

## ΤΕΥΚΡΟΣ.

Ἐγὼ δέ γ' ἄνδρ' ὅπῃα μωρίας πλέων,  
 Ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας · 1095  
 Κᾶτ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ  
 Ὅργήν θ' ὅμοιος εἶπε τοιοῦτον λόγον,  
 Ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς ·  
 Εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.  
 Τοιαῦτ' ἄνολβον ἄνδρ' ἐνουθέτει παρών. 1100  
 Ὅρῳ δέ τοί νιν, κᾶστιν, ὥς ἐμοὶ δοκεῖ,  
 Οὐδεὶς ποτ' ἄλλος ἢ σύ. Μῶν ἡνιξάμην ;

## ΜΕΝΕΛΑΟΣ.

Ἄπειμι · καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις  
 Λόγοις κολάζειν ᾧ βιάζεσθαι παρῇ.

## ΤΕΥΚΡΟΣ.

Ἄφερπέ νυν. Κᾶμοι γὰρ αἷσχιστον κλύειν 1105  
 Ἄνδρὸς ματαίου φλαῦρ' ἔπη μυθουμένου.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔσται μεγάλης ἔριδός τις ἀγών.  
 Ἄλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας  
 Σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν  
 Τῷδ', ἔνθα βροτοῖς τὸν αἰέμνηστον 1110  
 Τάφον εὐρώεντα καθέξει.

## ΤΕΥΚΡΟΣ.

Καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον  
 Πάρεσιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,  
 Τάφον περιστελοῦντε δυστήνου νεκροῦ.  
 ὦ παῖ, πρόσσελθε δεῦρο, καὶ σταθεὶς πέλας 1115  
 Ἰκέτης ἔφαψαι πατρός, ὅς σ' ἐγείνατο.  
 Θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων  
 Κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,

Ἰκτῆριον θησαυρόν. Εἰ δέ τις στρατοῦ  
 Βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ, 1120  
 Κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονὸς,  
 Γένους ἅπαντος ῥίζαν ἐξημημένος,  
 Αὐτως ὅπως περ τόνδ' ἐγὼ τέμνω πλάκον.  
 Ἐχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε  
 Κινησάτω τις, ἀλλὰ προσπесὼν ἔχου. 1125  
 Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας  
 Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μάλω  
 Τάφου μεληθεῖς τῷδε, καὶ μηδεὶς ἑᾶ.

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων  
 ἀριθμὸς  
 Τὰν ἅπανστος αἰὲν ἐμοὶ δορυσσοήτων 1130  
 Μόχθων ἅταν ἐπάγων  
 Ἄν' αἰρώδεα Τρωϊάν,  
 Δύστανον ὄνειδος Ἑλλάνων ;

Ἀντιστροφή α'.

Ὅφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον  
 Αἶδαν  
 Κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων 1135  
 Ἑλλάσι κοινὸν Ἄρην.  
 Ἴὼ πόνοι πρόγονοι πόνων.  
 Κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφή β'.

Ἐκεῖνος οὔτε στεφάνων  
 Οὔτε βαθειᾶν κυλίκων 1140  
 Νείμεν ἐμοὶ τέρψιν ὁμιλεῖν,  
 Οὔτε γλυκὺν αὐλῶν ὄτοβον

Δύσμορος οὐτ' ἐννυχίαν

Τέρψιν ἰαύειν.

Ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι.

1145

Κεῖμαι δ' ἀμέριμνος οὕτως,

Ἄεὶ πυκιναῖς δρόσοις

Τεγγόμενος κόμας,

Λυγρᾶς μνήματα Τροίας.

Ἀντιστροφή β'.

Καὶ πρὶν μὲν \* ἐννυχίου

1150

Δείματος ἦν μοι προβολὰ

Καὶ βελέων θούριος Αἴας,

Νῦν δ' οὗτος ἀνείται στυγερῶ

Δαίμονι. Τίς μοι, τίς ἔτ' οὖν

Τέρψις ἐπέσται ;

1155

Γενοίμαν ἔν' ὑλᾶεν ἔπεστι πόντου

Πρόβλημ' ἀλίκλυστον, ἄκραν

Ἐπὸ πλάκα Σουνίου,

Τὰς ἱερὰς ὅπως

Προσείποιμεν Ἀθάνας.

1160

ΤΕΥΚΡΟΣ.

Καὶ μὲν ἰδὼν ἔσπευσα τὸν στρατηλάτην

Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον ·

Δῆλος δέ μούστ' ἰσκαῖον ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

Σὲ δὲ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι

Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτεῖ χανεῖν ;

1165

Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,

Ἡ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο

Ἐψήλ' ἐκόμπεις κάπ' ἄκρων ὠδοιπόρεις,

Ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντεστης ὑπέρ,

Κοῦτε στρατηγοὺς οὔτε ναυάρχους μολεῖν 1170  
 Ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω.  
 Ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.  
 Ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά;  
 Ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;  
 Ποῦ βάντος ἢ ποῦ στάντος οὔπερ οὐκ ἐγώ; 1175  
 Οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε;  
 Πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὅπλων  
 Ἀγῶνας Ἀργείοισι κηρῦξαι τότε,  
 Εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,  
 Κούκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις 1180  
 Εἵκειν ἂ τοῖς πολλοῖσιν ἥρεσκεν κριταῖς,  
 Ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που  
 Ἥ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.  
 Ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε  
 Κατάσταςις γένοιτ' ἂν οὐδενὸς νόμου, 1185  
 Εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν  
 Καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.  
 Ἀλλ' εἰρκτέον τάδ' ἐστίν. Οὐ γὰρ οἱ πλατεῖς  
 Οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,  
 Ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ. 1190  
 Μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὅμως  
 Μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.  
 Καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον  
 Ορῶ τάχ', εἰ μὴ νοῦν κατακτῇσει τινά.  
 Ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς, 1195  
 Θαρσῶν ὑβρίζεις κᾶξελευθεροστομεῖς.  
 Οὐ σωφρονήσεις; οὐ μαθὼν ὃς εἰ φύσιν  
 Ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,  
 Ὃστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;



Σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ ·  
 Τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαῖω. 1200

## ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.  
 Τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

## ΤΕΥΚΡΟΣ.

Φεῦ · τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς  
 Χάρις διαρρέει καὶ προδοῦς' ἀλίσκεται, 1205  
 Εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,  
 Αἴας, ἔτ' ἴσχει μνήστιν, οὗ σὺ πολλάκις  
 Τὴν σὴν προτείνων προῦκαμες ψυχὴν δορί ·  
 Ἀλλ' οἷχεται δὴ πάντα ταῦτ' ἐρρίμμένα.  
 ὦ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη, 1210  
 Οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἥνίκα  
 Ἑρκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,  
 Ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς  
 Ἑρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν  
 Ἀκροισιν ἤδη ναυτικοῖς ἐδωλίοις 1215  
 Πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη  
 Πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;  
 Τίς ταῦτ' ἀπέειρξεν; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,  
 Ὃν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;  
 Ἀρ' ὑμῖν οὔτος ταῦτ' ἔδρασεν ἔνδικα; 1220  
 Χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου,  
 Λαχῶν τε κἀκέλευστος, ἦλθ' ἐναντίος,  
 Οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς,  
 Ὑγρᾶς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου  
 Κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν; 1225  
 Ὃδ' ἦν ὁ πράσσων ταῦτα, σὺν δ' ἐγὼ παρὼν,  
 Ὁ δούλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.

Δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ;  
 Οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προὔφυ πατὴρ  
 Ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ; 1230  
 Ἀτρέα δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,  
 Προθέντ' ἀδελφῶ δεῖπνον οἰκείων τέκνων ;  
 Αὐτὸς δὲ μήτρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ  
 Λαβὼν ἐπακτὸν ἄνδρ' ὁ φυτύσας πατὴρ  
 Ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. 1235  
 Τοιοῦτος ὢν τοιῶδ' ὀνειδίζεις σποράν ;  
 Ὃς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγῶς,  
 Ὃστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν  
 Ἰσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν  
 Βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν 1240  
 Δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.  
 Ἀρ' ὧδ' ἄριστος ἐξ ἀριστεοῖν δυοῖν  
 Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,  
 Οὓς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους  
 Ὀθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων ; 1245  
 Εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,  
 Βαλεῖτε χημάς τρεῖς ὁμοῦ συγκειμένους.  
 Ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ  
 Θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ  
 Γυναικὸς, ἣ τοῦ σοῦ ξυναίμονος λέγω. 1250  
 Πρὸς ταῦθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.  
 Ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ  
 Καὶ δειλὸς εἶναι μᾶλλον ἢ ἔν μοι θρασύς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθὼς,  
 Εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει. 1255

ΟΔΥΣΣΕΥΣ.

Τί δ' ἔστιν, ἄνδρες ; τηλόθεν γὰρ ἡσθόμην  
 Βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,  
 Ἄναξ Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως ;

ΟΔΥΣΣΕΥΣ.

Ποίους ; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω  
 Κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά. 1260

ΑΓΑΜΕΜΝΩΝ.

Ἦκουσεν αἰσχρά · δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

Τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν ;

ΑΓΑΜΕΜΝΩΝ.

Οὐ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς  
 Ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ. 1265

ΟΔΥΣΣΕΥΣ.

Ἐξεστίν οὖν εἰπόντι τ' ἀληθῇ φίλῳ  
 Σοὶ μηδὲν ἡσσον ἢ πάρος ξυνηρετεῖν ;

ΑΓΑΜΕΜΝΩΝ.

Εἶπ' · ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ  
 Φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

Ἀκουέ νυν. Τὸν ἄνδρα τόνδε πρὸς θεῶν 1270

Μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν ·

Μηδ' ἢ βία σε μηδαμῶς νικησάτω

Τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.

Κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

Ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὅπλων · 1275

Ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

Οὐκ ἂν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν  
 "Εν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι  
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.

"Ωστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.

1280

Οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους  
 Φθείροις ἄν. "Ανδρα δ' οὐ δίκαιον, εἰ θάνοι,  
 Βλάπτειν τὸν ἐσθλόν, οὐδ' εἰ μισῶν κυρῆς.

ΑΓΑΜΕΜΝΩΝ.

Σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

"Εγώ γ' ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

1285

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ.

Μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

Τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.

ΟΔΥΣΣΕΥΣ.

"Αλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

Κλύειν τὸν ἐσθλὸν ἄνδρα χρή τῶν ἐν τέλει.

1290

ΟΔΥΣΣΕΥΣ.

Παῦσαι· κρατεῖς τοι τῶν φίλων μικώμενος.

ΑΓΑΜΕΜΝΩΝ.

Μέμνησ' ὁποῖφ φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.

"Οδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γεναῖός ποτ' ἦν.

ΑΓΑΜΕΜΝΩΝ.

Τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ.

Νικᾶ γὰρ ἡ ῥετή με τῆς ἔχθρας πολύ.

1295

ΑΓΑΜΕΜΝΩΝ.

Τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

ΟΔΥΣΣΕΥΣ.

Ἡ κάρτα πολλοὶ νῦν φίλοι καὶ θις πικροί.

ΑΓΑΜΕΜΝΩΝ.

Τοιούσδ' ἐπαινείς δῆτα σὺ κτᾶσθαι φίλους ;

ΟΔΥΣΣΕΥΣ.

Σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

Ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανείς.

1300

ΟΔΥΣΣΕΥΣ.

Ἄνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.

ΑΓΑΜΕΜΝΩΝ.

Ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν ;

ΟΔΥΣΣΕΥΣ.

Ἐγωγε. Καὶ γὰρ αὐτὸς ἐνθύδ' ἵξομαι.

ΑΓΑΜΕΜΝΩΝ.

Ἡ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ.

Τῷ γάρ με μᾶλλον εἰκὸς ἢ μαυτῷ πονεῖν ;

1305

ΑΓΑΜΕΜΝΩΝ.

Σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΥΣΣΕΥΣ.

Ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ.

Ἄλλ' εὖ γε μέντοι τοῦτ' ἐπίστας, ὥς ἐγὼ  
Σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν.

Οὗτος δὲ κακέϊ κανθάδ' ὦν ἔμοιγ' ὁμῶς 1310  
 \*Εχθιστος ἔσται. Σοὶ δὲ δρᾶν ἔξεσθ' ἂν χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

\*Οστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν  
 Φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

ΟΔΥΣΣΕΥΣ.

Καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι 1315  
 \*Οσον τότε ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος.  
 Καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,  
 Καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον  
 Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥΚΡΟΣ.

\*Αριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι 1320  
 Λόγοισι· καί μ' ἔψευσας ἐλπίδος πολύ.  
 Τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ  
 Μόνος παρέστης χερσὶν, οὐδ' ἔτλης παρὼν  
 Θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,  
 Ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν, 1325  
 Αὐτός τε χῶ ξύναιμος ἠθελησάτην  
 Λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.  
 Τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ  
 Μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη  
 Κακοὺς κακῶς φθείρειαν, ὥσπερ ἠθελον  
 Τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως. 1330  
 Σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,  
 Τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑᾶν,  
 Μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·  
 Τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ  
 Θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν. 1335

Ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ · σὺ δὲ  
Ἄνῆρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ.

Ἄλλ' ἤθελον μέν · εἰ δὲ μή 'στί σοι φίλον  
Πράσσειν τάδ' ἡμᾶς, εἰμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ.

"Αλις · ἤδη γὰρ πολὺς ἐκτέταται  
Χρόνος. Ἄλλ' οἱ μὲν κοίλῃν κάπετον  
Χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον  
Τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων  
Θέσθ' ἐπικάιρον ·

1340

Μία δ' ἐκ κλισίας ἀνδρῶν ἔλῃ  
Τὸν ὑπασπίδιον κόσμον φερέτω.

1345

Παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,  
Φιλότῃτι θυγῶν πλευρὰς σὺν ἐμοὶ  
Τάσδ' ἐπικούφιζ' · ἔτι γὰρ θερμαὶ  
Σύριγγες ἄνω φυσῶσι μέλαν

1350

Μένος. Ἄλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ  
Φησὶ παρεῖναι, σούσθω, βάτω,  
Τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ  
Κοῦδενί πω λῶνι θνητῶν,  
Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

1355

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἡ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν  
Γινῶναι · πρὶν ἰδεῖν δ' οὐδεὶς μάντις  
Τῶν μελλόντων ὅ τι πράξει.

ΤΕΛΟΣ ΑΙΑΝΤΟΣ ΜΑΣΤΙΓΟΦΟΡΟΥ.





# NOTES.



## N O T E S.

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1. THE scene of this play is laid in the midst of the tents occupied by the Salaminians in the Grecian camp before Troy, and more particularly in that of Aias, which we may suppose to have been situated somewhat in the background, and within sight of the sea. (Cf. Hom. *Il.* 8. 226.) Odysseus is beheld in the act of tracing some freshly-graven footmarks upon the beach, when he is suddenly arrested by the voice of Athene, to whose counsels and aid other poets besides Sophokles have described him as largely indebted. (Cf. Hom. *Il.* 10. 503 seq.) The various characters introduced into our drama were represented by three actors, (see Schöll's "Sophokles Leben und Wirken," § 58 ff.,) the first of whom personated Aias and Teukros, the second Athene, Tekmessa, and Agamemnon, the third Odysseus, the Messenger, and Menelaos. The corpse of Aias — around which Teukros, Tekmessa, and Eurysakes (*κῶφον πρόσωπον*) bearing in his hands the *ἰκτῆριον θησαυρόν* (v. 1119), consisting of his own, his mother's, and Teukros's hair, are grouped — was represented by a *κῶφον εἰδωλον*, so made and draped as to exhibit a resemblance to the body of the deceased hero.

2. *δίδορά σε . . . . . θηρώμενον*. The Scholiasts differ greatly in opinion as to the correct mode of interpreting this verse ; — the point in dispute being, whether the poet means us to understand, *πειρὰ κατ' ἰχθρῶν*, in an active, as *ἐπίθεις τῶν πολέμιων*, Diod. XIV. c. 80, or *πειρὰ παρ' ἰχθρῶν*, in a passive signification ; that is, whether Odysseus is represented as eagerly employed in preparing snares for the purpose of attacking his enemies, or in discomfiting some project which they have devised against himself. Both expressions may be applied with great propriety to a skilful general : *τὸ ἐξυλαβῆσαι τὴν πρᾶξιν καὶ τὸ τῶν ἐναντίων τὴν γνώμην προαισθάνεσθαι*, Galen de Parv. Pil. Exerc. III. 905. T. V. Lobeck pronounces in favor

of the latter, considering this view to be more in harmony with the character of Odysseus, and the enterprise in which he is engaged ; first, because he is celebrated as τῶν ἀδύλων θηρατής, Philostr. *Imagg.* 1. 862, more distinguished for his astuteness in escaping than his skill in devising snares, as is testified by Homer in *Odyss.* 4. 422, and by the entire Doloneia ; and, secondly, because he is described in our passage as playing the part of a spy rather than that of an “insidiator.” That this explanation is not in itself improbable may be learnt from Xen. *Mem.* 4. 2. 15, ἴαν δὲ κλίπτῃ τε καὶ ἀρπάζῃ τὰ τούτων (τῶν πολεμίων), οὐ δίκαια ποιήσει. Cf. Cic. *de Off.* 1. 30. 108, and Davis’s note to *Id. de Fin.* III. 2. There is, however, great weight in the objection of Hermann, that to such an interpretation the insertion of the pronoun τινά is in direct opposition. Nor has Lobeck been able to explain away this difficulty, but acknowledges that the addition of the pronoun would be far more intelligible, if by the noun πῖρα we understand some hostile attempt on the part of Odysseus. The connection of the verses and the sense of the whole passage present, moreover, additional obstacles to the reception of this exposition. For the poet proceeds, καὶ νῦν ἐπὶ σκηναῖς . . . ὥς τις εὖριος βάσις, the particle αὖ μὲν in the first verse being opposed to καὶ νῦν in this sense: *ut semper . . . ita nunc quoque*, in order to connect closely the proceeding of Odysseus, described in the first two verses, with the subsequent details. Odysseus has followed the footsteps of Aias from the very spot where he was first observed by a scout with dripping sword, and has now arrived before his tent. As a well-trained hound pursues the track of some wild animal and ascertains its locality, in order that it may fall into the hands of the hunter, so has Odysseus followed the footprints of Aias in order to learn his whereabouts, to convict him as the perpetrator of the slaughter committed amongst the cattle of the Greeks, during the night which followed the adjudication of the arms of Achilles, and to take whatever preliminary steps may be necessary to secure his punishment. It cannot, therefore, be supposed that Odysseus was interested to inquire if Aias still contemplated any traitorous or hostile design, which must nevertheless be assumed if we decide in favor of the explanation above mentioned. Hermann asserts that the accus. πῖραν does not depend upon ἀρπάσαι, but upon θηρώμενον, and that ἀρπάσαι is inserted here as an *infinitivus explicativus*, to which αὐτήν, i. e. πῖραν, must be supplied. Such a construction is undoubtedly very harsh, whilst a satisfactory answer is given to the objection against the construction of the infinitive with θηρᾶν and θηρᾶσθαι by Eur. *Hel.* 63, θηρᾷ γαμῖν μι, and 553, ὅς με θηρᾶται λαβειῖν ; Theophyl. *Hist.* IV. 16. 115. B, συμ-

μάχους ἰλίσθαι θηρώμενος. Even admitting that the mode in which he connects these words is admissible, the Greek words here used can hardly be supposed to convey the meaning expressed in his translation: *semper te video opportunitatem, qua tentare hostem possis, captare*. Reisig, in *Comm. Crit. ad Œd. Kol.* 1746, observes that ἀρπάσαι may depend upon πειρᾶν, and this view finds an apologist in Apitz, who seeks unsuccessfully to defend it by citing such passages as Hom. *Il.* 7. 409, Eur. *Androm.* 94. The true explanation appears to be that given by Wunder, who commences his observations by reminding us that the Greeks frequently employed the formula πειρᾶν τινος λαμβάνειν (cf. Xen. *An.* 5. 8. 15; *Kyr.* 3. 3. 38) in the same sense as πειρᾶν τινος. (So θῆαν λαμβάνειν, *Philokl.* 536, 656, μεταμίλειαν λαμβάνειν, Eur. *Fr.*, for θιᾶσθαι, μεταμίλισθαι.) But πειρᾶν τινος often signifies *capere aliquem conari, to make an attempt against any person or thing, to seek to seize or obtain its possession*. Her. VI. 82, πρὸς ὧν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλεως, πρὶν γὰρ δὴ ἱεῖσι χρήσθαι καὶ μάθῃ, εἴτε οἱ ὁ θεὸς παραδίδωι, εἴτε οἱ ἰμπεδὼν ἴσσηται. Thuk. 1. 61, καὶ ἀφικόμενοι εἰς Βίροιαν ἀκκιῦθαι ἐπιστρέψαντες καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐκ ἰλόντες ἰπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν. Why Sophokles should have substituted ἀρπάζειν for the more usual λαμβάνειν will be evident to any one who reflects that the whole phraseology of these introductory verses is borrowed from the hunting-field (comp. Pollux 5. 60, οἱ κύνεις ἀρπάζουσι τὰ πνύματα; Plutarch. *Quæst. Nat.* 23. 20, ἐπιλαμβάνονται τῆς τῶν θηρίων ὁσμῆς; Senec. *Hippol.* 39, *nare sagaci captant auras, or apprensant*; Grat. *Cyn.* 239), and that Odysseus is compared not so much with a hunter as with a hound. See v. 5 below, and especially v. 7, seq. It is, then, by way of fuller and more emphatic illustration of his metaphor that the poet has preferred to place a verb which is peculiarly applicable to a hound, instead of λαμβάνειν, which is more especially appropriate to men.

3. Καὶ νῦν. These particles, as we have already said, answer to αἰ μὲν in this sense: *as ever . . . so now also*. Zeune to Vig. p. 537 has cited similar collocations. WUNDER. Cf. Plat. *Protag.* 335. E; *Rep.* II. 367. E. — ἐπὶ, *by, near*. Scholiast: παρὰ ταῖς σκηναῖς. The preposition ἐπὶ has this sense frequently with the dative. Hdt. 3. 16, ἀποθανόντα ἵθαψεν ἐπὶ τῇσι θύρῃσι. Id. 7. 175, οἰκίοντες ἐπὶ Στυμόνι. Id. 7. 89, οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν οἶκον . . . ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ.

4. τάξιν ἰσχύτην. Hom. *Il.* 11. 7, ἡμὶν ἐπ' Αἴαντος κλισίας Τελαμωνιάδῃσιν ἢ δ' ἐπ' Ἀχιλλῆος· τοί ῥ' ἰσχυατὰ νῆας ἵστας ἔρυσαν. See also

Eur. *Iph. A.* 292; Quint. Cal. 5. 215, quoted by Musgrave; Eustathius ad Il. x. p. 792. 47, Αἱ νῆες τοῦ μεγάλου Αἴαντος καὶ τοῦ Ἰδομηνίως ἐν ἄκρῳ ἦσαν· καὶ ὡς ὁ ποιητὴς λίγει, ἱκαστάτω τοῦ μίσου.

5. *μित्रεύμενον*. "SCHOL.: στοχαζόμενον, *contemplantem et tanquam oculis metientem*. Eur. *Phœn.* 189, ἄνω τε καὶ κάτω τρίχην μιτρεῶν." MUSGR. In a similar metaphorical use, Hom. *Od.* 3. 179, πίλαγος μιτρήσαι, *mare cursu emetiri*, and Mosch. 2. 153, ἄλλα μιτρήσασθαι. The employment of both participles in this verse is drawn from the language of the hunting-field. *κυνηγιστὴν ἵχνη*, of which phrase a full explanation occurs below, v. 19, is to *pursue the foot-tracks of prey*, *κυνηγίτου τρίχην*, whilst *μιτρεῖσθαι* may be rendered to *trace out*, or *explore*.

7. οὐκ ἴδον, sc. *ἴστίν, num in tentorio sit, nec ne?* — Εὖ δέ σ' ἐκφίρει. Hermann has accurately explained the force of *ἐκφίρειν*: *ex loco clauso et finibus quibusdam circumscripto in apertum ac propatulum proferre*. Hence, then, *ἐκφίρειν τινά* may in a more general sense denote *aliquem eo usque perducere, quo tendit*, according to the well-known idea of *completion*, which is imparted by the preposition *ἐκ* in composition. Cf. *Æd. Kol.* 98, ἐξήγαγ' εἰς τὸδ' ἄλσος, with v. 1424 of the same play, ἐρεῖς τὰ τοῦδ' οὖν ὡς ἐς ὄρεθ' ἐκφίρει | Μαντιύμαθ'. Plat. *Phæd.* p. 66. B, ὅτι κινδυνεύει τις ὥσπερ ἀτραπὸς ἐκφίρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκίψει. In our passage, then, *εὖ δέ σ' ἐκφίρει* = *εὖ δέ σε φέρει πρὸς Αἴαντα*, and the meaning of *Athene*, stated generally, is this: *εὖ δὲ ἐξιχνεύεις*, sc. *εὖ δὲ Αἴαντα ἱχνεύεις ὥσπερ κύων Λάκαινα*, with which we may aptly compare Plat. *Parmen.* 128. C, καίτοι ὥσπερ γὰρ αἱ Λάκαιναι σκύλακες εὖ μεταθεῖς τε καὶ ἱχνεύουσιν τὰ λειχθέντα. Upon *βάσις*, placed once only in the sentence, whilst the sense requires its repetition, see *Philokt.* 520, with Wunder's note, and compare *Trach.* 767, προσπαύσσειται πλευραῖσιν ἀρτίκολλος ὥσπερ τίκτονος χιτῶν ἅπαν κατ' ἄεθρον.

8. *Κυνὸς Λακαίνης ὥς τις εὐρίνος βάσις*. Upon the phraseology of this verse see Lobeck's note, and the observations of Wunder to *Philokt.* 1101. It has been quoted by several writers, the Schol. to *Apoll.* II. 125, the *Etym. M.*, s. *Τρίβακος*, and *Suidas* in three places, s. *Εἰάσις*, *Εὐρίνος*, and *Λάκαινα*; and is imitated by *Libanius*, *Ecphr.* T. IV. p. 1065, *εὐρίνου βάσις τὸ λανθάνον ἀνιχνεύοντις*; more undisguisedly by *Manuel Palæologus*, *Or.* VI. 331, *μὴ πολυπραγμονῶμεν . . . ὥσπερ οἱ τὰ θηρία ῥινηλατοῦσαι λάκαιναι κύνεις· εὐρίνας ταύτας εἶπε Σοφοκλῆς*; less openly by *Ælian*, *Hist. Ann.* II. c. 15, *δίπλην εὐρίνου κυνός*. The last two authors evidently believed *εὐρίνος* to be the genitive of an adjective *εὐρίν* (cf. *κύνας εὐρίνας*, *Xen. de Venat.* 4. 6, *Pollux* 2. 80, and *Æsch. Agam.* 1093), whilst *Libanius* and the *Etym.*

M., ἰὺρνος βάσις ἢ ἰύσφηντος πορτία, regarded it as a nominative, and correctly indeed, both on account of the addition of the pronoun τις, which is more aptly joined with ἰὺρνος than with βάσις, and because it is the constant practice of the Greek poets thus to traverse epithets. See Abresch. *Dilucc. Thukyd.* p. 244; Valckn. *ad Lennep. Etym.* II. p. 700; Matthiæ's *Gr. Gr.* p. 799; Bernhardt's *Synt.* p. 53. Upon the peculiar force of τις, when joined with adjectives, see Liddell and Scott's *Gr. Lex.* s. τις, IV.; Kühner's *Gr. Gr.* 659. 4, ed. Jelf; and upon the great celebrity which the dogs of Laconia possessed among the hunters of antiquity, Aristot. *Hist. Animal.* 8. 28 (where they are described as a cross between a fox and a dog), Id. *de Generatione Animal.* 5. 2; the learned notes of Musgrave and Erfurdt to our own line, Voss to Virg. *Georg.* III. 405, and Rittershus. to Oppian. *Cyneg.* 1. 371. Compare, too, Shakspeare's *Midsummer Night's Dream*, Act IV. Sc. 1, and *Othello*, Act V. Sc. 5. The word κύων is here used in the feminine gender, in accordance with the customary preference shown by Greek writers, when not compelled to define accurately the precise gender of animals, for the employment of the feminine. Lastly, that the comparison which is here instituted between a hero, like Odysseus, and a hound, is in no respect derogatory to the dignity of the former, or inconsistent either with the practice of the Tragedians, or with Greek notions of good taste, has been pointed out by Wunder, who compares Æsch. *Agam.* 1093, where we find it said of Cassandra, λαίην ἰὺρις ἢ ζῆνι κυρὸς δίκτην | εἶναι, μαρτύρι δ' ὦν ἀνιυρήσι φόνον. See also vv. 1184 seq. of that play; Plat. *de Legg.* p. 654. D, ταῦτ' ἄρα μετὰ τοῦθ' ἡμῖν αὖ καθάπερ κυρὸν ἰχθυοῦσαι διαβυνητίον.

9. τυγχάνει. Supply ὦν. "The use of τυγχάνει for τυγχάνει ὦν is defended by Erfurdt against Fischer (*ad Well. Gr. Gr.* IV. p. 8) and Porson (*ad Eur. Hec.* 712), who join τυγχάνει with στάζων. See a note on this subject in *Mus. Crit.* p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the *Electra* (vv. 46, 315) seem to us to be quite decisive. The following consideration has some weight with us. As τυγχάνω and κυρῶ appear to be exactly synonymous in all their various significations, we are very unwilling to admit that a construction, which is lawful when the poet employs κυρῶ, is unlawful when he employs τυγχάνω. We find κυρῶ without a participle twice in the present tragedy: v. 301, Κἀνήρετ' ἰν τῷ πράγματι κυρῶ ποτί, and v. 928, ποῦ μοι γῆς κυρῶ τῆς Τερφάδος. Several other examples are collected by Erfurdt in his note on *Antig.* 487." ELMSLEY. See also Erfurdt's *Epist. ad Schäf.* p. 570; Schäf. *ad Bos. Ellips.*

p. 785; Blomfield to Matth. *Gr. Gr.* p. liii.; and compare *Elektr.* 46, Eur. *Androm.* 1116, *Iph. Aul.* 730. In the common copies ἀνήρ is written in opposition to both sense and metre, for which Brunck substituted ὁ ἄνῆρ. The writing ἀνήρ is, however, strongly recommended by the authority of Apollonius, in Bekk. *Gr. Anecd.* 2. p. 495. 24, ὡς ὁ ἀνῆρ, ἀνῆρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἴτερον θάτερόν ἐστι. See Porson to Eur. *Orest.* 851; Dawes's *Misc. Crit.* pp. 123, 238, 263; Monk to Eur. *Hippol.* 1005; Kühner's *Gr. Gr.* 13, *Obs.* 5, ed. Jelf. The first syllable is rendered long by crasis with the article.

9, 10. κάρα στάζων ἰδρῶτι. Billerbeck explains these words, σταζόμενος ὑπὸ τοῦ ἰδρῶτος. Lobeck identifies them more accurately with the expressions ἰδρῶτι ριόμενος, Philostr. *V. Soph.* I. 25. 541, and ἰδρῶτι ραινόμενος, Synes. *Dion.* p. 53. The construction is the same with Æsch. *Eum.* 42, αἵματι στάζοντα χεῖρας; Eur. *Andr.* 523, δακρύοισιν κόρας στάζω; *Iph. T.* 108, στάζων ἀφρῶ γένειον. It is scarcely necessary to observe, that the participle only must be referred to the following words χεῖρας ξιφοκτόνους, which adjective must, according to its accentuation, be taken in an active signification, as = ξίφει κτείνουσας. Dindorf, in opposition to Hermann, directs us to supply αἵματι. Upon the dative ἰδρῶτι, see Kühner's *Gr. Gr.* 548, *Obs.* 6, and 610, ed. Jelf.

11. οὐδὲν ἔργον, i. e. οὐκ ἔτ' ἀναγκαῖον ἐστί. SCHOL.: οὐκ ἀναγκαῖον πρὸ πολυπραγμονεῖν ἔτι, εἰ ἔνδον ἐστὶν Αἴας. "Ἐνδον γάρ· ἀλλὰ λίγειν διὰ τί τὴν σπουδὴν ταύτην ἔθου, ἵνα παρ' ἑμοῦ μάθῃς τὰ ἀγνοούμενά σοι. See below, v. 810, and, as additional illustrations of this Attic phrase, *Elektr.* 1373, οὐ μακρῶν λόγων ἡμῖν τόδε τοῦτο ἔργον, there is no necessity for them here; Aristoph. *Lys.* 424, ἀλλ' οὐδὲν ἔργον ἰστάναι; *Av.* 1308, with Felton's note; *Lys.* 615; *Plut.* 1155. Cf. Valckn. to Eur. *Hipp.* 911.

13. Σπουδὴν ἔθου τήνδε. Periphrastic for ἰσπυδαζεις ᾧδε or ἐπὶ τίνι ἰσπυδαζεις περὶ τούτου. See Wunder to *Ed. Kol.* 462. In the same way we find σπουδὴν τιθέναι for σπουδάζεις in Pind. *Pyth.* IV. 492; αἶνον τιθ. for αἰνεῖν, Id. *Nem.* 1. 5; πόνον τιθ. for πονεῖν, Æsch. *Eum.* 276. The sense of the whole passage is as follows: There is no longer any necessity that you should peer through or within this door (since Aias whom you seek is within), but that you should state openly for what object you have taken upon yourself this eager chase, in order that you may learn from one who knows (all things you wish to ascertain).

14. Ὡ φθίγμ' Ἀθάνας. SCHOL.: καὶ τοῦτο ἄριστα πιπείηται· φθίγμα γὰρ εἶπεν, ὡς μὴ θιασάμενος αὐτήν· ὁ δὲ γὰρ, ὡς οὐκ εἶδεν αὐτήν, ἐκ τοῦ πᾶν ἄποπτος ἦς ὁ μῶς, τουτίστιν ἀόρατος. Τῆς δὲ φωνῆς μόνῃς αἰσθάνε-



ται, ὡς ἰθάδος αὐτῷ εὐσης· ἴσται μίνται ἐπὶ τῆς σκηνῆς ἡ Ἀθηνᾶ· διὲ γὰρ τοῦτο χαρίζεσθαι τῷ θιατῇ· προθεραπεύει δὲ τὸν θεὸν ὁ Ὀδυσσεύς καὶ οὕτω λείγει τὰ Αἴαντος. Brunck assenta, observing, "*Minervæ e machinæ loquentis et spectatoribus conspicuæ vocem audiebat Ulysses, at ipse eam censebatur non videre, juxta veterum opinionem, deos quidem sæpe cum hominibus colloqui sed raro se iis in conspectum dare.*" The same view is supported by Wunder in a long note to this line in his *Cens.* p. 7, where he justifies the meaning which the Scholiast assigns to ἀποπτος, in opposition to the explanation of Suidas, πέρρῳθεν ἐρωμένη, defended by Lobeck. The eminent scholar last named inquires:—"Upon what principle and in conformity with what examples are we to receive the explanation of Brunck? Are we to believe that Philoktetes, Thoas, Theoklymenos, Ion, Peleus, Hippolytos, and Orestes did not behold upon the stage the divinities with whom they are represented to have conversed? Assuming, however, that this could be proved, how could the spectators in our own play have been persuaded to believe that the goddess, whom they distinctly perceived, and whom Aias recognized at the first glance, really avoided the gaze of Odysseus alone? The interpreters have been led into this mistake by considering ἀποπτος as equivalent in meaning to ἀθίαντος, as stated by Suidas and the Grammarian associated with Ammonius, p. xlv. But to express this sense the more ancient writers were accustomed to employ the words ἀοπτος or ἀνεπτος, whilst to ἀποπτος they gave this signification: *quod e longinquo conspicitur vel clare, si in excelso est, vel obscure si longo intervallo distat.*" An immense number of passages are then cited in order to justify this rendering, from which we select but two: Aristot. *Rep.* II. 12. 253. D, ὅπως ἀποπτος ἴσται ἡ Κορινθία ἐκ τοῦ χώματος, *ut prospici possit.* Plutarch. *V. Lucull.* 9, καταφανὴς καὶ ἀποπτος. Add Galen. vol. 3. p. 222, καὶ τις ἐξ ἀπόπτου θιασάμινος ταῦρον εὐθὺς γνωρίζει τὸ ἄρρην ἄνιπ τοῦ κατασκήψασθαι τὰ γυνητικὰ μέρη. The same explanation is also given by Hermann, and is supported by the passages from the *Elektra* (v. 1489) and *Edipus Rex* (v. 762) to which Wunder refers in opposition, where there is no objection to our taking ἀποπτος in the sense of *remotum*. In the common copies the comma precedes ὅμως, instead of following it. Elmsley first corrected this error, comparing such passages as Eur. *Alk.* 938, φίλοι, γυναικὸς δαίμων' ἐντυχίσσιστον | Τούμου νομίζω, καίπτερ οὐ δοκοῦνθ' ὅμως, *Æsch. Choeph.* 113, μίμνησ' Ὀρίστου, καὶ θυγατρὸς ἐσθ' ὅμως, and is followed by Hermann and all the more recent editors. See his note to Eur. *Bacch.* 787. Blomfield therefore is in error when he directs us (*ad Æsch. Pers.* 300) to restore

the comma after ἤς. Did no other authority than *Œd. Kol.* 957, ἱερμίᾳ με, καὶ δίκαι' ὅμως λίγω, σμικρὸν τίθησι, exist, it would be amply sufficient to justify the punctuation of Elmsley. Cf. Reisig, *Enarr. ad Œd. Kol.* 659.

17. κώδωνος ὡς Τυρσηνικῆς. "This verse is quoted by Suidas, s. κώδων, the Scholiast to Soph. *Œd. Kol.* 124, and to Thuk. IV. 134, the last affirming that Thukydides said ὁ κώδων. Nor is the remark of our own Scholiast, ἡ κώδων θηλυκῶς ἀντικῶς, at variance with his statement. For Thukydides speaks of the κώδων used by sentinels and patrol (ὁ κώδων ὁ φυλακτήριος, Synes. *Catast.* p. 303. D, whence the appellation ὁ φύλαξ τοῦ κώδωνος, Parthen. c. VII.; similarly, ὁ κώδων ὁ κατὰ τὴν ὀψοπωλίαν, Strabo XIV. 626; ὁ ἐν τῷ ἰχθυοπωλίῳ, Plutarch. *Symp.* IV.; Id. *Quæst.* IV. 2. p. 183), and that accustomed to be hung upon the beasts of burden (Diod. XVIII. 2), or attached to nets (Plutarch. *V. Brut.* XXX.), and that by which the arrival of various matutinal duties was announced (Lucian. *Merc. cond.* s. 31. p. 254, T. III. Bp.). But τῆς κώδωνος is found in Aristot. *de Sens.* c. VI. 446. 22, ed. Bekk., interpreted by *tintinnabulum*. The Scholiast to our verse asserts that the κώδων was τὸ πλατὺ τῆς σάλπιγγος, whilst Josephus, *Antt.* III. 12, 18, σύριγξ παρίχουσα εὖρος ἄρκοῦν ἐπὶ τῷ στόματι πρὸς ὑποδοχὴν πνεύματος εἰς κώδωνα ταῖς σάλπιγξι παραπλησίως τιλοῦν, appears to denote by this word the upper orifice of the trumpet which the player applies to his mouth; unless we suppose, with Sambucus, that he wrote τιλοῦσα, i. e. τιλιυτῶσα, meaning the lower or τὸ πλατὺ τῆς σάλπιγγος, concerning which Athenæus speaks (IV. 185. A), affirming that in the *tibia Phrygia* the *cornu* corresponds with that part of the *tuba* which is called κώδων. See also Eustathius, p. 1139. 60, who, according to the Schol. Ven. Z. 219, enumerates the various kinds of trumpets with greater accuracy than the Greek interpreters of Sophokles, and makes mention in the sixth place of the Tyrrhenian trumpet, ὁμοίαν Φρυγίῳ ἀύλῳ τὸν κώδωνα κεκλασμένον ἔχουσαν. Hence, on account of its deeper tone, the Tyrrhenian trumpet is frequently referred to by the Tragedians, — see Æsch. *Eum.* 556 (where it is spoken of as deep-toned, piercing, διάτορος Τυρσηνικὴ σάλπιγξ), Eur. *Phæn.* 1393, *Herac.* 830, — whose example is followed by later writers. Cf. Anth. Pal. c. VI. n. 151 and n. 350; Nonnus, XVII. 92; Gregor. Naz. *Ep. ad Card.* CXCIV.; and Eumath. *de Ism.* IV. p. 178." LOBECK. Consult in further illustration of this subject the admirable notes of Musgrave, Wesseling, and Billerbeck. The anachronism here committed by our poet in representing Odysseus as declaring that the accents of his beloved goddess fell upon his ears like the tones of

the brazen-mouthed Tyrrhenian bell or trumpet, has not escaped the observation of the old interpreters. Cf. the Schol. to Eur. *Phœn.* 1392 with Porson's note. From Homer's never making mention of the *σάλπιγξ* in his poems, except only in comparisons (*Il.* 18. 219, 21. 388), it has been inferred, with great probability, that, although in existence in his time, it was not extensively known in Greece, and it is certain that it was not used until a late period in the armies of the leading states. Apitz has shown that Sophokles in our passage, and the author of *Rhesus*, v. 808, *δίσπουν' Ἀδάνα, φθίγματος γὰρ ἡσθόμην τοῦ σοῦ συνήθη γῆρυν*, have imitated the language of Homer (*Il.* 2. 182), *ᾧς φάθ' · ὁ δὲ ξυνίησι θεῶς ὅσα φωνησάσης*. In the same way the subsequent words *ἐν πόνοισι γὰρ παροῦς' ἀμύνεις τοῖς ἱμοῖς αἰὶ ποτι*, together with v. 35 of our own play, *πάντα γὰρ τά τ' οὖν πάρος τά τ' εἰσέπειτα σὴ κυβερνῶμαι χερσί*, are borrowed from *Il.* 10. 278, *ἥτι μοι αἰὶ ἐν πάντισσι πόνοισι παρίστασαι, οὐδέ σε λήθω κινύμενος*.

18. *ἐπίγνως*, thou hast found out, detected. Cf. *Æsch. Agam.* 1598, *πᾶπυτ' ἐπιγνοῦς ἔργον οὐ καταισίον, ἤμωξεν*. *Thuk.* 1. 132, *καὶ παραιοησάμενος σφραγίδα, ἵνα . . . μὴ ἐπιγνῶ, sc. αὐτήν*.

19. *Βάσιν κυκλοῦντα*. SCHOL. PAL.: *περιερχόμενον, gressus circumagitem*. Eur. *Orest.* 631, *Μινίλαε, ποῖ σὸν πόδ' ἐπὶ συννοίᾳ κυκλεῖς, διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς*; Hermann thinks that Musgrave refines too much in deriving this expression from the peculiar mode of hunting prevalent among the ancients, in which the dogs were not set on until the lurking-place of the wild animal had been partially surrounded with nets, and that our phrase may with stricter accuracy be compared with such passages as Eur. *Elektr.* 561, *τί δὲ κυκλεῖ περίξ πόδα*; Soph. *Antig.* 225, *ὁδαῖς κυκλῶν ἑμαυτὸν εἰς ἀναστροφὴν*. Wunder, on the other hand, regards *βάσιν κυκλοῦντα* as a mere epexegetis of *κυνηγιτοῦντα* in v. 5, and refers us in illustration of the significance of both expressions to Plat. *Rep.* p. 432 seq.: *οὐκοῦν νῦν δὴ ἡμᾶς δεῖ ᾧσπερ κυνηγίτας τιναὶς θάμνον κύκλῳ περιίστασθαι προσέχοντας τὸν νοῦν μή πῃ διαφύγῃ ἢ δικαιοσύνῃ καὶ ἀφανισθεῖσα ἄδηλος γίνηται*. — *σακισφόρῳ*. SCHOL.: *οὐχ ἀπλῶς ἐπλοφόρῳ, ἀλλὰ κατ' ἐξοχὴν*. "Ομηρος· *Αἴας δ' ἐγγύθει ἦλθε, φέρον σάκος, ἥντι πύργον*. (*Il.* 7. 219.) Add *Il.* 11. 485, 17. 128. Ovid. *Met.* 13. 2, *surgit ad hos elipei dominus septemplex Aiax*, after Homer, who, in the next verse to that cited by the Scholiast, applies the epithet *ἑπταβόμιον* to the shield of Aias, whereas other shields, such as those of Teukros (*Il.* 15. 479) and of Achilles (18. 481), are described as having a less number of folds or thicknesses. In *Il.* 5. 126, Tydeus is called *σακίσταλος*.

21. *Νυκτὰς τῆσδε*. See Matth. *Gr. Gr.* § 377. 2. — *ἄσπερον*. Heay-

chius renders by ἀθίατον, and in this sense it is certainly used at *Æd. Kol.* 1682, πλάκεις ἄσποποι, *the unseen plains*, viz. the nether world. Yet in our own verse the interpretation of Suidas, ἀπροσδόκητον, *inconceivable, incredible*, is more appropriate. See the Scholiast to v. 40 and cf. *Philokt.* 1111, *Elektr.* 864, 1315, *Æsch. Choeph.* 816. "Dicitur ἄσποπος et locus qui non conspicitur, et tempus quod infinitum est (*Trach.* 246) et res quæ improvisa, incredibilis est." WUNDER. On the double accusative, see Kühn. *Gr. Gr.* 545 and 583, ed. Jelf.

22. Ἔχει περάνας. On this apparent periphrase for the simple verb, see Valckn. to *Eur. Phæn.* 712; *Matth. Gr. Gr.* 559. b; and compare *Antig.* 22, 32, 77, *Elektr.* 590, *Philokt.* 600, *Æd. Tyr.* 699. The Tragedians frequently employ περάναι as a mere equivalent for ποιεῖν, πράττειν, in the sense of *facere, efficere, exsequi*. Cf. *Æsch. Choeph.* 830; *Prom.* 57; *Eur. Ion.* 1567. — εἴπερ ἐργασται τὰδε. Musgrave directs us to read ἐργασται γ' ὅδε, on account of the ambiguity of the common reading. It seems to have escaped him that Sophokles invariably uses this verb in an active signification. See *Antig.* 267, 326; *Philokt.* 780, 928, 1172; *Æd. Tyr.* 279, 347. That it is employed, however, not only by Ionian and Attic prose-writers, but also by the other Tragedians, as a true passive, may be learnt from the examples quoted by Liddell and Scott, *Lex. Gr.*, s. v. III.

23. Ἴσμεν γὰρ οὐδὲν τρανές. SUIDAS: Τρανές · σαφές. Ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα. καὶ αὐτοῖς. ἰς τὸ τρανές τὴν ἱριυαν ἰποίήσαντο. The *Etym. M.* p. 466. 12 reads Ἰδμεν, of which no traces are found in the writings of the Tragedians. Hesychius with the Scholiast interprets τρανές as an adjective. PHOTIUS: τρανές τὸ σαφές οἱ τραγικοὶ λίγουσιν, but it is not to be met with in any other passage of the tragic poets. The *Schol. Ienens.* defines it as a defective noun (adjective): τάξιν μὲν ἴσκειν ἔχειν τριγυνοῦς, οὐκ ἔχει δὲ τὰ λοιπὰ δυὸ γένη. — ἀλώμεθα. SCHOL.: τῷ νῷ πλανώμεθα.

24. Κἀγὼ ὀϊλοντῆς. "Read ὀϊλοντῆς without the mark of elision. Aldus reads ὀϊνος with the mark of elision at the beginning of a verse, v. 272. Although in the present instance ὀϊλοντῆς is preceded by a vowel, the analogy of the parent word ὀίλω shows that circumstance is not material. We believe that neither ὀϊλοντῆς nor ὀϊλοντῆς is found in any other passage of the Tragedians." ELMSLEY. See Lobeck, and Ellendt's *Lex. Soph.*, s. vv. ὀίλω and ὀίλω. The form ὀίλω, of which ὀίλω is only a strengthened form, is not found in Homer, but there is great diversity in the writing of the later epic poets (cf. *Apollon. Rh.* 3. 960) and writers

of bucolic poetry (Theocr. 8. 7). The Attic dramatists, on the contrary, use only *θείλω* in *senarii*, whilst in the lyrical passages, as in the lyric poets generally with the exception of Pindar, who follows the Homeric usage (see Böckh. v. 1. *Pyth.* I. 62. 10, 5), both forms are used interchangeably. Although the present forms of *ἰθείλιν* are excluded from tragic iambic trimeters on account of the anapæst, the imperfect *ἄθειλον* is found in dialogue. See below, vv. 88, 1391; *Philokt.* 1278 and elsewhere. In Attic prose, *θείλω* is the prevailing form, except in the phrases pointed out by Lobeck. In anapæstic verse both forms are used, although it is often difficult to determine which is to be preferred, on account of the great variations in the writing of the MSS. Lobeck has instanced *Æsch. Prom.* 184, *ἀς ἰθειλήσῃ*; 1067, *πάσχων ἰθείλω*; *Philokt.* 145, *θεῖον ἰθείλεις*. Add *Æd. Tyr.* 1314, *οἱ ἰθείλων πόλλ' ἀνέρισθαι*. So Brunck from MS. B. and Hermann, the latter affirming with Lobeck that *ἰθείλιν* is more used in anapæstic numbers than the shorter form. All the remaining MSS. and old Edd. give *θείλων*. There are two instances in which it occurs in lyrical songs in the plays of Sophokles: *Elektr.* 132, *οὐδ' ἰθείλω προλιπεῖν τόδε*, where the MSS. Aug. a. b. Ien. Flor. Γ. and Laur. a. exhibit *οὐδ' αὖθίλω*, to the destruction of the metre: *οὐδὲ θίλω* being suprascriptum in the latter manuscript. On the metre of the verse from *Fragm.* 596. Dind. *ἰσθείιν ἰθείλων* (or *ἰθείλω*, for in *Athen.* p. 657. A. the MSS. differ) *τὸν δέλφωνα*, it is impossible to pronounce authoritatively. Hermann's emendation to *Æd. Tyr.* l. c. is not approved by Ellendt. For *θείλιν* is found both in choral songs and in songs *ἀπὸ σκηνῆς*. See *Æd. Tyr.* 205, 649, 651, 1356; *Æd. Kol.* 1222; *Elektr.* 1072; *Trach.* 1011. It is moreover found in anapæstic verse, *τύμβον θίλομιν προσιδῖν . . . . πατρὸς ἡμισίρου*, *Æd. Kol.* 1753. In all these instances the metre is satisfactorily preserved with the shorter form; but where both forms are equally applicable, deference must be shown to the authority of the books. In our own verse Dindorf writes with Elmsley, and *θειλοντής* is found in the MSS. La. Lb. R.

26. *κατηναρισμῖνας*, slain. Cf. *Æsch. Choeph.* 347, *εἰ γὰρ ὑπ' Ἰλίου πρὸς πῖνος Λυκίων, πάτερ, δορίμητος κατηναρίσθης*. The simple verb is found also in the same signification, *Agam.* 1644, *τί δὴ τὸν ἄνδρα τόνδ' . . . . οὐκ αὐτὸς ἠνάριζεις*; *Pind. Nem.* 6. 54, *φαινωῆς υἱὸν εὖτ' ἠνάριζεν* (sc. Ἀχιλλεύς) *Ἄοος ἀκμᾷ ἰγχιος ζαπότοιο*.

27. *Ἐκ χειρὸς*. Hermann, objecting to Musgrave's statement that the preposition and genitive are here put for the simple dative of means or instrument, renders *cominus*. And in this sense we find them used in *Xen. An.* 3. 3. 15. Neue more accurately considers them to mean, *non*

*casu aliquo prostrata*, i. e. *violenter*, and hence we understand why they occupy so emphatic a position in the verse. See also *infra*, vv. 115, 130, 386, 1013, where *χείρ* is found in precisely the same sense. Kühn. *Gr. Gr.* 621. 3. f, ed. Jelf. — αὐτοῖς ποιμνίων ἱπιστάταις. SUIDAS : ἱπιστάταις. Σοφοκλῆς, ποιμνίων ἱπιστάταις. τουτίστι τοῖς κυσί. This interpretation was probably given in order to prevent Aias from the imputation of a wanton and unnecessary murder, and seems to have obtained the approval of the author of the following scholion to v. 225 : οὗτοι γὰρ ἐνόμιζον καὶ ποιμένας αὐτὸν ἀνηρηκίαι. More correctly the Schol. Rom. : ἱπιστάταις · τοῖς ποιμήσι · καλῶς δὲ τοῦτο, ἵνα μὴ παραγένοιτό τις ἀπαγγέλλων τὸ σαφές. πόθεν οὖν αὕτη ἡ ὑπόνοια ; ὅτι εἶδεν τις αὐτὸν ἐν τῷ πεδίῳ πηδῶντα μετὰ τοῦ ξίφους νεαροῦ ἀπὸ τοῦ αἵματος. The poet evinces great judgment in speaking of the slaughter of the herdsmen ; for if this had not happened, they would at once have given such information as would have convicted Aias of the outrage, and rendered all search after the author of the butchery quite unnecessary. In defence of the application of the word ἱπιστάτης to the shepherds of the Grecian flocks, Lobeck aptly cites Plat. *Legg.* X. 906. A, ποιμνίων ἱπιστάταις. So, too, the shepherd in the *Œdipus Tyrannus*, v. 1028, ἐνταῦθ' ὀρείοις ποιμνίοις ἱπιστάτου, and frequently in Plato, where we also read, *Apol.* 20. B, μόσχων ἢ πῶλων ἱπιστάτην λαβεῖν καὶ μισθώσασθαι. On the dative, see Matth. 405. *Obs.* 3.

28. αἰτίαν νίμει. So Aldus with the MSS. generally. The MSS. La. Lb. Aug. C. exhibit *τρέπει*, the latter, however, with *νίμει* suprascriptum. Valcknaer to Eur. *Hippol.* p. 306 believes this variation to be due to the introduction into the text of the gloss εἰς αὐτὸν *τρέπει*, which appears upon the margin of several other ancient copies. Cf. *infra*, v. 488, κακὸν κείνων τε καὶ μοι τοῦτ', ὅταν θάνης, νιμῖς. Galen *de Plenit.* c. XI. 346. T. VII. οὐκ ἴσην ἄπασιν νίμει τὴν αἰτίαν. On οὖν used as a conjunction in the sense of *then, thus then*, see Kühn. 737. 3, ed. Jelf.; Ellendt's *Lex. Soph.* s. v. III.

30. Πηδῶντα πεδία, *bounding over the plains*. On the accusative, consult the learned note of Lobeck, Elmsley to Eur. *Bacch.* 307, and compare *infra*, vv. 274, 803. Eur. *Bacch.* l. c. πηδῶντα . . . . πλάκα. Some of the more recent MSS. have *πεδία*, which is evidently derived from the interpretation of the Scholiast.

31. Φράζει τε καὶ δήλωσιν. On the intermingling of the present and aorist, Porson to Eur. *Hek.* 21 observes, that the Greek Tragedians so frequently employ different tenses in the same sentence as to warrant the

belief that such variations are the result of design. Cf. Eur. *Hel.* 266, *πίστη γὰρ ἄλλοιςιν νιν, εἰς Τροίαν τ' ἄγει.* The same observation applies also to the Latin poets. Thus Virg. *Æn.* II. 12, *Quanquam animus meminisse horret luctuque refūgit.*

32. καὶ τὰ μὲν σημαίνομαι. SCHOL. : οἶον σημειῖα ἑμαυτῷ τινα συντίθημι ἀπὸ τοῦ ἴχνους, τὰ δὲ ἀπορῶ. Hence Ellendt observes, with regard to the first of the two explanations given by Suidas, *σηματίζομαι, διὰ σημείων γινώσκω*, that the employment of the middle verb gives rather this turn to the meaning, *in meos usus signa colligo*, i. e. in order to draw my own inferences, or to further my own plans. Comp. Oppian. *Kyn.* l. 453, *μυζωτῆρσι κύνεσι πανίχνα σημῆναντο.* Lobeck observes that the Attic orators employed *τεκμαίρομαι*, and later authors *σηματίζομαι* in precisely the same signification.

33. Τὰ δ' ἐκπίπληγμαι. See Kühn. 550, ed. Jelf. More usually the preposition *διὰ* is placed before the accus., as at Thuk. 7. 21. The footmarks which occasioned this embarrassment were those of the cattle Aias had driven to his tent. — *κοῦν ἴχω μαθεῖν ἔπου.* Mr. Porson mentions (*Advers.* p. 101) that a MS. of Suidas reads *κοῦν ἴχω μαθεῖν ἔπου.* If this is the true reading, the sense is, *I am not able to learn where he is.* Comp. vv. 6, 7. This tragedy contains two other examples of the same expression: v. 103, *ἦ τοῦπίτριπτον πίναδος ἐξήρου μ' ἔπου;* v. 845, *ἀλλ' ἀμνηνὸν ἄνδρα μὴ λείσσειν ἔπου.* So also *Æd. Tyr.* 926, *Μάλιστα δ' αὐτὸν εἶπατ' εἰ κάτισθ' ἔπου.* *Antig.* 318, *Τί δέ; βυθμίζεις τὴν ἱμὴν λύπην ἔπου;* Read also *Æd. Kol.* 1217, *Λυπᾶς ἰγγυτίρω· τὰ τέρε|ποιτα δ' οὐκ ἂν ἴδοις ἔπου, | ἔταν τις, cett.* ELMSLEY. "Οπου is also read in the MS. Laur. B. m. pr., and is supported by the interpretation of the Scholiast, *οὐκ ἴχω ἔπως μάθω ποῦ ἴστιν*, as also by its adaptation to the verses immediately preceding. Hermann, however, denies this, observing, "non enim ubi Aias sit quaerit (Ulysses), sed cujus hominis esse facinus illud dicat. Id patet ex iis, quæ sequuntur." Whence the words "illud facinus" are derived it is useless to inquire, since they are not to be found in the language of the poet; but, admitting for the moment that this is his meaning, it is hard to say why such an explanation should be esteemed preferable to the sense given by the other. Nevertheless ἔπου, the reading of the MSS. generally, and also of most Edd. of Suidas, must be retained. On the ellipse of *ἴσι*, see *infra*, vv. 103, 118; Kühn. 376, ed. Jelf; on the genitive, *Ibid.* 483, unless we should rather explain *κοῦν ἴχω ἔπου* (or *παρ' ἔπου*) *μαθεῖν, nec habeo a quo discam*, by a construction similar to that found at *Æd. Kol.* 571, *ἔταν μάθης μου.*

34. *Καιρὸν, opportune.* See below, v. 1254; Eur. *Hel.* 487; Kühn. 579, 580. 2. The prose-writers almost invariably, and the poets very frequently, add a preposition, generally *εἰς*. Cf. Arist. *Avv.* 1672; Eur. *Phaen.* 105; *Hipp.* 899; *infra*, 1111. — *σὴ κυβερνᾶμαι χερί.* This word is here used tropically, which is not so rare as some suppose. Cf. Xen. *Kyr.* 1. 15, ὥστε αἰεὶ τῇ αὐτοῦ γνώμῃ ἀξιοῦν κυβερνᾶσθαι. *Iph.* 8. 8. 1, τασάντη δὲ γινεμένη μιᾷ γνώμῃ τῇ Κυροῦ ἐκυβερνᾶτο. Pind. *Pyth.* 5. 122, Διὸς τοι νόος μίγας κυβερνᾷ δαίμον' ἀνδρῶν φίλων. *Id. Fragm.* 130, γλυκυσία . . . . . ἑλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ. Antiph. ap. Athen. 10. p. 444. C, διὰ φλεβῶν πᾶς κυβερνᾶται βίος. Wunder observes that the phrase κυβερνᾶν τινα πάντα, or κυβερνᾶσθαι ὑπό τινος πάντα, closely resembles the expression ὑπηρετεῖν τινι πάντα, equivalent to πᾶν ὑπηρετήμα ὑπηρετεῖν τινι.

37. Τῇ σὴ . . . . . κυνηγία. SCHOL.: ἀντὶ τοῦ τῆς σῆς κυνηγίας, which reading is exhibited by the Cod. Pal., is adscriptum in Codd. Δ. and Par., and is preferred by H. Stephanus and Wesseling. A *genitivus obiectivus* is found with *πρόθυμος* in *Elektr.* 3, ὃν πρόθυμος ἦνθ' αἰεί. The form *κυνηγία* is found in Aristot. *Rhet.* 1. 14, and often in the later prose-writers, as also in Eur. *Bacch.* 339, where, however, Elmsley and Matthiæ write *κυναγίας*, because the Tragedians, even in *senarii*, invariably employ the Doric form *κυναγός*. Cf. *Aesch. Agam.* 694, Eur. *Hipp.* 1397, *Suppl.* 688, *Phaen.* 1177, *Iph. T.* 284, Soph. *Elekt.* 553. Add Phrynicius, p. 428: Κυνηγός · οἱ μὲν τραγικοὶ ποιεῖται . . . . . δουρίζουσι, τὸ ἢ εἰς ἃ μετατιθέντες κυναγός, where see Lobeck. The *ordo verborum* is: καὶ πάλαι οἷς ἰδὼν ἱβην, φύλαξ πρόθυμος τῇ σὴ κυνηγία. With the sentiment compare Hom. *Od.* v. 47: διαμπίρις ἥ σε φυλάσσω ἐν πάντεσσι πόντοις.

38. Ἡ καί. Cf. *infra*, 44, 48, 97. The first of these particles can only be rendered by the question. See Ellendt's *Lex. Soph.* I. 749; Hartung's *Griech. Partik.* I. 133.

39. Supply from the preceding verse: πρὸς καιρὸν ποιεῖς · ὥς κ. τ. λ. Cf. Matth. *Gr. Gr.* 628. 5; Elmsl. to Eur. *Med.* 596. The omission of such a clause is frequent in Tragic dialogue. Hermann has received the writing of two MSS.: ἔργα τοῦδε in place of τοῦδε τᾶργα.

40. Καὶ πρὸς τί δυσλόγιστον. SCHOL.: ἐπὶ τὸ πρῶτον, εἰ αὐτός ἐστιν ὁ δράσας, εἴτα καὶ τὴν αἰτίαν συνθάνεται · τὸ δὲ δυσλόγιστον ὅμοιον τῇ Πεῖ- γος ἄσπερον · ἀγνοεῖ γὰρ ἔτι τὴν μανίαν. Lobeck, referring *δυσλόγιστον* to the interrogative pronoun, explains, τί δ' ἐστὶ τὸ δυσλόγιστον, πρὸς ᾧ . . . . . Wunder connects it with the verb ἤξει, and has followed Buhnken, *Ep. Crit.* I. 33, in writing *χερί*. That the accus. *χίρᾱ* may stand



has been shown by Lobeck, who, in his learned observations on this verse has demonstrated from a cloud of examples that this usage is borne out by a similar construction with the verbs *πάλλειν*, *δινιῖν*, *θεάζειν*, etc., and by Porson to Eur. *Or.* 1427, *αὔραν αἴττειν*, whose note I cite in full. "Some very learned men, Wesseling, Ruhnken, Pierson, are so offended with the employment of this word *αἴττειν* in an active signification, that both in our own passage, and in Eur. *Bacch.* 147 and elsewhere, they change it into *αἰθύσσειν*, while in Soph. *Ai.* 40, Ruhnken substitutes *ἔξει χεῖρ* for *χίρα*. But verbs which denote motion take legitimately an accus. of the instrument or member, which is chiefly used. So *παῖ πῶδ' ἰσθῆξας*, Eur. *Hek.* 1054, where *πῶδα* is much more conveniently understood than *πῶδι*. *Ibid.* 53, *περὶ πῶδα*. Among the Attics *βαίνειν* is a neuter verb; nevertheless Euripides in *Elektr.* 94, 1182, has said *βαίνειν πῶδα*. Moreover Aristophanes, *Eccles.* 161, *οὐκ ἂν προβαίνειν τὸν πῶδα τὸν ἴτερον*. *Ibid.* 1475, *Μυκηνίδ' ἀρβύλαν προβάς*. Eur. *Phoen.* 1427, *Προβάς δὲ πῶλον διζόν*. *Herakl.* 802, *ἰκβὰς πῶδα*. Sophokles in a MS. Photius in a note on Hesych. under *Ὀχος Ἀνισταῖος*. Suid. under *Ὀχανον*. *Ὀχος Ἀνισταίσειν ἰμβιβῶς πῶδα*. But it may be urged, although *αἴττειν χίρα* may probably be right, does it follow that *αἴττειν αὔραν*, *φλόγα* is so? I reply, that the verb *αἴττειν* is certainly active; since, not to mention Homer, Sophokles in *Æd. Kol.* 1621 employs its passive *αἴττομαι*." Consult also Herm. to Vig. p. 896; Kühn. *Gr. Gr.* 558. 2, ed Jelf. The declaration of Wunder in his *Recens. des Ai. von Lobeck*, p. 12 ff., that the accus. is not Greek, has been ably refuted by Hermann in *Zimmerm. Zeitschr. f. Alterth.* 1838, p. 362 ff.

41. *τῶν Ἀχιλλείων ὅπλων*, on account of the arms of Achilles, i. e. their being denied to him. The genitive has been explained by a supposed ellipse of *ἵνικα* or *χάριν*, but see Herm. *ad Vig.* p. 878, Kühn. *Gr. Gr.* 488, ed. Jelf, and compare Pind. *Nem.* 7, 36: *οὗ κιν ὅπλων χολωθῆς ὁ παρταρὸς Αἴας ἱπαξὶ διὰ φρενῶν λινυρὸν ξίφος*; Soph. *Trach.* 269, *δὲ ἔχων χόλον*; *Philokl.* 328, *τί ν ο γὰρ ὦδε τὸν μίγαν χόλον κατ' αὐτῶν ἰγναλῶν ἐλήλυθας*; Eur. *Alkest.* 5, *οὗ δὲ χολωθῆίς*; The passages cited by Wunder from Cicero and Florus in illustration of the employment of the genitive are entirely inappropriate.

42. *τὴνδ' ἐπιμπίπτει βάσειν*, does he make this hasty inroad (or attack) upon the cattle? Erfurdt and Hermann (*ad Vig.* p. 739, 195) incorrectly explain the construction *ἐπιμπίπτειν βάσειν* as identical with that of the expression *ἐρχισθαι ὀδόν*, whilst Matthiä (*Gr. Gr.* 408) and Roet (*Gr.* 104, 3. not. 4, 2), with equal inaccuracy, direct us to supply the prepo-

sition *κατά*. The use of the accusative is, however, to be referred to such constructions as are explained in Kühn. 556. b, ed. Jelf. The expression, which is eminently Sophoklean, is for *βαίνειν* (or *ἐπιβαίνειν*) *βάσιν*, and may be compared with the formulæ, *πήδημα πηδᾶν*, *πισὼν πήδημα* = *πίσημα*, Eur. *Troad.* 750; *πίπτωνι πτώματα*, Soph. *Antig.* 1045; *ἀνάστασιν στήναι*, *Philokt.* 275. In place of *βάσιν*, the introduction of some substantive signifying *an attack* or *hostile inroad* might have been expected, but the poet sufficiently conveys this notion by the use of the verb *ἐπιμπίπτειν*. Lobeck aptly quotes *Trach.* 339, *τοῦ με τήνδ' ἐφίστασαι βάσιν*; Eur. *Phæn.* 300, *γονυπετιῖς ἴδρας σε προσπιτιῶ*.

43. *χεῖρα χραίνεσθαι φόνου*. That *χραίνεσθαι* is here used of mere physical defilement is evident from v. 428, below: *ᾧστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς*; Æsch. *Theb.* 324, *καπνῷ χραίνεται πόλισμα*; Eur. *I. A.* 971, *σίδηρον χραίνεσθαι αἵματι*. Cf. Pors. *ad Eur. Orest.* 909. Elsewhere this verb denotes moral pollution, as at *Æd. Tyr.* 822, Eur. *Hippol.* 1266, *Hek.* 666, on which signification, see Ruhnken *ad Tim.* p. 276.

44. *βούλευμ', consilium*. The two Laurentian manuscripts read *βούλημ'*, which is approved by Musgrave, and supported by the testimony of the Scholiast to Aristoph. *Plut.* v. 490. Wesseling believes that *βούλευμα* denotes *a public decree*; *βούλημα*, on the other hand, *a private purpose* or *design*; but this opinion is in opposition to the explicit statement of the Scholiast just mentioned: *βούλευμα μὲν τὸ ἴδιον, βούλημα δὲ τοῦ δημοσίου ἢ γνώμη*. On the frequent interchange of these words in the manuscripts, see Lobeck to this verse; Intpp. to Ar. *Plut.* l. c.; Stallbaum to Plat. *Phileb.* p. 103; and on the formula *ὥς ἐπί*, Kühn. *Gr. Gr.* 626, *Obs.* 1, ed. Jelf; Zeun. *ad Vig.* p. 567.

45. *Κᾶν ἐξίπραξι*. The MS. Laur. a. *ἐξαπράξατ'*, but with the correction *γρ. ἐξίπραξι*. Cf. *Æd. Kol.* 945, *τοῦργον τόδ' ἐξίπραξα*; *Antig.* 303, *ἐξίπραξαν ὥς δοῦναι δίκην*; Æsch. *Pers.* 720, *καὶ τόδ' ἐξίπραξι*. On the force of *καί* in answers, see Kühn. *Gr. Gr.* 880. i, ed. Jelf; and on the conditional construction of the whole sentence, *Ibid.* 856. The verb *καταμολεῖν*, used in the same absolute sense, *to be heedless* or *neglectful*, occurs below, v. 863; Xen. *Anab.* 5. 8. 1; Plat. *Tim.* p. 41, D.; Id. *Hipp. M.* p. 238. A, *ἄρχων αἰριθεὶς κατημίλει*.

46. *Ποῖαισι τόλμαις ταῖσδε . . .*. On the coalition of the relative sentence with the interrogation, for *ποῖαι ἦσαν αἶδε τόλμαι, αἷς ἐξίπραξεν ᾧ*, see Kühn. 881, ed. Jelf.; *Æd. Kol.* 388; and compare the Homeric formula *ποῖον τὸν μῦθον ἔειπες*; Brunck renders *qua audacia*; whilst Wunder, asserting

that the words immediately following, καὶ φρενῶν θράσει, and the use of the noun in the plural number, are entirely opposed to this interpretation, explains τέλμαι by *machinationes*, comparing *Trach.* 582; *Eur. Hippol.* 414; *Ion.* 1416. Billerbeck supposes that the datives depend upon *πεισιδάς* omitted, and quotes *Ar. Plut.* 449, ποίεισιν ἰπλοῖς ἢ δυνάμει *πεισιδόταις*;

48. *παρίστη*. SCHOL.: *ἐπλησίασεν ὑμῖν*. Rightly, for *παρίστη* must be referred to the words of Athene in the preceding verse, *νόπτωρ ἰφ' ὁμᾶς ἰεμᾶται*.

49. Καὶ δὴ. This combination = *jamjam*, *commodum*, is often used in replies to express strongly the reality or certainty of any thing. Cf. *Elektr.* 310; *Æd. Kol.* 173; *Antig.* 245. — *στρατηγίῃσι πύλαις*. SCHOL.: *ταῖς τῶν σκηνῶν πύλαις*, i. e. *at the doors (or tents) of the two commanders*, Agamemnon and Menelaos. Compound adjectives are frequently employed by lyric and dramatic poets instead of the genitive of the substantive implied or contained in the compound, or instead of a substantive and attributive genitive, of which two notions the compound adjective is made up. See, below, vv. 55, 71, 284; *Antig.* 793, *νῆκος ἀνδρῶν ζύταιμον*; *Eur. Herc. F.* 395, *καρπὸν μηλοφόρον*, for *καρπὸν μήλων*; *Æsch. Agam.* 272, *ἐναγγίλοισιν ἱλπίσιν θυπολοῖς*, for *ἱλπίσιν ἀγαθῆς ἀγγελίας*; *Eur. Elektr.* 126, *ἄναγε πολυδάκρυον ἡδονάην*, for *πολλῶν δακρῶν*; *Pind. Ol. III.* 3, *Θήρωνος Ὀλυμπιονίκαν ὕμνον*, for *νίκης Ὀλυμπικῆς*. Matthiä, *Gr. Gr.* 446, *Obs.* 3. c, has collected very many additional examples.

50. *πῶς ἐπίσχι χεῖρα μαιμῶσαν φόνου*; The Scholiast remarks: *γράφεται καὶ διψῶσαν*, and this reading is found in the Cod. Flor. Γ. So, too, in a verse of an unknown tragic poet quoted by Athenæus, X. 438. F, p. 961, ed. Dindf.: *ἰσχυὴν πελιύω χεῖρα διψῶσαν φόνου*, in all probability imitated by Lycophron, v. 1171, *μαιμῶν πορίσσαι χεῖρα διψῶσαν φόνου*. The verb *μαιμῶν*, which is a reduplicated form of the root, MA-, found in *μάω* (compare *παιφάσσω* from *φάω*, and *λιλαίομαι* from *λάω*), is seldom met with in the Tragedians, and perhaps, in addition to the present passage, only in *Æsch. Suppl.* 872, *μαιμᾷ ὄφρις*. In support of its construction with the genitive, Lobeck cites *Apollon. Arg.* 269, *μαιμᾷ ἰδητύος*. The intensive *μαιμάσσω*, first met with in an epigram of Bianor, *Anth. Pal.* 9. 272, is nevertheless to be recognized in the verbal adjective *μαιμακτής* (which in composition with *α* intensive occurs in *Hes. Theog.* 319, and *Soph. Æd. Tyr.* 171) and the appellative *Μαιμακτής*.

51. *Ἐγὼ σφ' ἀπιέρω*. Cod. Flor. Γ. *ἀπιέρξα*. SCHOL.: *τὸ ἐξῆς · ἐγὼ σφ' ἀπιέρω τῆς ἀνηκίστου χαρᾶς*. On the words *δυσφόρους . . . βαλοῦσα*

the Scholiast observes : καλῶς εἴπει γνώμας· οὐ γὰρ κλείψαι φησὶ τὴν ὄψιν ὥσπερ μὴ ἱρᾶν, ἀλλ' ἐπ' αὐτῇ γνώμῃ δύσφορον ἐπιβαλεῖν, ὥς οἶσθαι ἰδίῳ τὰ μὴ ὄντα· τοῦτο δὲ οὐ τῶν ὀφθαλμῶν ἀμάρτημα, ἀλλὰ πολὺ πρότερον τῆς διανοίας. Lobeck remarks that by γνώμας we are here to understand those *ludibria oculorum*, by which the goddess turned Aias aside from the consummation of his plan to murder the Atridæ, quoting Celsus, IV. 8, "Quidam imaginibus falluntur, qualem insanientem Ajacem vel Orestem poetarum fabulæ ferunt." In *Æsch. Choeph.* 1044, the word δόξαι is applied to such illusory appearances; and that these are to be distinguished from mental alienation is evident from Eur. *Hel.* 583, ἥ γὰρ φρονῶ μὲν εἶναι, τὸ δ' ὄμμα μου νοσεῖ. Compare *infra*, v. 422, καὶ μὴ τὸ δ' ὄμμα καὶ φρένις διάστροφοι Γνώμης ἀπῆξαν τῆς ἐμῆς . . . ; 667, ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης. Hence there is no necessity for adopting Musgrave's proposal to substitute γλήμας, which is another form for λήμας, and denotes viscid secretions, that, gathering in the corner of the eye, derange vision. The adjective δυσφόρους is here = παραφόρους, as the Scholiast correctly teaches. Cf. Luc. *Fugit.* 9, παράφορον βλείπειν. In v. 606, below, the Chorus calls the calamity which had befallen Aias δύσφορον ἄταν.

53 sqq. Καὶ πρὸς τι ποίμνας. On the position of the particle τι see Wunder to *Æd. Kol.* 33; Matthiä to Eur. *Hek.* 459; and cf. *Æd. Tyr.* 541; *Philokt.* 1294. — σύμμικτά τι . . . φρουρήματα. In the common copies we find a comma after λείας, which Schäfer, with the approbation of Hermann, first erased, in order that the two genitives might be brought, although in different relations, under the government of φρουρήματα. Most grammarians explain this construction by stating that the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends (see Matth. *Gr. Gr.* 380, *Obs.* 1, and to Eur. *Ion.* 12; Bernhardt, *Gr. Synt.* p. 162); i. e. that σύμμικτα λείας is for σύμμικτον-λείαν, and σύμμ. φρουρήματα βουκόλων for ἀγίλαι, ἃς φρουροῦσιν οἱ βουκόλοι. According to this explanation, λείας φρουρήματα signifies not merely the watching of the booty, i. e. the care taken of the captured cattle, but also the booty guarded (*pecudes ex præda, curæ pastorum, traditæ*); whilst the second genitive, βουκόλων, is associated with the verbal substantive, φρουρήματα, in the same way as a genitive is often placed with passive participles, as, for example, at v. 765, below, φωτὸς ἡπατημένη. Hence Wunder renders, *prædam a bubulcis custoditam*, or *armenta a pastoribus custodita*, but without citing a single analogous instance in support of his interpretation from any Greek writer. In prose, the words

βουκόλων φρουρήματα could certainly have no other sense than *the watching of herdsmen*, i. e. the care of shepherds in the custody of something. In this signification, the name of the object or objects guarded by them could be adjoined in the genitive, in the same way as τὴν τοῦ Λάχηςτος τῶν νιῶν ἀρχήν, Thuk. 3. 115, where the one genitive expresses an active, and the other a passive, relation. If, then, the expression λείας φρ. βουκόλων had been employed by a prose-writer, it would have been understood only of *the herdsmen's care of the booty*, or, in other words, the care of the shepherds in guarding the captured herds. But when it is remembered, that, in our passage, the flocks themselves are meant, it seems incredible that any license allowed to the tragic poets could have justified Sophokles in describing these cattle, in one and the same sentence, as φρουρήματα ποιμένων and φρουρ. λείας or ποιμνῶν. The force of this objection will be more distinctly apprehended if attention is paid to the following observations of Lobeck. "Pylades is called παιδῖσμα Πιτθίως, Eur. *Elektr.* 886; flocks, ποιμνῶν βοσκήματα, *Kykl.* 189, or φυλλάδος Παρνησίας παιδιύματα, *Androm.* 1100: and also, periphrastically, βοσκήματα μόσχων, *Bacch.* 677, just as boys are denominated νεογενῆ παιδων θρίμματα, *Plat. Legg.* VII. 789, B. In the same way Thetis is styled Νηρίως γένεθλον, *Andr.* 1273, and her sisters Νηρηίδων γένεθλα, *Nonn.* XLIII. 258. But what Greek writer, conjoining both genitives, the subjective and the periphrastic, has called Pylades, from his having been brought up by Pittheus, Πυλάδου παιδῖσμα Πιτθίως, or flocks μόσχων βοσκήματα ποιμνῶν? Who has styled the mother of Achilles Νηρίως γένεθλον Νηρηίδος, or men created by God, Θεοῦ γιννήματα ἀνθρώπων, or the boar captured by Meleagros Μιλιάγρου ἄγρην κάπρου? Nor are such expressions as Κάστωρος ἄγαλμα πατρῖδος, Eur. *Hel.* 209, and others of the same kind, which will be discussed in a more convenient place, at all pertinent to the verse under consideration. This, then, has been my reason for not altering the customary punctuation." Render, therefore, *and I turn him from his intended goal upon the flocks, and the still mingled prey, the herdsmen's charge, not yet distributed.* The captured herds are called σύμμικτα, because the sheep and oxen, of which they consisted, had not yet been separated from each other. Ellendt, *Lex. Soph.* T. 1, p. 16, pronounces λείας a partitive genitive, = ἀπὸ λείας ἄδαστα, *ex universa praeda nondum electa et partita.*

55. ἱκίρι. SCHOL.: ἀντὶ τοῦ κίριον ἱποίει. See Seidler to Eur. *Iph. Taur.* 214; Kühn. *Gr. Gr.* 583, 91, ed. Jelf; and compare v. 357, below, αἶμ' ἴδυσσα, i. e. αἶμα διῶν ἵχια; Eur. *Suppl.* 1211, τιτρώσκειν φόνον, for φόνον ποιῶν τῷ τιτρώσκειν; *Heracl.* 1183, ἵκτανι φόνον αἶμα, for κτείνων

ἱποίησι. The Scholiast also explains φόνος πολύκιρκος as = πολλῶν κίρκων σφόνον ζώων φόνος, a signification which this adjective will scarcely be admitted to possess. The expression, *many-horned slaughter*, thus applied to the numerous cattle slain by Aias, however distasteful to modern ears, is assuredly not more extravagant than such phrases as τετρασπελὴς κινταυροπληθὴς πόλεμος, Eur. *Herc. F.* 1272, or γηγενὴς μάχη, *Ion.* 987. On the accentuation of the adjective πολύκιρκος, see Kühn. 46. 2, ed. Jelf, and compare φιλόγελως, ἄκιρκος, ὑπέρπλεως.

56. ἴσθ' ὅτι, *est quando, interdum*. The correlative is ὅτ' ἄλλοτε in v. 58, below. See Herm. *ad Vig.* 790; Böckh. *not. crit. ad Pind.* p. 406; and compare ὅτι μὲν . . . , ὅτι δ' αὖτε, Ap. Rh. 1. 1270; ὅτι μὲν . . . , ὅτ' αὖ . . . , Id. 3. 1300. So τοτὶ μὲν . . . , ἄλλοτε or ἄλλοτε δέ. Soph. *Elektr.* 739, τότ' ἄλλος, ἄλλοθ' ἄτιρος; Xen. *Men.* 1. 2. 20, αὐτὰρ ἀνὴρ ἀγαθὸς τότ' μὲν κακός, ἄλλοτε δ' ἰσθλός. The tyro should observe that wherever the forms τότι, ὅτι, are used twice for ποτί . . . ποτί, *sometimes . . . sometimes*, they are accented τοτί . . . , ὀτί . . . . On the use of ἴσθι with a relative adverb, the demonstr. being omitted, see Kühn. *Gr. Gr.* 817, *Obs.* 4. Wunder writes ἄλλοτε in place of ἄλλοτε, from his own conjecture.

58. ἱμπίτων. See Elmsley to Eur. *Herakl.* 77, and to *Med.* 53, p. 86. The manuscripts generally exhibit ἱμπιτωνῶν: the MSS. Flor. Γ. and Laur. a. ἱμπίπτων, the latter with the gloss γρ. ἱμπισάν. The true accentuation is frequently preserved in the ancient copies. In the preceding verse, Wunder thinks that the participle ἔχων, on which the Scholiast observes γρ. πτείνειν παρών, might have been omitted without injury to the sense; and Lobeck has remarked that the participles ἔχων, παρών, λαβών, μολών, ἰών are frequently added φράσει, ἵνα, in such a way as to allow the freest interchange, and even entire omission. A more accurate decision, perhaps, would be to regard them as employed in the same way as the Tragedians are accustomed to use the infinitive at the end of a verse, for the purpose of giving distinctness to the representation, or dramatic force and vigor to the language.

60. Ὡτρυνον, εἰσέβαλλον εἰς ἔρκη κακὰ. The MS. Laur. a., together with the Scholiast, append the gloss γρ. εἰς ἔρκων κακῶν, and from this Hermann formerly supposed εἰς ἔρκιν κακῶν, in *certamen turpissimum*, Wunder εἰς ἄρκυν κακῶν, to be the genuine reading. Upon these *tentamina* at emendation no remark can be necessary, as they are now abandoned even by their authors. In objection to the reading of the Scholiast, Lobeck excellently observes: "If Aias or any of his ancestors had been guilty of sacrilegious or unhallowed murder, then, indeed, the *θεισβλάβεια* attendant

upon such a deed could properly and truly be referred to the dark impulse of the Furies, just as that mental blindness which followed the parricidal guilt of Œdipus, and involved his family in the most miserable destruction, is called *φρενῶν ἱερνύς* in *Antig.* 603. But since Aias had committed no such deed, not even Quintus (vv. 360, 452) ascribes his madness to an Erinny, but to Lyssa or Mania, to whose agency Æschylus and Euripides, besides Orpheus (*Arg.* 872) and Nonnus (XXXI. 73, XLIV. 259), attributed the alienation of the minds of Pentheus and Herakles. The Latin poets, ignorant of the old religion, represent, it is true, not only these heroes, but Bacchus, Tereus, and Medea, as subjected to the influence of the Furies, whose office, as is well known, was circumscribed, in more ancient times, within far narrower limits. But should any one maintain that it was customary with the Greeks to impute all plans and actions, which, whilst unconnected with personal crime, had yet a dismal end, to the Erinnyes as their authors (compare *Odys.* 15. 239; *Il.* 19. 87), and hence that the appellation *Ἐρινύς* is conferred generally upon a person distinguished for criminality (cf. *Agam.* 729; Eur. *Orest.* 1386, ed. Pors.; Id. *Med.* 1256; Soph. *Elektr.* 809; Virg. *Æn.* 2. 573, *Trojæ et patriæ communis Erinny*), not in a strict and proper sense, but on account of the resemblance observable between the melancholy issues of all counsels and actions in such persons as, on the one hand, were truly haunted by the Furies, and in those, on the other, who reaped ruin and disaster as the fruit of their own violence and folly, — I, indeed, will readily grant that the unfaltering pursuit after vengeance upon their enemies, and the consequent recklessness of their lives, might have been termed *ἱερνύς*. And this appellation is thus used by a poet in the *Anth. Pal.* IX. n. 470, who, as some consolation to Aias, says: *Οὐ γὰρ Ὀδυσσεὺς ἤλυσεν εἰς σὺν θίλων, βριαρὴ δὲ σ' ἱερνύειν Ἀθήνη . . . καὶ ἡεροφροῖτις Ἐρινύς*. But the subject of the present passage is that short-lived mental or ocular delusion, which led Aias to the slaughter of the cattle; and even if it be true that Athene from the very moment of its occurrence foresaw that this act would terminate in the destruction of its author, she could certainly have given no intimation of this to the spectators: in the first place, that she might not destroy the pleasurable alternation of hope and fear, which the poet has striven to maintain throughout the entire play, and, in the second, that she might not be portrayed as somewhat too cruel in the estimation even of Odysseus himself." Hermann, in his last edition, has written, from his own conjecture, *ἄτρυνεν εἰς Ἐρινύων ἱερνὴ κακὰ*, against which, although it undoubtedly renders *ἱερνὴ* more intelligible, the preceding observations.

appear of equal force. There is no doubt, however, that the asyndeton, occurring, as it does, in an address signally free from excitement and passion, is exceedingly harsh; nor can it be justified by such passages as *Elektr.* 719, ἤφριζον, εἰσὶ βαλλὼν ἰππικὰ πινυαί, and still less by v. 115 below, χερῶ χιρὶ, φείδου μηδίν. The phraseology is drawn from the language of the hunting-field, and contains a reference to the practice of driving the wild animal after which the chase was instituted into a circumscribed inclosure, where it was subsequently entangled in nets and slain. See St. John's "Manners and Customs of Ancient Greece," Vol. I. pp. 222 sqq. We find the same metaphor in *Elektr.* 1477, ἐν μύσσοις ἀρκευστάτοις πίπτωκα; *Ibid.* 829, χρυσοδέτοις ἔρκεσι γυναικῶν of the necklace of Eriphyle; Eur. *Elektr.* 165, ὀλέμινος δολίοις βρόχων ἔρκεσιν; *Æsch. Agam.* 1620, ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν. On the use of ἔρκος in the sense of a net, a snare, see Hdt. 7. 85; Ar. *Avv.* 528; Pind. *Nem.* 3. 89; *Pyth.* 2. 147. HESYCHIUS: ἔρκεσι· δικτύοις. Σοφοκλῆς Ἀθάμαντι δυντίεφ.

61. Κἄπειτ' ἰπιυδῆ. Krüger, *ad Dion. Hist.* p. 376, remarks, "ἰπιυτα ἰπιυδῆ non cacophonon visum est Græcis." The same collocation is found, not only in the poets, as Eur. *Sisyp.* I. 9, Ar. *Vesp.* 322, *Rann.* 923, *Eccl.* 273, but in prose-writers also, as Dem. c. *Neær.* 1375. 13, Dio Cass. 38. 32, 40. 64, Thuk. 5. 65, 8. 67, all which passages, with many others, are cited in Lobeck's note. In place of πόνου, the MSS. La., Lb., and one or two others, with Aldus and the old Edd., read φόνου, to which, as Schäfer justly observes, τοῦδε is opposed. On the perpetual interchange of these nouns in ancient manuscripts, see Jacobs, *Anth. Gr.* I. 2. p. 227; Porson to Eur. *Or.* 1559. There can be no question that πόνου, as a word of larger import, is both more poetical and better suited to the verb λωφάω (fr. λóφος), which signifies to liberate the necks of cattle from the yoke, and hence generally to relieve from labor. HESYCHIUS: λωφῆσαι· ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποθίσθαι, παῦσαι, λῆξαι, ἀναπαῦσαι, ἡσυχάσαι. PHOTIUS: κυρίως δὲ εἴρηται λωφῆσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀποθίσθαι· λόφος γὰρ ὁ τράχηλος. It is constructed with the genitive in *Æsch. Prom.* 376, 655, Plat. *Phædr.* p. 251. C, *Legg.* II. p. 934. B (see Kühn. *Gr.* 514, ed. Jelf); with ἀπό and the genitive in Thuk. 6, 12; and in all the passages in which it is found, with the single exception of *Æsch. Prom.* 27, is used intransitively in the meaning above mentioned.

63. ἰς δόμους κομίζεται, he brings with him to his own dwelling. So Hdt. 6. 118, Θηβαῖοι ἐκομίσαντο (τὸ ἄγαλμα) ἐπὶ Δῆλιον; Ar. *Vesp.* 833, ἐγὼ



δραμὸν αὐτὸς πομιοῦμαι δρύφακτον ἰδεῖν; Eur. *I. T.* 774, πόμισαί μ' ἐς Ἄργος. In the preceding verse the words δισμοῖσι συνδέσας are to be referred simply to τοὺς ζῶντας βεῶν, — *he brings to his own dwelling the still surviving oxen, when he had further bound them together with thongs.*

65. Καὶ νῦν κατ' οἴκους. With the apparent redundancy of this expression after ἐς δόμους in v. 63, Lobeck aptly compares *Trach.* 689, κατ' οἶκον ἐν δόμοις. Hermann writes συνδέσας with the MSS. Aug. B. C. Yet the same συμπλοκή occurs in several compounds with δύς, as δυσζύνετος, Eur. *Phæn.* 1510; δυσζύνετος, Plut. *Mor.* p. 975. F; and τῆς ζυμμάχου, below, v. 90.

66. Δεῖξω δὲ καὶ σοί. SCHOL.: πιθανὴ ἡ παρίσδοις τοῦ Αἴαντος· οὕτω γὰρ μῆζον γίνεται τὸ πάθος τῆς τραγῳδίας, τῶν διατῶν νῦν μὲν παραφρονοῦντα, ἐλίγη δ' ὕστερον ἔμφρονα θεωμεῖων· καὶ ἵνα ἰδὼν ὁ Ὀδυσσεὺς ἐξίστηται τοῖς ἄλλοις Ἑλλήσιν· οὕτω δὲ καὶ ἡ εὐνοια τῆς Ἀθηνᾶς ἐδεικνύεται εἰς Ὀδυσσεῖα.

68. Θαρσῶν δὲ μίμνε μὴδὲ . . . ἄνδρ'. The sense is, μὴδὲ συμφορὰν ἡγοῦ τὸν ἄνδρα γινήσισθαι. So Ar. *Ecc.* 512, μὴ συμφορὰ γινήσεται τὸ πρᾶγμα. Lobeck and Schäfer consider μὴδὲ συμφορὰν δίχου as inserted διὰ μίσου between μίμνε and its accusative, τὸν ἄνδρα. On the other hand, Erfurdt and Hermann deny that μίμνε can be so constructed. It is most probable, however, that the accusative belongs equally to both imperatives, as in Hom. *Il.* 13. 476, ὧς μίμνε Ἰδομενεὺς δουρικλυτὸς, οὐδ' ὑποχώρει, Αἰνίαν ἐπιόντα βοηθεῖν, where ὑποχωρεῖν has the same construction as in Thuk. 2. 88; Euthyd. p. 133; Luc. *Tox.* 36. See note to v. 451 below.

69. ἀποστρέφους. By prolepsis for ὥστε ἀποστρέφους εἶναι, the sense being ὅμματα Αἴαντος ἀποστρέψω καὶ ἀπιέρξω ἀπὸ τοῦ εἰσιδεῖν τὴν πρόσοψιν. Cf. Herm. *ad Vig.* p. 897; Seidl. *ad Eur. Elektr.* 442; Reisig, *Comm. Cr. ad Œd. Kol.* 1227; Stallb. *Plat. Prot.* 327. C; Valckn. *Diatrib.* 205; Kühn. *Gr.* 440. 2, ed. Jelf. So *Œd. Kol.* 1200, τῶν σῶν ἀδέρξεων ὁμμάτων τητάμινος; Virg. *Æn.* 1, *age diversos*. The reading πρόσοψιν, for which the simple ὄψιν is more common, is confirmed by Eur. *Phæn.* 1353, εἰσορῶ πρόσοψιν ἀγγίλου.

71. Οὔτος. Kühn. *Gr.* 476, ed. Jelf. Athene now addresses herself to Aias. The MSS. La. Lb. Harl. αἰχμαλώτιδας as a proparoxytone, and this adjective is frequently so written by the old copyists, as at Eur. *Hel.* 1096, and several other places. They were doubtless misled by the analogy of termination in such words as ἡπειρώτις, στρεπτιῶτις, etc. The expression δισμοῖς ἀπειθύνοντα does not occur elsewhere, and has been variously explained. SCHOL.: ἀπειθύνοντα· τιμωρίαν ἀπαιτοῦντα· ἐπι-

βαλόντα μιστ' ἐνθύνης. Billerbeck renders the participle by *castigantem*, and the whole phrase, *captivos manibus laqueo ligatis verberantem*. Passow translates χίρας δισμοῖς ἄπ. “*die Hände starr in Fesseln schlagen*,” and Wunder, *regere* (i. e. *adstringere*) *manus vinculis*, an operation which we learn from v. 62 to have been already over. Neue seems nearer the truth in interpreting *retorquentem*, comparing *Æd. R.* 1154. The language of Athene, together with the employment of the participle present, appears to point to some occupation in which Aias was engaged at the moment of her address, and the action ascribed to him in v. 108, ὀρθὸν ἄνω κίονι δήσας, may perhaps suggest that the participle should here be rendered by *exporrigentem*, guiding the hands of the captives upwards, i. e. tying them to the pillar to which he is subsequently represented as having bound them.

73. Αἴαντα φωνῶ. “So frequently in Attic poetry, = καλῶ σε, ὦ Αἴαν. So below, v. 789, καλῶ θ' ἄμα πομπαῖον Ἑρμῆν, κ.τ.λ., *te invoco, Mercuri*; v. 793 sq., καλῶ δ' . . . . σιμνὰς Ἑρινῶς; whilst at 801, 7τ', ὦ ταχυΐαι . . . . Ἑρινύς. Hence it is not surprising to find the vocative and nominative frequently associated in the same address, as at v. 819, ὦ κλειναὶ Ἀθῆναι καὶ τὸ σύντροφον γένος, which is χαίρεισι, ὦ κλειναὶ Ἀθῆναι καὶ χαίρειται τὸ σύντροφον γένος. Cf. *Philokt.* 530, 867, 986.” WUNDER.

75. μηδὲ δουλίαν ἀρεῖς. The MSS. Γ. La. Lb. ἄρης. See Dawes, *Misc. Cr.* p. 221; *Trach.* 1183, οὐ θῦσσον οἴσις μηδ' ἀπιστήσεις ἐμοί; *Eur. Hipp.* 498, οὐχὶ συγκλείσεις καὶ μὴ μεθήσεις; *Plat. Symp.* p. 175. A, οὐκουν καλιῖς αὐτὸν καὶ μὴ ἀφήσεις; The future indicative seems always preferred in such formulæ, to express an energetic command interrogatively; and Elmsley (*Addend. ad Eur. Bacch.* v. 344) is therefore incorrect in stating, that, if the penult of the aorist tenses of αἶρειν were not always long, the subjunctive aorist would deserve the preference in our passage. “When the command is negative, οὐ μή is used; and when a positive and negative command stand together, οὐ is used with the former, and μή added to the latter.” KÜHNER. Since, however, οὐ μή is especially used in *forbidding*, it is better to consider, with Neue, that οὐ runs through the sentence, and is common to both clauses; on which principle, μηδέ, in the latter, becomes = καὶ οὐ μή. See *Matth. Gr. Gr.* § 498. c, § 517, *Obs.* 2. Lastly, δουλίαν αἶρειν is *concupere timiditatem*. So v. 129, below, ὄγκον αἶρειν, where see note; *Æd. R.* 914, θυμὸν αἶρειν. In this signification αἶρεσθαι is elsewhere found. See *Æd. R.* 635, 1225; *Antig.* 907. In the expression δεινὸν ἱξαίρειν μῖνος, v. 1010 below, the verb seems to be employed in its own stricter meaning.

76. Μὴ πρὸς θεῶν. SCHOL.: παραιτιῖται Ὀδυσσεύς, οὐχ ὥς κωμωδεῖντος

τοῦ ποιητοῦ διλίαν τοῦ ἥρωος, οὕτω γὰρ ἀφαιριθεὶς τῆς τραγωδίας τὸ ἀξίωμα· ἀλλὰ τὸ εὐλαβὲς ἐνδείκνυται· ἔμφρονος γὰρ ἦν τὸ τῷ μνησθέντι παραχωρεῖν· ὅρα γὰρ, οἷον ἦν προσελθόντα ἐκείνον θιάσασθαι τὸν νεκρὸν (Brunck, *ἐχθρόν*). Or *ἔξω πάλιν αὐτόν* may be supplied to *μή*, which must on no account be referred to the words immediately preceding, as Hermann teaches. On the construction of the participle *μίνων*, see *Matth. Gr. Gr.* 297. The full expression would be : *ἀρξίστω τούτου ἐν κλισίῳ μίνων, satis esto, ut in tentorio maneat.*

77. *Τί μὴ γίνηται*; SCHOL.: *μὴ τί γίνηται φοβῆ; οὐχ ὁ αὐτὸς ἦν καὶ πρέσβυς. ἄνθρωπος, ὅλλ' οὐδὲν ὑμῖς ἐργάσασθε κακὸν, ἡμῶν ἐπιμελομένους*; "So *τί μὴ γίνηται*, *Eur. Suppl.* 544; *τί μὴ παύσῃ*, *Soph. Elektr.* 1276; which last, although of different signification, agrees in form with the Latin *quidni faciam?* Latin writers at one time place the final conjunction before the interrogative pronoun: *ut quo nos reciperemus?* *Liv.* 44. 39. 5; *ut qualiter sentiremus*, *Plin. H. N.* 13. 13; at another time after it: *quid uti facerent?* *Cic. p. Sext.* 39. In Greek authors the latter is always *postpositum*: *Æd. Kol.* 1725, *ὥς τί ῥίξομεν*; *Elektr.* 398, *ἴσως τί δράσῃς*; *Eur. Ion.* 527, *ὥς δὲ τί φεύγεις*; In all these passages the conjunction *ὥς* is indisputably final; but since the verb dependent upon it is omitted, its real power is so obscured that it would seem altogether redundant. It serves, however, to connect the interrogation which follows with what goes before. Compare *ὥς τί δὲ, quid ita*, *Enr. I. A.* 1342, *ὥς πρὸς τί*, *Æd. R.* 1174. *Æd. Kol.* 1182, *ὥς πρὸς τί χρείας*; *ὥς τί χεῖρον*; *ὥς τί δὲ θίλων*; and see *Matth. ad Phœn.* 621, from whose reasoning I dissent. Similarly, *ἴσως τί*; *Demosth.*, *ἴσως τί δὲ*; *Lucian. Enc. Dem.* § 22, are referred to what has been said previously; just as when a person having denied that he is about to do this or that, another asks *ἴσως τί* (sc. *γίγνηται*); *ὥς τί* (sc. *γίνηται*); Andocides, in *Or. III.* p. 26. 26, appends this verb to the final particle, writing *ἵνα ἡμῶν τί γίνηται*; although it is generally omitted: *ἵνα δὲ τί προσίθῃς*, *Ar. Nubb.* 1192. See *Herm. to Vig.* p. 849; *Matth. Gr. Gr.* § 620; and this is also imitated by later Latin writers, *ut quid autem coletur?* *Aug. Civ.* IV. 18, whilst more ancient authors seem to have said *ut quid?* only. Indeed, the collocation *ἵνα τί* by frequent usage coalesced so entirely into one word that the *Etym. M.* 471. 16 calls it an *ἐπιρρήμα ἐρωτησίως*, and hence, whether the dependent verb is expressed or omitted, it is often written with but one accent, as in *Ar. Eccl.* 719, *Plat. Apol.* p. 26. c, *Evang. Matth.* ix. 4, in which passages the more recent editors have erased the hyphen. That this was, nevertheless, an exceedingly ancient mode of writing is testified

by Arcadius, p. 184, and by the *Grammaticus Hermanni*, p. 460, τὸ ἰατὶ καὶ διατὶ ἐν τῇ συνηθείᾳ (συνειπίᾳ) ἰζύονται." LOBECK. — πρόσθεν οὐκ ἄνῃε ὅδ' ἦν; "Nonne hic vir antea fuit tecumque versatus est sine ullo tuo periculo? cur ejus hominis praesentiam extimescis, quem toties antea vidisti imperterritus? The goddess marvels that Odysseus should now fear the appearance of Aias, whom he had so frequently seen before without any such emotion." LOBECK. "ἄνῃε hic non virum, sed hominem, i. e. mortalem, neque ultra mortale robur validum significat." HERMANN. The last critic objects to the explanation of Lobeck, num antea non fuit vir fortissimus? which is adopted by Wunder and Dindorf, that it can be admitted only upon the supposition that Aias had been previously the foe of Odysseus. Since this was not the case, and Odysseus could therefore have no reason to fear Aias, he holds that the explanation of the Scholiast must not be rejected. Both explanations are, however, frigid, and inappropriate to the rejoinder of Odysseus, Ἐχθρὸς γὰρ τῷδε τάνδρῃ καὶ τανῦν ἔτι, in which the words καὶ τανῦν ἔτι, referring clearly to πρόσθεν ἦν, distinctly show that the whole verse is to be connected closely with the language just uttered by Athene. As, then, the thought nonne antea hic vir fuit is not absolute, it would seem that Odysseus in his reply interrupts the language of Athene, who was intending to pay a tribute to the prowess of Aias, and to remove the fears of Odysseus. If this view be correct, we ought to follow the example of those who place the sign of interrogation after ἔτι, and the sign of interruption after ἦν.

78. τῷδε τάνδρῃ. SCHOL.: διηκτικῶς ἀντὶ τοῦ ἰμολ, τῇ Ὀδυσσεῦ. Cf. Schäf. *Meletem. Cr.* p. 114; Seidl. *Eur. I. T.* 1402; Matth. *Gr. Gr.* 470. 9. See below, vv. 397, 421. Similarly, τῷδε χυρῇ. Cf. Porson to *Eur. Med.* 389.

80. ἐν δόμοις μένειν. Such is the reading of Aldus and the majority of the manuscripts. In the Codd. Ien. Dresd. a. εἰς δόμους, for which the MSS. La. Lb. exhibit ἐς δόμους, the former, however, with ἐν εἰς suprascriptum. SCHOL. ROM.: ἐς δόμους · ποιητικῶς ἀντὶ τοῦ ἐν δόμοις. Hermann has received this latter reading, believing that it could not have sprung from the copyists or interpreters, and defending it by *Eur. I. T.* 620, ἀλλ' εἰς ἀνάγκην κείμεθ', ἣν φυλακσίον, where, however, the preposition is referred to πιστώκαμεν, in place of which κείμεθα, or the result of falling, has been substituted.

81. Join μεμηνέτα περιφανῶς, and comp. v. 66 above, περιφανῇ νόσον. The inquiry of Athene must not be understood as made with the intention of depreciating Odysseus in the estimation of the audience. It serves merely to

convey a more exalted idea of the violence of the malady which could inspire so redoubtable a warrior, in the presence even of his guardian goddess, with emotions of terror and alarm.

82. Φρονοῦντα, κ.τ.λ. The MSS. La. Ien. Aug. b. Dresd. b. ἰξίστην ἰδεῖν, for which the MS. Dresd. a. substitutes ἰδών, evidently from interpolation. The true reading is exhibited by Suidas s. Ὀκνῶ, the Schol. Rom., Aldus, and the majority of the ancient copies. On the construction ἰκτεῖναι τινα, *declinare, vitare aliquem*, see Matth. Gr. Gr. 393, and compare Demosth. p. 460. 1, ὑπὲρ δὲ δόξης οὐδὲνα πάποτι κίνδυνον ἰξίστησαν; Id. p. 891, ἰξίστηκα τὰ τοιαῦτα. Many additional examples are cited from later writers by Lobeck in his note to this passage, and by Schäfer to Demosth. p. 331. 8. It is, however, to be observed, that, although many intransitive verbs, which acquire an active signification by composition with prepositions, retain more or less of their own strict meaning, it seldom happens that such verbs when compounded with *ἐκ* or *εἰς*, are used in any other than a figurative application. Cf. Plat. *Phædr.* 58, εἰσῆμι μοι ἱλίσ (for which we find εἰσέρχεται μοι δῖος, Id. *Pol.* 1. 330); ἐκβαίνω τὴν ἡλικίαν τοῦ γυνῶν, Id. *Rep.* 5. p. 461. B; ἐκβαίνω τὰ τριάνοντα ἔτη, *Ibid.* 7, p. 537. E; ἐκβαίνω τὸν ὄρκον, Id. *Symp.* p. 183. B; εἰσπίπτειν δουλείῳ ἡμαρ, Eur. *Ion.* 700; . . . . ζυμφοράν, Id. *Andr.* 99, 984.

83. The Cod. Flor. reads καί in place of μή. On οὐ μή with the conjunctive aor. 2, in negative sentences, with the force of the future, see Matth. Gr. Gr. 517. The full expression would perhaps be: ἀλλὰ νῦν οὐκ ἔστι φόβος μὴ ἴδῃ σε παρόντα, *there is no fear lest, or that . . .*. Compare Æsch. *Theb.* 38, καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλῳ, where we have a similar ellipse; and on the other hand, Xen. *Mem.* 2. 1. 25, οὐ φόβος μὴ σε ἀγάγω, etc. Sometimes, instead of the conjunctive aorist, we find the indicative future, without any perceptible difference of signification. Plat. *Krit.* 44, τοῖουτου ιστίρημαι ἐπιτηδεῖον, οἷον οὐδένα μή ποτε εὐρήσω; Xen. *Hell.* 1. 6. 32, Καλλιπρατίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κάκιον οἰκισῖται αὐτοῦ ἀποθανόντος, φύγειν δ' αἰσχρὸν εἶναι. In Soph. *Elektr.* 43, οὐ γάρ σε μὴ γήρα τι καὶ χρόνῳ μακρῷ γυνῶσ' οὐδ' ὑποπτεύσουσιν, we have a blending of both constructions.

85. Ἐγὼ σκοτώσω . . . . δίδορκότα. Wunder compares Æd. R. 408, σὺ καὶ δίδορκας, καὶ βλέπεις. Add Æsch. *Prom.* 447, οἱ πρῶτα μὲν βλέποντες ἔβλισπον μάτην, | κλύοντες οὐκ ἤκουον; Psalm. cxxv. 16, 17, "Eyes have they, but they see not; they have ears, but they hear not"; Isaiah vi. 9, 10, xlii. 20; Shakspeare, *Henry V.*, Act 5, Sc. 2, "For maids, well summered and warm kept, are like flies at Bartholomew-tide, blind, though they have their eyes."

86. Γίνεσθε, κ. τ. λ. Odysseus does not express acquiescence in the proposal of Athene, or a wish that she should carry it into execution. He simply states, as a general truth, that when a deity contrives, every project it may form will be realized.

87. Σίγα νυν. Johnson, in violation of the metre, has edited νῦν. See, however, Eustathius, p. 1312. 19; Moschopoulos, *Sched.* p. 45; Liddell and Scott, s. Nῦν; THOMAS MAGISTER: χρῶνται δὲ οἱ τραγικοί τε καὶ ποιητικοὶ καὶ ἰτίεραι νυν, λαμβανομένη μὲν ἀντὶ τοῦ δῆ, ἔχουσι δὲ ἑμφασίν τινα χρόνου, ὡς παρὰ Σοφοκλεῖ ἐν Αἴαντι· Σίγα νῦν. It is, in fact, the same word as νῦν, the “now” of time, but used quite unemphatically, so as not to refer the whole sentence to present time, but only the word which it follows as an enclitic. Hence it corresponds precisely with the unemphatic “now” which we so frequently connect with imperatives, both in conversation and in writing. It is found chiefly in dramatic poesy (the quantity is long in Aristophanes, and common in the Tragedians), and never occurs in prose, except in the compound τείνουν. See, by all means, Liddell and Scott, s. ν.

88. Μίνοίμ' ἄν· ἤθελον δ' ἄν.... *I am willing to remain, but I could have wished....* (Ed. R. 95, λίγοίμ' ἄν εἰ' ἤκουσα; (Ed. Kol. χρόνον μάθοις ἄν; Antig. 1108, ὥδ' ὡς ἔχω στείχοίμ' ἄν. The indicative future represents the future action as certain to happen; the optative with ἄν expresses this less positively, and generally with an appeal to the approbation of the person addressed, or a reference to some condition either previously expressed or existing in the mind of the speaker. The commentators generally render: *manebo, vellem autem.* — In place of τυχεῖν, the Cod. Γ. κυρεῖν.

89. ὦ εὖτος, Αἴας. Hermann, with Aldus and most manuscripts, Αἴαν. So Suidas: ὦ εὖτος, ἀντὶ τοῦ εὐ. ὦ εὖτος Αἴαν. The MSS. Laur. a. Par. 2712, 2884, Mosq. B. exhibit the writing in the text. The identity in form between the nominative and the vocative is supported also by the testimony of Eustathius, p. 1469. 59; Greg. Corinth. *de Dial. Att.* p. 53; Chæroboscus in Bekk. *Anecd.* p. 1183, οἱ Ἀστικοὶ τὰς αὐτὰς εἰώθασιν ποιεῖν ἑρθὰς καὶ πλητικὰς, οἷον ὁ Θόας ὦ Θόας, ὦ Αἴας, ὦ Αἴας. εὖτος ὦ Αἴας διούτιρόν σε προσκαλῶ. Cf. below, vv. 276, 351, 460, 504, 561, 874, 921, 940, 959, 1270. The Homeric form Αἴαν is unquestionably due to the copyists.

90. Τί βαιὸν, κ. τ. λ. Eustathius, p. 610. 9: ἐντιῦθιν λαβὼν Σοφοκλῆς βαιὸν ἐντρέπισθαι λίγυι τὸ αὐτὸ ἕλως ἐπιστρέφισθαι. Cf. *Elektr.* 519, εὐδὲν ἐντρέπτει ἑμοῦ γι. On the genitive, see Kühn. *Gr.* 496, ed. Jelf.

91. Ὡ χαῖρ' Ἀθήνα. SCHOL.: ἰπρίγω μὲν τὴν Ἀθηναίαν· τὰ δ' ἱξῆς τοῦ παραπαίωντος· οὕτω γὰρ ἂν προσκόψαιεν ἡ ὑπόθεσις· οὐ παντιλῶς δὲ ἀπώλιστο αὐτοῦ τὸ ἡγεμονικόν, ἀλλ' ἡ μανία γίγνοι περὶ τὸ λογιστικόν· ἰμίμνητο μὲν γὰρ ὡς ἰχθρὸς ἀνελών, περὶ τὸ πρόσωπον δὲ ἰσφάλλετο, ὅτι ποίμνιαι ἀνιῖλι, καὶ διηλογίζετο ἄνδρας ἀνηρηκέναι. The arrangement of the words will show that ὦ must be joined with χαῖρς, and not with Ἀθήνα. Cf. *Œd. R.* 646; *Eur. Med.* 664; *Or.* 470.

95. Ἐβαψας ἔγχος πρὸς . . . στρατῷ; *ensem bene tinxisti in Argivorum exercitu?* Cf. *Plut. Moral.* p. 914. D: χρησμένον τινα λήγουσιν ἄλσις κομισθῆναι προστάττοντα βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν, for which we read, in the citation of the same oracle in the scholion to *Hom. Il.* 6. 136, ἐν πόντῳ Διόνυσον βαπτίζουσι. On the pregnant force of πρὸς, here = προσίβαλις καὶ ἔβαψας ἔγχος Ἀργ. στρατῷ, see Kühn. *Gr.* 645. d, ed. Jelf; Abresch, *Anim. ad Æsch.* p. 528. In its strict signification, βάπτειν, to dip, is usually constructed with εἰς or ἐν. It has the same tropical sense as that in which it is here employed, in *Æsch. Prom.* 863, δίδηκτον ἐν σφαγαῖσι βάψασα ξίφος; *Eur. Phæn.* 1594, (φάσγανον) ἔσω σαρκεὶς ἔβαψεν; *Lycophr.* 1121, εἰς σπλάγχχον ἰχιδνὸς αὐτόχειρ βάψυ ξίφος; *Dion. Hal. Antt.* 4. 82, τὸν εἰδῆρον διὰ σπλάγχχνων; *Ibid.* 5. 15, τὴν αἰχμὴν εἰς τὰς πλευράς. Cf. *Hor. Od.* 3. 23. 12, *Victima pontificum secures Cervice* (i. e. sanguine ex cervice ebulliente) *tinget*; *Virg. Æn.* 12. 357, *dextræ mûcronem extorquet, et alte Fulgentem tingit jugulo* (i. e. sanguine tingit ensem jugulo infixum). — On ἔγχος, *gladium*, compare vv. 274, 622, 862, with vv. 30, 786, 978, and consult the notes of Brunck to v. 622 below; Seidler to *Eur. Elektr.* 691; Hermann to *Trach.* 1026.

96. Κόμπος πάριςτι. Equivalent to ἔξιςτι κομπάζειν, the boast is mine. — οὐκ ἀπαρνοῦμαι τὸ μή. By ellipsis for τὸ μή οὐχὶ βάψαι τὸ ξίφος ἐν τῷ στρατῷ. Cf. *Ant.* 443, καὶ φημὶ δρᾶσαι οὐκ ἀπαρνοῦμαι τὸ μή; *Plat. Gorg.* 461. C, τίνα οἷσι ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι, where see the admirable note of Woolsey, 2d ed. pp. 151, 152; *Xen. Hell.* 5. 2. 36, ὁ Ἰσμενίας ἀπειλογεῖτο μὲν, οὐ μίντοι ἔπειθ' ὅτι τὸ μή οὐ μεγαλοπράγμων τις καὶ κακοπράγμων εἶναι; *Dem.* 19. 63, οὐδ' ἄρνησίς ἐστιν αὐτοῖς τὸ μή; *Lucian. D. M.* p. 94, νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοις, μὴ οὐκ ἰμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis*. The infinitive with τὸ μή and τὸ μή οὐ is often placed where in Latin *quin* with the conjunctive would be used, i. e. after verbs or expressions which convey the notions of preventing, denying, omitting, dissuading, even when the infinitive, or the accusative with the infinitive, is not the regular

or grammatical construction. See Kühn. *Gr.* 750. 2, ed. Jelf. Herm. ad *Fig.* p. 800. The poet had here an election between three different modes of expression: ἀρνεῦμαι or οὐκ ἀρνεῦμαι τὸ δρᾶσαι; τὸ μὴ δρᾶσαι (where μὴ serves merely to strengthen the negation); τὸ μὴ οὐ δρᾶσαι, = *ut non*, or *quin*.

97. χίρα. The Cod. Γ. χίρας, La. χίραι (to be written χίρας), a reading which is rendered objectionable by the termination of the preceding word. The phrase αἰχμάζειν χίρα, explained by the Scholiast ἐν αἰχμῇ χίρα κινεῖν, but more accurately, perhaps, *to arm the hand with the spear*, is objected to by Musgrave, who proposes in its stead ἡμάξας χίρα from v. 428, below. Lobeck justifies it by the Homeric αἰχμὰς αἰχμάζειν, but is opposed by Wunder, *Cens.* p. 35, who observes, that, as no accusative is ever found with αἰχμάζειν except that of its cognate word, the expression is not Greek. Assuming that no example exactly similar can be found, this inference appears too strong after such expressions as ἥξεν χίρα, v. 40 *supra*; κῶλα ἀκοντίζετο, Eur. *Iph. T.* 1381; χιῖρας ἐξηκόντισσα, *Ibid.* 362.

98. "ὦστ". Elmsley, comparing v. 39 above, would substitute ὥς, as the particle especially employed in confirmatory rejoinder. The observation is both accurate and acute, but alteration is unnecessary. The *plena locutio* would be τοσοῦτον ἡχμασα ὥστι . . . , as we learn from Eur. *Phœn.* 1606, οὐ τοσοῦτον ἀσύνετος πύφουκα, ὥστι ἰμνηχανησάμην. A like omission of the demonstrative pronoun occurs in Eur. *Or.* 379, ὥστ' οὐκ εἰ αὐτὸν γνωρίσαμε' εἰ σισιδάν, cited by Lobeck. — For εἶδ' the Cod. Θ. εἶδ'. Hence the remark of the Roman Scholiast: ἰὰν δασυνθῇ τὸ οἱ, ἵσταται ἐπὶ τῶν Ἀτρεΐδων, ἰὰν δὲ ψιλόν, τὸ εἶδα, ἀντὶ τοῦ ἐπίσταμαι. "Inanis de lectione dubitatio, quum εἶδα debile sit et inutile, εἶδς necessarium." DINDORF.

99. τὸ σόν, scil. ἱπες, *thy language*. Below, v. 1339, ἱπαινίσας τὸ σόν. Cf. Markland to Eur. *Suppl.* 257; Matth. *Gr.* 267. 1. The MSS. ἀνδρες, but the article is essential.

100. ἀφαιρίσθων. Billerbeck follows Brunck in considering the dual to be here used for the plural, as often in Attic writers. Mitchell, from his reference to Matth. *Gr.* 203. 4, would seem to receive ἀφαιρίσθων as that form of the 3d pers. plur. imperat. which we often meet with in Ionic, Doric, and occasionally in some of the older Attic writers. Both are mistaken. The dual is here properly employed, since Aias refers to the Atreidæ only. The language is sarcastic, and by τᾶμα ὄπλα we are to understand, not his own arms, but those of Achilles, which he represents not only as belonging of right to him, but, through the death of Agamemnon and Menelaos, as virtually in his own possession.



101. *Εἰν, τί γὰρ . . .* Hermann first erased the coloss after *εἰν*, in order that its coherence with what follows might be more distinctly seen. See his note to Eur. *Suppl.* 795, and to Vig. p. 750. This punctuation best accords with the well-known definition of this word by the Grammarians, that it is a *συγκατάβασις μὲν τῶν εἰρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα*. Moschopolus, *Dict. Att.*, *εἰν* · ποτὶ μὲν ἐπὶ ῥήμα ἀποθετικὸν καὶ προκαταστατικὸν τῶν τι εἰρημένων καὶ ῥηθησομένων · *εἰν*, τί δὴ σοι παῖς ὁ τοῦ Λαιρτίου. Grammaticus ap. Bekk. *Lex. Segner.* p. 243. l. 24, *εἰν* · ἀντὶ τοῦ ταῦτα μὲν δὲ οὕτως · ἔστι γὰρ ἐπὶ ῥήμα ἀφοριστικόν · ἐπὶ γὰρ τοῖς ἤδη εἰρημένοις ἐπιλιγόμενον ἀφορίζει αὐτά. This word is very frequently used in Attic dialogue, either to express acquiescence in a statement already made, with an intimation that enough has been said respecting it (cf. Plat. *Phædon.* p. 260, *εἰν* · σὺ γὰρ ἐπιστήμων · τί χρὴ ποιεῖν;), or to intimate the desirableness of passing on to the consideration of a new point or circumstance (cf. Demosth. *Philipp.* 1, p. 46, *εἰν* · τί πρὸς τούτοις ἔτι;). In the first case, it may be rendered, *enough of this!* in the second, *but to continue*, or *well*. Compare *Œd. Kol.* 476; *Elektr.* 534; *Philokt.* 1308; Ar. *Nub.* 176; *Thesmoph.* 407; Eur. *Suppl.* 1123. If it begins a verse in iambic trimeters, the last syllable is long; as in *Æsch. Choeph.* 646; Aristoph. *Pac.* 664. Some of the old Grammarians direct us to write (*εἰίν*), in order that it may be distinguished from the Attic form of the 3d plur. optat. of *εἶναι*.

102. *Ποῦ . . . τύχης*. Cf. v. 367 below, *οὐχ' ἔρῃς ἦν' εἰ πακοῦ*; Kühn. *Gr.* 527, ed. Jelf. With the expression *τί γὰρ . . . ἔστηκεν*; Wunder aptly compares v. 928, *τί γὰρ τίκινον | τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος*; *Philokt.* 421; *Trach.* 336; Demosth. p. 242. 2, *τί δ' Ἀρίστερος ἐν Σικυῶνι; καὶ τί Περίλαος ἐν Μεγάροις; οὐκ ἀπεῖρμένοι;*

103. *τοῦπίτριπτον κίναδος*. SCHOL. : τὸ ἐξῶλις θηρίον. κίναδος γὰρ ἢ ἀλώπηξ · πάνυ δὲ κατατρίχει τοῦ Ὀδυσσεύς, ὡς ἐχθίστου. “Others with greater accuracy render *ἐπίτριπτον versutum*, from a comparison of the words *τρίμμα*, *περίτριμμα*, *ἐπίτριμμα*, and of the highly apposite language of Andocides, *de Myst.* p. 49, ὃ συνεφάντα καὶ ἐπίτριπτον κίναδος. Cf. Osann *de Ai.* p. 100, sqq.” WUNDER. A prior question is perhaps the true meaning of *κίναδος*, which occurs in Ar. *Nub.* 448; *Avv.* 429; Demosth. p. *Cor.* 281. 22 (162 ed. Diss.), where the Scholiast : *κίναδος*, τέ, οὐδιστέρως, θηρίον τι, οὗ τὸ δέμα εἰς περιπεφαλαίας κατασκευὴν ἐπιποιήσεται. Σικελιῶται δὲ τὸ κίναδος ἀλώπεκα ἐκάλουον. Hesychius explains by *θηρίον*, *ἔρις*, and Cicero, *de Or.* 8, by *bellua*. Hence it would seem to be identical in signification with *κινόπεστον*, and to have been employed as a general

term for any wild animal, especially those that were dangerous or poisonous. Cf. Democr. *ap. Stob.* 6. 44. 18, *πρὶ ξινάδιον τι καὶ ἰππιτίων*. However this may be, it is certain that *ξινάδος* was used by the Attics as one of their rather extensive vocabulary of abusive epithets. See Eustathius, p. 481. 2; *Etym. M.* p. 514. 9. "Observe here the admirable skill and foresight with which the poet has constructed this whole scene. That his design might be apparent from the very outset, and the wretched fate of Aias excite the deepest commiseration in the minds of his audience, he brings together upon the stage the hero himself and his greatest foe, Odysseus. Now, since this could not be consistently accomplished unless through the non-recognition of Odysseus by Aias, the intervention of a divinity was necessary; and that this might not seem the result of mere casualty, instead of being connected most intimately with the circumstances and main action of the play, this office is with peculiar propriety assigned to Athene, as the patron goddess of Odysseus and the inflexible enemy of Aias. That such a part should be performed by her contributes greatly to the splendor of the drama's opening scenes. Care was nevertheless necessary not to portray Athene as too eagerly intent upon the destruction of Aias, in revenge for the injury she is said to have sustained at his hands (although Kalchas had declared him the object of her wrath, as the Messenger narrates, v. 715 below), for this would have been a revolting exhibition of cruelty and bloodthirstiness. Hence she is represented as saying that she has inflicted madness upon him in order to preserve the Atridæ, and is moreover described as lavishing her pity upon the afflicted hero, apparently with entire freedom from all vindictive feeling. The language, too, of the deluded Aias, when he makes his appearance upon the stage, is so framed as to impress us with the conviction, that we are not listening to the incoherent words of a raving maniac, but rather to those of a man overmastered by a simple error in opinion. Accordingly, the terms in which he expresses his sentiments and plans differ but slightly from his ordinary phraseology; and it is only from such phrases as *ἐπίτριπτον ξινάδος*, that we can infer them to be less refined or choice than usual. In this way the dignity of his character is most skilfully preserved, and our pity for his misfortune raised to the highest, since we find his greatest enemy bewailing the fate of so illustrious a man, and a goddess teaching us in weighty words the necessity of abstaining from haughtiness and arrogance, and the duty of forbearing to triumph over the objects of our vengeance."

HERMANN.

104. "Εγὼ γὰρ, *yes surely*. The answer to inquiries is very frequently

given in Attic dialogue by merely placing a pronoun with the omission of the verb which is used in the question. Compare Eur. *Hippol.* 90, *ἄρα οὖν βροταῖσιν ὃς καθίστηται νόμος*; — *Οὐκ οἶδα*, with Demosth. p. 14. 20, *τί οὖν*; — *σὺ γράφεις ταῦτ' εἶναι στρατιωτικά*; *Μὰ Δί', οὐκ ἴγνωσι*. Should the answer be affirmative, the negative particle is of course omitted. The addition of the strengthening adverb *γι*, as well to pronouns as to other words which reply to a question (*μάλιστα γι*, *ἤμιστά γι*, *πάνυ γι*), is very common. See below, v. 1285; *Trach.* 1248; and very frequently elsewhere: — *τὸν σὸν ἱστάτην*. SCHOL.: *ἦτοι κατὰ πάντα ἱσταμένον σε, ἢ ἰδίως ἐπὶ τῆς κρίσεως μένον, οἶον τὸν ἀντίδικον. κυρίως δὲ ἱστάτης, ὁ ἐν τῇ ὁδῷ ἀντιστήκων τινι, ὡς εἰ λῖγω τις τὸν Οἰδίποδα τοῦ Λαῖου ἱστάτην γιγνημένον. [Εἰς τὸ αὐτό.] ἰχθρὸν, ἀντίπαλον. Etym. M. p. 625. 24, παρὰ Σοφοκλεῖ ἐν Αἴαντι μαστιγοφόρον, τὸν σὸν ἱστάτην λῖγω ἀπὸ τοῦ ἀντιστάτην. Cf. Ælian. ap. Suid.: ὁ τῷ οἴκῳ γιγνημένος ἱστάτης δαίμων; Synes. Ep. 67, ὁ δῆμος παρῆν ἱστάτης; Scholiast to Oppian, Hal. 1. 152, τὴν γὰρ ἐν πρόθεσιν ἀπὸ τῆς ἀντι ἐξίσκομεν, ὡς παρὰ Σοφ. ἐν Αἴαντι· οἶον τὸν σὸν ἱστάτην λῖγω, ἢ ἀντιστάτην. — Observe that 'Οδυσσεῖα is to be pronounced as a trisyllable. It is very doubtful whether the Attic poets preferred in such cases to avail themselves of synizesis or contraction. Eur. *Alk.* 25, *ἰεῖῃ*; Ar. *Ach.* 1151, *ξυγγραφῇ*; Eur. *Rhes.* 710, *Ὀδυσῆ* (but *Phæn.* 927, *σφάζαι Μινωικία τόνδε*); Lycophron. 1038, *φονῇ*, where the Scholiast remarks, *κατὰ συναιρίσειν ἀστικῇν*. Cf. Lascaris, *Gramm.* L. III. E. 8, *Τυδῇ, Ἀχιλλῇ, φωνῇ... ὁ Κίρκης φησὶ κατὰ συναιρίσειν ἀστικῇν γενίσθαι*, quoted by Lobeck. Kühn. *Gr.* 96, *Obs.* 2, ed. Jelf; Dindorf ad Ar. *Thesmoph.* 26.*

107. *περδάνης*. The MS. Lips. a. *περδανίης*, with *ης* suprascriptum. The conjunctive is required with *πρίν* on account of the negative in the preceding verse. See Kühn. *Gr.* 848. 4, ed. Jelf; and on the rhetorical change of the dependent sentence introduced by a conjunction into the form of direct interrogation, Id. 882. 1. So Xen. *Mem.* 1. 4. 14, *ὅταν εἰ ποιήσῃσι, νομιτὶς αὐτοὺς σοῦ φροντίζῃσι*; Eur. *Med.* 663, *πρίν ἂν εἰ δράσῃς ἢ τιν' ἰξίην χθόνα*. Cf. Fritzsche. in *Quæst. Luc.* pp. 134 – 136. On the aorist *ἐπέδαναι*, see Kühn. 232, *Obs.* 1; Lobeck to Phryn. p. 25.

108. The particles *πρίν ἂν* at the commencement of this verse, repeated from the words just uttered by Athene, and the absence of a finite verb in the conjunctive, show that the language of Aias is interrupted by the goddess. The books generally read *ἐκλεῖν*, which is defended by Schneider, from the analogy of similar adjectives with two forms, e. g. *βάνχμιος βάνχμιος, ἴππιος ἴππιος*, but is objected to by Elmsley, who observes as

follows: "Read *ἱερκίου*. Erfurdt, who passes over *ἱερκίου* in silence, seems to have forgotten his own words (*ad Ant.* 483 (487), ed. min.): 'Ερκίου haud dubie rectius est quam *ἱερκίου*.' See *Æsch. Choeph.* 559, 569, 651; *Eur. Tro.* 17, 483. When a word of three syllables, of which the first and third are long, is always placed in the senarius, as *ἱερκίου* is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F), the old Edd. read *ἱερκίος*, although the metre requires *ἱερκίως*: *Εἰς τὸ κυλικίον ἐνιγράφην · Ζεὺς ἰστί μοι Ἑρκίως · ἰστί φρατόριος · τὰ τέλη τιλῶ.*" SCHOL.: *ἱερκίου στίγης · τοῦ περιφράγματος τῆς αὐλῆς ἢ τῆς τοῦ δώματος στίγης · ἱερκίον (sic) γὰρ τὸ δῶμα.* Moschopolus, *Sched.* p. 101, *ἱερκίον τὸ περίφραγμα, παροξύτονον.* *Aristid. XIV.* 206, T. I., *αὐλῆς ἱερκία* (the MSS. *ἱερκία*); *Hom. Il.* 9. 476, *ὑπέρορον ἱερκίον αὐλῆς*; *Od.* 18. 102, *καί μιν ποτὶ ἱερκίον αὐλῆς εἶσιν | ἀνακλίνας.* The error in the reading is probably due to those grammarians who, regarding it as a substantive, interpreted by *δῶμα*, in which sense the Homeric noun is used by *Apollon. Rh.* 2. 1073. The Tragedians, however, do not appear to have received this word as a substantive, any more than *παιδίον*, *θηρίον*, *τειχίον*, *ἱερκίον*, *ἱχνίον*. As an adjective, the form *ἱερκίος* is destitute of all authority; and the fact that adjectives from paroxytone substantives of the neuter gender in *ος* (with the exception of those which have *α* in the antepenultima) take the diphthong in the penultima (cf. *τέλειος*, *γῆριος*, *κῆδειος*, *κῆτιος*, *ἴτιος*, *θάλειος*, *ἔλιος*, *δριος*, *ονίδειος*, *τίγχιος*) renders it extremely improbable that any adjective could have been formed from *ἱερκος* which did not follow the analogy of those derived from similar nouns by terminating in *ιος*. "The *κίων ἱερκίου στίγης*, as the Scholiast says, was either a kind of pillar or prop supporting the main beam of the roof, *τὸν τὴν ὀροφὴν ὑπεριδόντα κίονα* (*Plut. V. Rom.* c. XXVIII.), which *Æschylus*, in *Agam.* 897, calls *ὑψηλῆς στίγης στῦλον ποδήρη*, or some other pillar or column placed in the court of the tent. The latter was especially used for securing offenders for punishment: *προσδεθείς κίονι ἔλαβε πληγὰς πολλὰς*, *Artemid.* 1. 68, p. 114; *δήσαντες πρὸς τὸν κίονα αὐτὸν ἱμασσίγουν*, *Æschin.* c. *Tim.* p. 83; and in the same way, *Lysias*, *Fr.* XLV. 407. 4; *Hyperides ap. Poll.* 3. 80, all of whom employ *ὁ κίων*, as also *Ar. Vesp.* 105, *Aristot. Nicom.* 10. 3. Upon the last point, our own Scholiast observes: *ὁ κίων ἀρσινικῶς, παρὰ δὲ τοῖς Ἰωσιν ἢ κίων καὶ πολλὰ ἴτερα ἀρσινικῶς γραφόμενα θηλυκῶς οὗτοι προφέρουσι.* Schol. *Pind. Ol.* 1. 10, *ἢ αἰθῆρ παρὰ τοῖς Ἰωσιν ὡς ἢ κίων καὶ ἢ Μαραθῶν. οὐ πάντα δὲ τοιαῦτα ἰωνικά ἐστιν · ἱπὶ καὶ οἱ Ἀττικοὶ πολλὰ τῶν ὀνομάτων ἀρσινικά ὄντα θηλυκῶς ἐκφέρουσιν.*

The Etymologicon Magn. s. v. assigns it the same gender, nor can I perceive any reason why our own lexicographers should so stoutly defend the opposite opinion." LOBECK. The Oxford translator remarks, that this peculiar punishment was "a common custom; and is described by Homer in the 22d book of the Odyssey as the fate of Melanthius, who fares much the same with Sir Topaz, in Parnell's 'Fairy Tale.'"

110. Μάστιγι πρώτον. SCHOL.: ἰντιῦθιν ἡ ἐπιγραφὴ τοῦ δράματος. οὐ πρότερον φονεύω αὐτὸν πρὶν ἢ μαστιῶ. Bothe contends that this verse should be united with the preceding by omitting τὸν δύστηνον ἐργάσει παπὸν μάστιγι, the words τί δῆτα being assigned to Athene, and the remainder to Aias. This is not only opposed to all authority, but to the στιχομυθία, or mode in which the alternate replies in this whole conversation are arranged, whilst a perfectly satisfactory periphrase in illustration of the sense is given by Wunder: *Nolo eum ante mori, quam flagello terga ejus ita cruentavero, ut ea ipsa re mortem consequatur.* Cf. Trach. 1135, εἰδὼς πρὶν ἔξ ἑμῆς θανεῖν χερὸς; Philokt. 1329, παῦλαν ἴσθι μήποτ' ἰντυχιῶν πρὶν ἢ νόσου μαλαχθῆς τῆσδε, cited by Neue. — On ἰῶτα, see Jelf's Gr. Gr. 584. 1; Apollon. Rh. 3. 725, φοινίχθη καλὸν χεῖρα.

112. ἰγώ σ' ἰφίσμαι. SCHOL.: ἰγώ γ' σ' ἰφίσμαι· ἰφίσμαί σε εἰς τὰ ἄλλα κελύειν μοι, καὶ χαίρειν ὡς πιθεμένου μου· εἰς τοῦτο δὲ μόνον οὐκ ἀκούσομαί σου. Three manuscripts follow the reading exhibited in the lemma of the Scholiast. Lobeck translates the verse, *de ceteris, omnia, quæ vis, fieri cupio,* and detects in the language a certain air of disdainful indifference, which is not always found in the more customary formula, χαίρειν σὲ κελεύω. Others render ἰφίσμαι by *jubeo*; but it seems to be employed here rather in place of the more hackneyed verb ἰᾶν, *sinere*, as in Hom. Il. 23. 82, Odys. 13. 7, Xen. An. 6. 4. 31, and *infra*, v. 116; the sense being rightly given by Hermann: *cetera tibi ex sententia tua cedant, sinam; ille vero hanc, neque aliam dabit pœnam.* It may be observed, that the Greeks used the formula χαίρειν ἰᾶν, or κελεύειν τινά, of those quibus nihil secum esse volebant. Hesychius: χαίρειν ἰᾶσαι, καταφρονεῖν. Cf. Hdt. 9. 41, τὰ σφάγια τὰ Ἑγησιστράτου ἰᾶν χαίρειν, where see Valckenaer; Plat. Symp. p. 176. E, τὴν αὐλητρίδα χαίρειν ἰᾶν; Xen. Kyr. 7. 5. 42, χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω; Soph. Trach. 816, ἐπείτω χαίρουσα. Consult Heindorf to Plat. Theæt. II. p. 441; Blomfield to Æsch. Agam. 555. On the construction, see Matth. Gr. Gr. 537.

114. Some manuscripts ἦδε and ᾗδε, in place of ἴδε. The MSS. ΓΘ. Heidelb. and Lips. b. exhibit ἦδε a priori manu, ᾗδε from the hand of some corrector. Hermann, retaining the writing of the far larger number of

the books, thinks that Matthiä, in *Gr. Gr.* 541, 542, has not given a sufficiently distinct explanation of the use of the article before the infinitive. He observes that "the insertion or omission of the article is any thing but an immaterial point, and that the infinitive with the article, except in cases where it is simply a substantive, is employed in two ways. The first is explicative, τοῦτο being either supplied or understood; as, τὸ δρᾶν, τοῦτο λίγω, or τοῦτο λίγω, τὸ δρᾶν. In this use it relates to something which is about to follow, or which has preceded. In addition to the examples cited by Matthiä, I may add *Soph. Ant.* 79, τὸ γὰρ βίᾳ πολιτῶν δρᾶν ἴφην ἀμήχανος. This is stronger than without the article. For Ismene says this, τὸ γὰρ βίᾳ πολιτῶν δρᾶν, τοῦτο ἀμήχανός εἰμι; (*Ed. Kol.* 441, οἱ δ' ἐπωφελιῶν οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμει, τὸ δρᾶν οὐκ ἠθέλησαν; *Antig.* 707, ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχει, οὗτοι διαπτυχθῆναις ὤφθησαν κινεοί. ἀλλ' ἄνδρα, εἴ τις ἢ σοφός, τὸ μανθάνειν πόλλ', αἰσχερὸν οὐδὲν, καὶ τὸ μὴ τίνειν ἄγαν, i. e. ἀλλὰ τὸ μανθάνειν πολλὰ καὶ μὴ τίνειν ἄγαν, τοῦτο οὐδὲν αἰσχερόν. So also in the same play, v. 266; and in *Philokt.* 1241, ἴσται τις, ἴσται, ὅς σε πωλύσει τὸ δρᾶν. The second is that in which the article is joined with the infinitive, in precisely the same power as that elsewhere assigned to ὅστις, a usage which differs less in reality than in appearance from the former. For here, also, the sense is strictly τοῦτο, τὸ δρᾶν, but yet with the absolute signification *quod attinet ad hoc*. This use is most frequent in negation, τὸ μὴ δρᾶν, and τὸ μὴ οὐ δρᾶν. *Antig.* 264, ἡμῖν δ' ἵτοιμοι καὶ μύδρους αἴρειν χερσὶν, καὶ πῦρ δαίρειν, καὶ θεοὺς ἐρκωμοσιῶν, τὸ μήτι δρᾶσαι, μήτι τῷ ξυνιδίνασι τὸ πρᾶγμα βουλεύσαντι, μητ' ἐργασμίνῃ. Sophokles particularly delights in this form of expression without a negation: (*Ed. R.* 1416, ἀλλ' ὃν ἱπαιτιῦς ἰς δῖον πάριςθ' ὅδε Κρίων, τὸ πράσσειν καὶ τὸ βουλεύειν; *Elektr.* 466, δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον δυοῖν ἐρίζειν, ἀλλ' ἐπισπιώδειν τὸ δρᾶν, *ægre quidem, sed cedam, ut faciam*; *Philokt.* 118, μαθὼν γὰρ οὐκ ἂν ἐρνοίμην τὸ δρᾶν, on which verse see *Adulenda* to my edition of the *Supplices* of Euripides, 1095; *Ai.* 1086, ἥδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσσην θρασὺν ναύτας ἐφορμήσαντα χιμῶνος τὸ πλεῖν, i. e. ὅστις πλεῖν, not *cohortantem ad navigandum*, but *cohortatione efficientem, ut navigent*. The passage in *Antig.* 262, εἰς γὰρ τις ἦν ἕκαστος οὐρεξιεργασμένος, ποιδοὶς ἐναργῆς, ἀλλ' ἴφθυγε τὸ μὴ εἶδέναι, is corrupt, and inapplicable to the illustration of this kind of expression." See, also, Jelf's *Gr. Gr.* 670. — With the asyndeton, in the next verse, so frequent in exhortation, Neue has compared vv. 769, 802, 932, *Ant.* 1037, *Trach.* 1255.

116. Χωρεῖ... παριστάμεναι. Having uttered these words, Aias with

great eagerness embraces the opportunity of returning to his tent, in order to consummate his vengeance, and leaves Athene, as if unable to tolerate a conversation which protracts the pleasure he imagines himself about to reap in the punishment of Odysseus. Erfurdt punctuates *χωρῶ πρὸς ἔργον τοῦτο· σοὶ δ' ἰφίμαι*, which Hermann justly pronounces frigid. On the prospective use of the neuter demonstrative pronoun, as preparing the way for something about to be added, see Jelf's *Gr. Gr.* 657. 2. Ellendt takes exception to the position of the conjunction *δέ*: "debut enim *τοῦτο* *δέ* *σοι* esse, cum pronomen *σοι* sono et vi careat plane." A similar collocation occurs below, v. 1347, *παῖ, σὺ δὲ πατρός γ'.*

119. *τίς ἄν . . . εὐρίθῃ*, *who could have been found* (if such a person had been sought, or if I had not visited him with this affliction). The addition of the particle is to be referred to some implied condition similar to those given. Cf. Matth. *Gr. Gr.* 599. 2. b. Nene quotes in illustration vv. 388, 405; *Œd. Tyr.* 117; *Ant.* 390, 502; *Trach.* 709; *Philokt.* 443, 869. Elmsley, to *Med.* 190, would prefer his favorite form *ἡυρίθῃ*; but see Lobeck *ad Phryn.* p. 140; Poppo *ad Thuk.* 1. 58. The Cod. Γ. *τῶν ἀνδρῶν ἄλλος ἢ προνίστιρος* (*γρ. προνούστιρος*). In place of *ἢ*, some manuscripts of inferior reputation and Suidas *ἦν*. Antiatticista, p. 111. 25, *Προνούστιρος, ἀντὶ τοῦ προνητικώτιρος. Σοφοκλῆς Αἴαντι μαστιγοφόρῃ.* PHOTIUS: *προνουστήρως, ἀντὶ τοῦ προνητικωτίρως.* See Elmsley to Eur. *Herakl.* 544. With the construction *δρᾶν ἀμείνων*, here placed antithetically to *προνούστιρος* = *προμηθίστιρος, ad consilia prudentior*, compare Hdt. IV. 157, *ἀμείνων πράσσειν*; the phrases *ἀμ. μαντιύεσθαι, προνοῆσαι*; *ἀγαθοὶ, ἰσθλοὶ συρίζειν, αἰίδειν*; Theokr. 8. 4, *"Ἀμφω συρίσδιν διδασκόμεναι, ἄμφω αἰίδειν*; Virg. *Ecl.* 5. 1, *boni inflare*; Id. 7. 5, *cantare pares*; Georg. 1. 284, *felix et ponere vitem.*

122. *ἴμπας*. All the manuscripts and Suidas *ἴμπης*. The true reading was restored by Heath. SCHOL.: *"Ἴωνες ἴμπης φασίν, Ἀττικοὶ δὲ ἴμπας καὶ ἴμπα.* The latter form is read below, v. 539, and there are some metrical considerations which may suggest the belief that Sophokles employed it here also. In v. 1276, we read *ἀλλ' αὐτὸν ἴμπας ὄντ' ἐγώ.* So, too, at *Antig.* 845. Homer, and the poets generally, put *πρὶς ἴμπης* after the participle; but by Sophokles, in our own play, the customary arrangement has been reversed. See Jelf's *Gr. Gr.* 697. c. The comma after *νιν* was not found in the older manuscripts; that subsequently appended was erased by Schäfer, in order that *ἴμπας* might be connected with *ἰποικτίρω*, and restored by Hermann, who refers the restrictive particle directly to *δύστηνον, miserum tamen etsi inimicum*, or, to use his own

words, *miseret me Aiacis, qui, ut sit inimicus, at miser tamen, ideoque miseratione dignus est.* It appears to us that the comma must be placed after *ἔμπας*, or entirely omitted, and that, instead of the lengthened interpretation by which Hermann defends the punctuation he adopts, the true rendering is, *attamen me miseret Aiacis miseri, quanquam inimicus est.*

123. 'Ολοόνη'. The manuscripts ὅ' οὐνη. See Liddell and Scott, s. v. ; Lobeck to Phryn. p. 657 ; Matthiä to Eur. *Alk.* 813. On the indicative mood, here placed on account of the absence of any condition, see Jelf, 849. 4. With the eminently beautiful and peculiarly Sophoklean expression, ἄτη συγκατίζονται κακῇ, Wesseling compares *Philokt.* 1011, ἀνάγκη ζυγίς. Add *Antig.* 1311, δειλαία δὲ συγκαίεραμαί δ' ἄα ; below, v. 850, οἷα τῇδε συγκαίεραμίνην ; *Æsch. Choeph.* 744 ; Eur. *Hippol.* 1387 ; Ar. *Plut.* 854, πολυφόρῳ συγκαίεραμαί δαίμονι. So also in prose-writers. Plat. *Menex.* p. 240. C, 'Αθηναίους ἐν τῇ αὐτῇ ἀνάγκῃ ζεύξαντες 'Εριτρεῦσιν ; Dion. Hal. 4. 83, τινὰ μεγάλαις ἀνάγκαις ζευγνύναι ; Clem. Al. p. 4, ἰσχάτῃ δουλείᾳ κατίζιυχθαι.

125. 'Ορεῶ γὰρ . . . . " This entire passage, to the end of v. 132, is found in Suidas, s. Εἰδωλον, and the first six are transcribed by Stobæus, *Tz.* XXII. 22. 188. This last author, *Ibid.* XLVIII. 4, attributes a verse to Sophokles which presents a very great resemblance to the second : ἄνθρωπός ἐστι πνιῦμα καὶ σπινὰ μόνον. Some writer, whose name I do not know, in Clem. *Strom.* II. 64, represents Aias as thus speaking :

Πῆμα δ' οὐδὲν ἰλιυθέρου  
ψυχὴν ἴδανεν ἄνδρος ὡς αἰτιμία.  
οὕτως πίπτονθα καὶ με συμφορᾶς αἰὶ  
βαθεῖα κηλὶς ἐκ βυθῶν ἀναστίφει  
λύσσης πικρῆς κίντροισιν ἡριθισμένον.

These verses are ascribed by Grotius (p. 461) to Sophokles, and many critics imagine, from the mention of insanity, that they are the words of Aias. The Scholiast to Aristid. T. II. 143, assigns them, in express terms, to this tragedy, although they are in no way appropriate to it : τὸ δειλίας γίρας ἀκίνδυνον Σοφοκλῆς ἐν Αἴαντι μαστιγοφόρῳ λίγει. Αἴας γὰρ εἰ δειλὸς ἦν καὶ μὴ θρασὺς, εἴληφιν ἂν γίρας τῆς δειλίας τὸ μὴ κινδυνεύσαι αὐτοχειρίᾳ. Could it be shown that Sophokles re-edited this play, it would not be difficult to trace the source of these verses. I prefer, however, to suppose that the Grammarians err in assigning them to our tragedy, and cannot agree with those who represent them to have been lost from it by the mutilations of time. The remark of Osann (*Ueber Sopho-*



*Aias Aias*, p. 130), that, in making the above observation in my former edition, I was not far from conjecturing the truth, I entirely deprecate : for I long ago came to the conclusion, that this suspicion of a second edition of the *Aias* is altogether untenable, and that the proofs alleged by Osann in support of it are but little to be trusted." LOBECK. The poets frequently employ similar figures to set forth the brevity and evanescent nature of human life. Our own author, in *Stob. Serm.* 96, p. 127, *ὡς οὐδὲν ἴσμεν πλὴν σκιαῖς ἰοικότες* ; *Tyro fr.* 587. 6, *εἰδώλων σκιάς* ; *Philokt.* 946, *καπνοῦ σκιάν, εἶδωλον* ; *Æd. Tyr.* 1186, *Ἰὼ γυναιὶ βροτῶν, ὡς ἡμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἱναριθμῶ* ; *Æsch. Prom.* 449, *ὀνιράτων | ἀλίγποι μορφαῖσι* ; *Agam.* 840, *εὖ γὰρ ἔξιπισταμαι ὁμιλίας κάτοπτρον, εἶδωλον σκιάς | δοκοῦντας εἶναι κάρτα πριμνιῖς ἡμοί* ; *Id. Fragm.* 282, *τὸ γὰρ βρότειον σπέρμ' ἰφήμερα φρονεῖ καὶ πιστὸν οὐδὲν μᾶλλον ἢ καπνοῦ σκιά* ; *Eur. Fr. Æol. ap. Stob.* 116. 4, *ὀνίρων δ' ἔρομεν μιμήματα* ; *Pind. Pyth.* VIII. 135, *σκιάς ὄναρ ἄνθρωπος* ; *Hor. Od.* 4. 7. 14, *Pulvis et umbra sumus*.

127. *ὑπέροπον*. SCHOL. : ἀντὶ τοῦ ὑπέροκτον. φασὶ τὸν Αἴαντα τρίτον ἡσιβηκῆναι περὶ τοὺς θεοὺς · πρῶτον μὲν ἐμβαλεῖν τοῦ δίφρου τὴν Ἀθηναῖν, βουλομένην αὐτῇ συμμαχεῖν · δεύτερον ἀπαλειψαί τὴν γλαῦκα τὴν ἰγγραμμένην τῇ ὅπλῃ αὐτοῦ ἐξ ἔθους πατρῷου · τρίτον ὅτι οὐκ ἐπίσθη τῇ πατρὶ συμβουλιούντι πείθεσθαι τοῖς θεοῖς. The Scholiast is undoubtedly correct in the third circumstance he mentions (see below, vv. 723, sqq.), but it may fairly be doubted whether the alleged story of the erasure of his hereditary device, or the rude rejection of Athene's proffered aid on the battle-field by Aias, are here specifically alluded to by the poet, on account of the language he employs at v. 118 *supra*, where prudence in counsel is mentioned by the goddess as having previously been no less a characteristic of Aias than his well-known bravery in action. In place of *ὑπέροπον*, some manuscripts *ὑπέροκτον*, which Blomfield to *Æsch. Theb.* 795 considers a mere form of *ὑπέροκος* (the letter *μ* being frequently introduced, by an error of the copyists, before *β* and *π*, as in *ὄμβριμος* for *ὄβριμος*), and would always correct, even in opposition to the testimony of the manuscripts and old Edd., because, in all the passages in which it is read, the metre admits of *ὑπέροκος*, whilst in some, as in *Æsch. Choeph.* 143, *Theb.* l. c., and our own verse, it is wholly adverse to the retention of *ὑπέροκτος*. He adds, however, at the end of his note, that they possibly may be different words ; and that this is the case is shown by Lobeck, who compares the three adjectives *ὑπέροκμος*, *ὑπέροκος*, and *ὑπέροκος*. In the first, each part of the compound is of equal force ; — in the second (fr. *πέπτω*), the meaning of the verb is somewhat overshadowed, and that of the preposition predominates, as in *μισόκοπος* ; — whilst *ὑπέροκος*,

the third, which Matthiæ to Eur. *Here. F.* 1059 supposes to have been corrupted from the second, he rightly defends by the analogy of those cognate words in which either the simple idea of some assailing evil is contained, like *πρῶτος νέμετος*, *Æsch. Theb.* 804, *Pers.* 257, and *καλίγοντος τύχη*, *Agam.* 557, or a mere indefinite signification of manner, *ἀλλέγοντος γνώμη τῶν πόντος* = *διόφορος*, *diversa priori sententia*, *Heliodor.* p. 146, where see Coray. Compare the similar use of *δίχολος*, and the remark of Zenobius: *Δίχολος γνῶμαι παρὰ μετάληψιν, χείλος γὰρ ἢ ἐργὴ, ἐργὴ δὲ ἡ κρίσις*. Hence, then, it would appear that *ὀπίκεσθαι* strictly means *boasting extravagantly*, and is metaphorically applied to things that are highly exaggerated, whilst *ὀπίκεσθαι* and *ὀπίκεσθαι* are simply *excesses*, *enormous*, or *vehement*.

129. *ἔγνω ἄρη*, *ne superbiam sumas, concipias*. I have followed the MSS. La. Ven. O. Mosq. a. Aug. C. Lipa. a. b., in opposition to the majority of the manuscripts, *Stobæus*, l. c., and *Eustathius*, p. 807. 20, all which authorities exhibit *ἄρη*. Both *αἶρω* and *αἰρίσθαι* are used in the sense of *sibi sumere* or *animo concipere*, as may be learnt by referring to v. 75 above, and by comparing the following passages: *Trach.* 80, 491, *Eur. Iph. Aul.* 1574, *Diodor.* XXXI. p. 127, *Theokr.* 5. 20, *Oppian. Cyn.* 2. 63, cited by *Lobeck* and *Wunder*. The tyro will observe that in the aor. 1. act. and mid. the *α* is always long; see *Eur. Or.* 3; *Kykl.* 471. On the quantity of the future, see *Porson* to *Eur. Med.* 848; *Elmaley* to *Eur. Herakl.* 323; *Wellauer* to *Æsch. Pers.* 781; *Spitzner's* *El. of Greek Prosody*, 50. 4, note.

130. *βάρη*. Such is the reading preserved by *Suidas* and *Stobæus*, ll. cc., and exhibited by the MSS. Laur. a. Ven. Γ. and the majority of the ancient copies. *Aldus*, and some few manuscripts of lower reputation, *βάρη*, which, from a comparison of such passages as *Eur. Iph. T.* 419, *Elektr.* 129, is preferred by *Wesseling*, *Lobeck*, and *Schäfer*. *Bruck* remarks that *βάρη* is a mere gloss introduced by some corrector into the text, from a belief that it harmonized better with *βείδεις*. Calling to mind, however, such words as *βαρυλαύεις*, *βαρύπλουτος*, *βαρυκτίεις*, and such passages as *Μῆδης βαβίον πλουτῶν*, *Tyrt.* III. 6, the Homeric *βαβύλιος*, and *βαβύς τε καὶ ἱβήμηνους ἄνδρες*, *divites ac potentes*, *Xen. Æk.* 11. 10, we can see no grammatical or poetical reason for preferring *βάρη*, and subscribe fully to the observation of *Hermann*: "*Virtus hæc est Græcæ poesis, quod in consociandis translationibus non logicam veritatem, sed vim, quam singula ad animum movendum habent, respicit.*" Cf. *Blomfield, Gloss. ad Æsch. Pers.* 741, and *Dorvill. ad Chariton*, p. 232.

134. SCHOL.: *Πιστῶς ἀντὶ τῆς χειρὸς ἐκτιμένης ἀπὸ Σαλαμῖνος ἑν.*

δρῶν, τοῦτο μὲν παρρησιαζομένων ὡς ἱλιυδίων, τοῦτο δὲ συμπαθῶς ἔχόντων ὡς πολιτῶν, καὶ αἰδημόνως λαλούντων ὡς ὑπηκόων· οὐ γὰρ πιθανὸν ἔξ' Ἀχαιοῶν ἰσάγειν, καὶ διὰ τὸ μὴ συνάχθισθαι, καὶ διὰ τὸ μὴ προσπερῶν τῇ βασιλεῖ· τὸ δὲ τῶν αἰχμαλώτων κηδεμονικὸν μὲν, ὡς Αἰσχύλος ἐν *Θρήσσαις*, οὐ μὴν ἐνπρόσωπον· ὅρα γὰρ, οἷον αἰχμαλώτους ἱππιμῶν τῇ Μενελάῳ. (V. 1035.)

Πιθανὴ δὲ καὶ ἡ ἰσοδοῖς· ἀπούσαις γὰρ ὁ Ὀδυσσεὺς παρὰ τῆς Ἀθηνᾶς· Δειξὼ δὲ σοὶ καὶ τὴν περιφανῆ νόσον, ὡς πᾶσι ἀνθρώποισι νοσούντων θροῖς· καὶ μαθὼν τὸ σαφές, διδῆλωσι τοῖς Ἀχαιοῖς· ταύτης οὖν τῆς φήμης ἀπούσαντες οἱ Σαλαμῖνιοι παραγιγόνεσι, μηδὲπω ὑπὸ τῆς ἐννοίας πισπισμένοι ὡς αὐτὸς εἶη ὁ πράξας, ἀλλ' ἀπιστοῦντες ὡς ὑπὸ ἰχθυοῦ πεπλάσθαι οἴονται. Ὁ δὲ νοῦς· σοῦ μὲν εὖ πράσσοντος ἐν χαρῇ ἵσμεν, καὶ τὸ ἀνάπαλιν· τὸ δὲ ὄλον ἐν σοὶ ἵσμεν· τὰ δὲ πράγματα νῦν τοῦ Αἴαντος φαῦλά εἰσι, καὶ οὐκ ἱσχυῖται αὐτῷ διηγῆσθαι τὰ ἀνδραγαθήματα. On this system of anapests, see the Scholiast to Eur. *Phæn.* 246, and Introduction. — Τίλαμώνι παῖ.

"The poets often substitute an adjective derived from proper names, in place of the genitives of those names." Matthiä, *Gr. Gr.* 446. 10. Cf. v. 759 below, τοῦ Θιστορείου μαντίης; Hom. *Il.* 1. 69, Κάλχαις Θιστορείδης; *Ibid.* 13. 67, Αἴαντα . . . Τίλαμώνιον υἱόν; Soph. *Œd. Tyr.* 267, τῇ Λαβδακίῳ πατρί; *Elektr.* 570, Λητώα πόρῃ; Eur. *Herc. F.* 136, τὸν Ἡράκλειον πατέρα. For an imitation of this usage by the Latin writers, see Ov. *Met.* 1. 473, Virg. *Æn.* 7. 1, Tibull. 3. 6. 24, and consult note to v. 49 *supra*.

135. ἀγχιάλου. "Salamis was so near the shore that it appeared to touch the Ægean Sea on the other side only: see Strabo, 9, p. 603. A. Hence it could be called both ἀμφίρυστος and ἀγχιάλος, as is proved by the example of Geminus, who, in *Anth. Pal.* IX. 288, thus writes: ὑβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος ἔργα." LOBECK. See Porson's *Advers.* p. 183; Blomfield, *Gl. in Pers.* 889. This explanation is far from satisfactory; and the circumstance that a later writer, in all probability with our own passage before his eyes, has applied this epithet to Salamis, is certainly no proof of the accuracy of the otherwise not very luminous interpretation *near the sea*, because the island itself is *near the shore*. Hermann, approving the rendering of Lobeck, thinks that the epithet is applied to the city, and not to the island, of Salamis. Yet in Æsch. *Pers.* 898, Lemnos, which had no city of that name, and to which this adjective, if it is to be taken as signifying *near the mainland* (πρόσγειος), does not apply, is called ἀγχιάλος. Wunder considers the meaning of ἀγχιάλος to be *in mari situs* (just as in *Antig.* 953, ἀγχιπόλις is used in the same sense as ἱμπολις or ἰγχώριος), and that of the two adjectives combined, *Salamina*

*circum circa mari adlui.* In this view he is supported by the eminent authority of Professors Felton and Sophocles. SCHOL. : βάθρον ἀγχιάλου · τὸ θεμίλιον, τὸ ἴδρασμα · ἀντὶ τοῦ, δι' ὃν ἴσταται ἡ Σαλαμῖς, οὐ πάντως δὲ αἱ ἀγχιάλοι καὶ ἀμφιάλοι εἰσιν, οἷα ἴσται καὶ ἡ Ἀλεξάνδρεια, ἀγχιάλος μὲν, οὐκ ἀμφιάλος δέ · αἱ δὲ νῆσοι καὶ ἀγχιάλοι καὶ ἀμφιάλοι εἰσιν. For the connection of two epithets with one noun in comparisons, see Hom. *Il.* 11. 32, Æsch. *Agam.* 155, and consult the scholarly note of Elmsley to Eur. *Heraklid.* 750. “Σαλαμῖνος βάθρον is periphrastic for Σαλαμῖνα, as Δωδώνης βάθρα, Eur. *Phæn.* 1010; Τροίας βάθρον, *Iph. Aul.* 1273.” MUSGRAVE. So below, v. 818, πατρῶν ἰστίαις βάθρον.

136. Σὺ μὲν εὖ πράσσοντ' ἐπιχαίρω. SCHOL. : ἀντὶ τοῦ, σοῦ μὲν εὖ πράσσοντος. ἢ οὕτως · εἰς σὺ μὲν εὖ πράττοντα ἐπιχαίρω, ἵνα λείπῃ ἡ εἰς. Brunck to *Philokt.* 1314, and Elmsley to *Iph. T.* 930, *Æd. Kol.* 1119, erroneously suppose, with many of the ancient critics, as for example the Scholiast to Hom. *Il.* 6. 479, καὶ ποτὶ τις εἶπῃ ἀνιόντα, that in this and similar passages in which we find an accusative of the person constituting the feeling of joy, dislike, &c., there is an ellipsis of the participles ἴδων, ἰρῶν, or ἀκούων. Suidas, s. v. χαίρω σε (see Eur. *Rhes.* 390, and compare Id. *Hippol.* 1340, χαίρω θνήσκοντας; *Fr. Sisyrh.* III. χαίρω σε ἰλθόντα τὸν τι μισρὸν ἰξολωλότα; *Fr. Dan.* 17, ἥδεται δόμους πληρουμένους; Soph. *Philokt.* 1314, ἥσθην πατέρα τι τὸν ἱμὸν εὐλογοῦντά σε; Cratinus, *Fragm.* p. 43, γίγνηθα τὸν ἄνδρα; Heliod. VIII. 16. 28, ἥσθην ἀπαγγιλλθέντα μοι τὸν νεανίαν; Hom. *Il.* 13. 352, ἥχθιστο δαμναμένους; *infra*, v. 748, ἦν ἥλγῃς' ἰγώ), gives no explanation of the construction, but merely says that it was denominated the *Schema Oropicum*. An old gloss interprets by χαίρω ἐπὶ σε εὖ πράσσοντα, which is not Greek. Schäfer and Erfurdt, condemning the opinion of Brunck, represent the accusative as immediately dependent upon ἐπιχαίρω, as in fact a legitimate and ordinary syntax, to be received without doubt or explanation. With the Scholiast and Lobeck, we believe the construction to be rhetorical, and not grammatical. “That an infinitive could not be tolerated is evident at once; and although σοῦ μὲν εὖ πράσσοντος is required in strictness, yet because the subsequent words σὺ δ' ὅταν . . . . comprise the gist of the whole declaration, this accusative has attracted the preceding pronoun into its own case.” Ammonius teaches that the verb ἐπιχαίρω is said “de ἐπιχαίρε-κάκῃ,” as below, v. 905; but, here, also “de ἐπιχαίρεαγάθῃ,” as ἐπίχαρ-τος, in *Trach.* 1263, Æsch. *Agam.* 704. Hence the observation of the Scholiast: ἐπιχαίρω · ἀντὶ τοῦ συγχαίρω.

137. ζαμινῆς. SUIDAS: ἀντὶ τοῦ ἐργίλος, καὶ λοιδορός, καὶ βίαιος,

*violent, vehement, or malignant.* The word is derived from μένος and ζά, which some consider the Æolic or Doric form of διά. See *Etym. M.* p. 407. 18. That it is used as a preposition, at one time with the accusative, at another with the genitive, may be learnt from Theokr. 29. 6, a quotation from an ancient writer in Joann. Gr. *de Dial. Æol.* p. 394, and the *Etym. M.* l. c. HESYCHIUS: ζαβάλλειν · ἐντὶ τοῦ διαβάλλειν, whence *zabolus*, for *diabolus*, the Devil, Lactant. *de Mort. Pers.* 16. So in a fragment of Sappho *ap. Hephaest.* p. 69. G, ζαιλιζάμην, instead of διελιζάμην. It is, however, better, with most grammarians, to regard it here as an inseparable prefix, used ἐπίτασιν δηλοῦν, like ἀρι-, ἱρι-, ἀγα-, and evidently one and the same with δα- in δαφνοίς, δάσκιος. See Schol. *Ap. Rh.* 1. 1029, 1159. Kidd on Dawes's *Misc. Cr.* pp. 346, 144; Blomfield, *Gl. Pers.* 321; Boeckh. *Corp. Inscr.* 1, p. 724. b, extr.; Liddell and Scott, s. v.; Müller's *Dorians*, Vol. II. p. 494. — Upon ἐπίβη, *invasit*, see Hermann to Eur. *Iph. T.* 826, and cf. *Elektr.* 492, *Philokt.* 194; on the accusative, consult note to v. 82 above.

138. ἐκ Δαναῶν. With the pleonastic use of the preposition, compare the similar employment of ἀπό in v. 201 below; *Elektr.* 619; *Antig.* 95, 193; Plat. *Sympos.* p. 197. E, οὗτος ὁ παρ' ἐμοῦ λόγος. SUIDAS: κακέθρους · διάβολος.

140. Πτηνῆς ὡς ὄμμα πτελίας. SCHOL.: ἐπὶ περιδίδε το ζῶον. ὄμμα δὲ πτελίας περιφραστικῶς ἢ πτελεια. And so Brunck, declaring that ὄμμα πτελίας means no more than πτελεια itself. Lobeck more accurately shows that Sophokles has designedly so written, because mental emotion is especially betrayed by quivering movements (*nictatio*) of the eyes. Hence Aristotle, *Physiogn.* p. 154, pronounces the οἱ σκαρδαμυκταί timid and fearful. So Arist. *Eqq.* 292, βλίσπιν ἀσκαρδάμυκτον, *without blinking*, as eaglets at the sun. Compare *Æd. Kol.* 729, *Trach.* 527. With the expression πτηνῆς πτελίας, cf. *Philokt.* 288, τὰς ὑποπτίρους βάλλον πτελίας.

141. Ὡς καὶ . . . νυκτός. SCHOL.: ὡς καὶ τῆς περιλθούσης νυκτός ἐν φόβῳ γιγνόμεν ἐπὶ τῇ σῇ δυσκλείᾳ · πιθανῶς δὲ οὐκ ἐλίγχει τὸν βασιλῆα ὡς ἡμαρτηκότα, ἀλλὰ τὴν δυσπραξίαν προσέλαβεν ὡς ἀπὸ τῆς εἰμαρμένης · πάνυ δὲ εὖναι ὄντες ἀπιστοῦσι, καὶ ὑπολαμβάνουσιν αὐτὸν ὑπὸ τοῦ ἰχθροῦ συκοφαντεῖσθαι · ἐν δέῳ οὖν καθίστηκα, ὅταν ἢ τι τοιοῦτο περὶ σέ. With φθιμένης νυκτός, Musgrave compares *Æsch. Pers.* 377, φέγγος ἡλίου κατέφθιτο. Add *Odys.* 11. 330, νύξ φθίτ' ἄμβροτος; 13. 338, φθίνουσιν νύκτες τι καὶ ἡματα; 10. 470, μηνῶν φθινόντων. *Æsch. Agam.* 7, ἀστέρας, ὅταν φθίνουσιν, ἀντολάς τι τῶν; Virg. *Æn.* 1. 374, *Ante diem clauso componet Vesper Olympo.* On the genitive, see Jelf's *Gr. Gr.* 523.

143 – 145. Dindorf thinks that a better arrangement of these anapaestic verses would be as follows : 'Ἐπὶ δυσκλείᾳ | . . . . ἐπιβάντ' | . . . . λείαν, and in the antisystema, *infra*, 150, Καὶ σφόδρα πείθει· | . . . . λίγει | . . . . λίζαντος | χαίρει μᾶλλον. On the phrase μεγάλοι θόρυβοι ἐπὶ δυσκλείᾳ for θόρυβοι δυσκλειῷς, loud and malignant rumors, see Matth. Gr. Gr. 586. 7.

143. ἵππομανῆ. SCHOL. : τινὲς τὸν μέγας μαινόμενον ἐξιδίξαντο· [cf. Eustathius, p. 1524. 48, ἵππομανῆς Αἴας, ἤγουν ὁ πάνυ μανιώδης.] ἀλλ' οὐκ ἐπίστανται ὁ χορὸς, ὅτι ἱμαίετο ὁ Αἴας, σὲ τὸν ἵπποις μαινόμενον καὶ ἱππικόν· ἀλλ' οἱ νησιῶται οὐχ ἵππομανοῦσιν, οὔδε ἱππήλατοί εἰσιν αἱ νῆσοι. τὸ ἵππομανῆ τοίνυν πρὸς τὸ λειμῶνα ἐκληπτίον. Ἄλλως. ἵππομανῆ ἢ αὐτὸν λίγει τὸν Αἴαντα, ὡς μέγας μαινόμενον, ἀπὸ μεταφορᾶς· ἢ γὰρ τῶν ἵππων μανία χαλιπωτέρα ἐστίν· ἢ ἐπὶ ἵπποις μαινόμενον. ὡς βούπεινα, ἥτοι τὸν μέγας μαινόμενον· τὸ γὰρ ἵππος ἐπὶ μεγάλου τάσσεται, ὡς ἱπποσίλινον, καὶ ἱππογνώμονα, τὸν μεγαλογνώμονα· ἢ ἐπὶ τοῦ λειμῶνος, οἷον τὸν εὐανθέη, ἰφ' ᾧ οἱ ἵπποι μαίνονται, ἢ τὸν ἄγαν μεμενέτα, καὶ ἀνθοῦντα, καὶ ἐνυβρίζοντα τῇ χλόῃ διὰ τὸ πλῆθος. [Εἰς τὸ αὐτό.] μεγαλομανῆ, ὡς βούπεινα. Of these various interpretations, there can be no doubt that that which connects ἵππομανῆ with λειμῶνα, not in the sense given by Toup, *Emendat.* I. p. 272, *pratum quod abundat equis, quod multos equos alit*, nor in that of the *Etym. M.*, *pratum herbarum ubertate equos exstimulans*, but in accordance with the more accurate exposition of the Scholiast, *pratum equis pervulgatum*, or *quod equi persultant et perfurunt*, is the more correct. Musgrave compares Strab. 14, p. 1003, τὰ πεδία ὑλομανιῷ. Theophrast. *H. P.* 8. 4. 7, δένδρα φυλλομανοῦντα, and in proof of the fact mentioned by Nikander, *Ther.* 669, that the ἵππου λειμώνες were situated in the immediate neighbourhood of Troy, cites Hom. *Il.* 20, 221, Quint. Cal. *Il.* 486, Virg. *Georg.* 3. 269, Plutarch. *V. Eumen.* p. 1073. HESYCHIUS : ὑλομανῆς, ὁ ταῖς ὕλαις χαίρων. With the passive signification here attributed to ἵππομανῆς, compare the similar use of θισμανῆς and ἡλιομανῆς.

145. Βοτὰ καὶ λείαν. The MS. La. βοτά. Schneider erroneously supposes that by these words two distinct classes of cattle, the one strictly their own, the other obtained by plunder, are meant. On the contrary, the expression, for which a prose-writer would have used either an adjective in agreement, or λείαν as a mere appositum with βοτά, is exactly analogous to ποῖμναι καὶ ξύμμικτα λείας at v. 55 above. Cf. v. 1005, μῆλα καὶ ποίμνας; Eur. *Iph. T.* 1411, δισμὰ καὶ βρόχους.

147. αἰθωνι. SCHOL. : λαμπρῶ. "It is quite evident that σίδηρος is

here called *αἶθων* on account of its black color, or its brilliancy. We find in the same sense, v. 225 below, *συγκατέπτας κελαινοῖς ξίφεσιν βεβῆ*. Nor are we to receive the expression of the poet at *Trach.* 845, *ἰὼ κελαινὰ λόγχα προμάχου δορός*, in a different signification, although the Scholiast there gives a diametrically opposite interpretation. In precisely the same way, moreover, as iron is here called *αἶθων*, is the epithet *αἰόλος* applied to *κνώδων* at v. 969 of this play. Cf. *Trach.* 94, *αἰόλα νύξ*. WUNDER. The expression is Homeric, as may be learnt from *Il.* 4. 485, 7. 473.

148. *Τοιούσδε . . . . πλάσσων*. SCHOL. : *ὁ τοῦς · οὐδὲν ἰχυρὸν εἰδὼς ὁ Ὀδυσσεὺς πλάττει ψευδῆς λόγους, ἀκούσας μόνον, ὡς ἴσιν σὺν νοββάντῃ ξίφει. καλῶς δὲ καὶ τὸ ψιθύρους λόγους ἀντὶ τοῦ διαβόλους, ὡς διὰ πανουργίαν ἀδιῶς οὐ λήγοντες, ἀλλὰ πρὸς ἵνα ἵκασται, ἐξαπατῶντα λάβρα πλάσσων, forging, fabricating.* Cf. *Æsch. Prom.* 1032, *ἴδ' οὐ πεπλάσμενος ὁ κόμπος*, *this is no made-up, or fabricated vaunt*; *Xen. Mem.* 2. 6. 37, *οὐκ ἂν ἰδίλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ*; *Plat. Phædr.* p. 246. C, *πλάττομεν οὔτε ἰδόντες οὐδ' ἱκανῶς νοήσαντες θεῖον*; *Demosth. p. Cor.* p. 268. 121, *τί λόγους πλάττεις*; p. 305. 232, *παραδείγματα πλάττων*. In this metaphorical signification, the middle is much more frequently employed. See Kühner's *Gr. Gr.* 366. 6, ed. Jelf; Blomfield, *Gl. in Prom.* 1066; and compare *Xen. An.* 2. 6. 26, *πλάσασθαι ψευδῆ*; *Demosth.* p. 408, *προφάσεις πλάττονται*; *p. Cor.* 228. 10, *δηλον γὰρ, ὡς ὁμοίως ἅπαντ' ἐπλάττεται*, where see Bremi; *Lys.* p. 157. 23, *τὸν τρόπον τὸν αὐτοῦ πλάττεσθαι*. Wesseling renders *λόγους ψιθύρους clandestinas obtrectiones*; Ellendt, *susurrantes*. Cf. *Pind. Pyth.* 2. 75. The Scholiast to *Theokr.* 1. 1 observes, *ψιθύρος ἀπὸ τοῦ ψίω τὸ λιπτύνω παρὰ τὸ ψίθος, ὃ σημαίνει τὴν λοιδορίαν . . . . τινὲς δὲ ὀνοματοποιεῖσθαι φασιν ὡς τὸ σίζι. . . . κυρίως δὲ ἐπὶ τῶν ψευδομένων λήγεται*. In the *Ep. ad Rom.* i. 30, and frequently in the New Testament, *ψιθυριστής* is used in the sense of *a whisperer, a slanderer*; and in *Demosth.* p. 1358. 6, as an epithet of *Hermes*. So *ψιθυρίζειν* = *διαβάλλειν*, in *Plato* and *Lucian*. The old grammarians refer the origin of these words to *ψίθος*; whilst some suppose the latter to be connected with *ψύθος*, and thence with *ψυῦδομαι*. The same characteristics are assigned to *Odysseus* by *Virgil*, *Æn.* 2. 97, 125, 164.

151. *Εὐπιστα*. The MSS. La. Γ. Harl. Ien. *εὐπιστα*, approved by Neue, Wunder, and Dindorf. SCHOL. : *εὐπιστα λέγει· ὅτι ἐν ἀτυχίᾳ καθίστηκας, τῆς ἡττης χάριν · ἢ ἐπεὶ μέγας εἴ, εἴχεις τὸν φθόνον συμπτέσσεται*. The rest of the manuscripts and *Aldus* *εὐπιστα*, which is supported by the old gloss *εὐκόλως πευθόμενα*, and furnishes a more appropriate

meaning. For εὐπίστα is said of things *quæ facile creduntur*, and εὐπιστα of those *de quibus facile persuadetur*. Cf. Arist. *Eth. N.* 7. 9. 2, *εἰς δὲ τινες καὶ ἱμνιστικοὶ τῇ δόξῃ, οὓς καλοῦσιν ἰσχυρογνώμονας, οἷον δόσπιστοι καὶ οὐκ εὐπιστοι*.

153. Τοῖς τοῖς ἄχισιν καθυβρίζων. Lobeck has adhered to the punctuation of the common copies, and placed a comma after μάλλον. But the participle must be joined with χαίρει, or the passage will yield a very flat and spiritless sense. Render, *And every one who hears, in a still higher degree than he who has recounted (them), joys in malignant triumph over thy misfortunes*. On the construction of καθυβρίζων with the *dativus incommodi*, see Kühner's *Gr. Gr.* 629, *Obs.* ed. Jelf, and compare Hdt. 1. 212, *τριτημορίδι τοῦ στρατοῦ καθυβρίσας*; Plut. *Symp.* VII. *καθυβρίσας τοῖς ἄνθρσι*; Pausan. 4. 27. 3, *τῇ θυσίᾳ*; Hdt. 7. 9, *τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἰάσις καταγαλέσας ἡμῖν*.

154. *ἰίς*. SCHOL.: ἀφίς, τοξίου. ἀπὸ κοινοῦ δὲ τὸ τίς. κατὰ μὲν τῶν μεγάλων ψυχῶν ἰίς τις οὐκ ἂν ἀμάρτοι, κατ' ἑμοῦ δὲ ἰίς τις οὐ πείθει τὸν ἀκούοντα. Elmsley to Eur. *Med.* 188 suggested ἀμάρτοις, and this reading was subsequently found in the MS. La. m. pr. and also in a MS. Suidas ap. Pors. *Adv.* p. 184. The subject of the verb, as pointed out by the Scholiast and as required by the *concinnitas sententiarum*, must be taken from the participle. Cf. Æsch. *Agam.* 69, *οὐθ' ὑποκλαίων . . . ὀργὰς ἀσινῶς παραβίλξει*; Hes. *Opp.* 12, *τὴν μὲν κεν ἱπαινέσεις νοήσας*. On the construction of ἰίς with the genitive, see Kühner's *Gr. Gr.* 506, ed. Jelf; and on ψυχῶν in the signification here intended, *Antig.* 1069, *Elektr.* 775, *Philokl.* 715, *Œd. Kol.* 499. With the sentiment expressed in this passage, the Oxford translator aptly compares Juv. 8. 140: *Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur*. Wolsey, in Shakspeare's *Henry VIII.* Act 1. Sc. 2:—

“ If I am traduced by tongues which neither know  
My faculties nor person, yet will be  
The chronicles of my doing, — let me say  
'T is but the fate of place, and the rough brake  
That virtue must pass through.”

157. Πρὸς γὰρ τὸν ἔχονθ', κ. τ. λ. SCHOL.: τὸν ἔχοντα · λείπει τὸ εὖ · πρὸς τὸν εὖ ἔχοντα, *cujus res bene se habeant*. This explanation, however, and that of the old gloss τὸν ὑπερίχοντα, are rejected by Hermann, who observes truly, “Οἱ ἔχοντες sunt divites, opulenti, factioni, potentes.” See Valckn. to Eur. *Phœn.* 408; Wetsten. *ad Matth.* xiii. 12; Cic. *de Offic.*



II. 20; *Ep. ad Fam.* VII. 29; and compare *Eur. Alk.* 58, πρὸς τῶν ἰχόντων, Φοῖβε, τὸν νόμον τίθης; *Suppl.* 240, Οἱ δ' οὐκ ἴχοντες, καὶ σπαινίζοντες βίου — Εἰς τοὺς ἴχοντας κίντρ' ἀφιᾶσιν κακὰ. The Scholiast cites, in illustration of the thought, *Pind. Nem.* 8. 21, ἔψον δὲ λόγου φθονεροῖσιν· ἄπαιται δ' ἰσλῶν αἰΐ, χειρόνισσι δ' οὐκ ἐρίζω. On the double ἄν with the negation in the preceding sentence, see Kühner's *Gr. Gr.* 432, *Obs.* 1, ed. Jelf.

156. Eustathius, p. 1124. 27, ἐκ δὲ τούτων ὥς καὶ ἐξ ἄλλων δῆλον ὥς οἱ μικροί τι κατὰ τὴν τραγῳδίαν μεγάλων χωρεῖς σφαλεροὶ πολιμεῖν εἰσι· καὶ μέγας δὲ ὀρεοῖτο ἄν ὑπὸ μικροτέρων. The fact previously stated, that the great are envied by their inferiors in station, is shown to be absurd from the consideration that the “plebs sine principibus infirmum civitatis præsidium est.” Upon this point, Musgrave acutely remarks: “Vereor ne poeta, qui optimatum partes secutus videtur, civium suorum levitatem et in principes civitatis procacitatem notare hic voluerit.” Cf. *infra*, v. 1015, sq., and see Wunder to *Æd. Tyr.* 846.

159. Σφαλερὸν πύργου ῥῦμα πείλονται. SUIDAS: ‘Ρῦμα φυλακὴ· χαλεπὸν πύργου ῥῦμα πείλονται, τουτίστιν ἐντελής (SCHOL.: ἱπισφαλής) φυλακὴ πόλεως. Hermann follows these authorities by interpreting *munitimentum civitatis*, which would require πύργων. Wunder, comparing *Æd. Tyr.* 56, ὥς οὐδὲν ἴστιν οὔτε πύργος οὔτε ναῦς, κ.τ.λ., understands πύργος as said of the *arx*, or citadel, in which a king resides; “in qua arce si plebs sine principe sit, eam se tuturam esse negat.” Lobeck believes that the expression is periphrastic for the simple πύργος, and cites *Alkæos* ap. Schol. *Æsch. Pers.* 349, ἀνδρὲς γὰρ πόλει πύργος ἀρήιος; *Eur. Iph. Aul.* 189, ἀσπίδος ἔρυμα; *Oppian, Cyn.* 2. 588, σκίπας αὐτορέφοιο μιλάθρου of the tail of a squirrel; remarking, also, that “a hero who protects others may be termed not only ῥῦμα πύργου, or πυργοειδής, *tutamen quale turres præbent, ein Thurmschutz*, but with equal appropriateness πύργος ἐρύματος, *ein Schutzthurm*.” In defence of this opinion of the last-mentioned scholar, that πύργου ῥῦμα is πύργος in the sense of *præsidium*, compare, in addition to the passages just cited, *Eur. Med.* 373, ἦν μὲν τις ἡμῖν πύργος ἀσφαλὲς φανῇ; *Alkest.* 302, καὶ παῖς μὲν ἀρσὴν πατέρ' ἔχει πύργον μέγαν; *Fr. Inc.* 44, ἅπας μοι πύργος Ἑλλήνων πατρίς; with many other passages in which πύργος is thus figuratively used; and for a somewhat similar periphrasis, see v. 14 *supra*.

160, 161. Μιστὰ γὰρ . . . ὑπὸ μικροτέρων. In illustration of the sentiment conveyed by these lines, Lobeck quotes *Clem. Ep. ad Cor.* i. 37, οἱ μεγάλοι χωρεῖς τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων.

λων, where see Jacobson. On the latter verse the Scholiast writes: οὐκ ἔστιν ἰκαντός ὁ λόγος, ἀλλὰ καὶ αὐξήσει ἔχει. εἰ γὰρ ὁ μίγας ὑπὸ τοῦ ἰλάττονος διασώζεται, πόσῳ τῶν μιλζόνων ἔχισθαι χρή; κοινωνικὸς δὲ ὁ λόγος καὶ φιλόφρωνος. καὶ Ὅμηρος. Συμφερτὴ δ' ἀρετὴ πείλει ἀνδρῶν καὶ μάλα λυγρῶν. (*Il.* 13. 237.) Musgrave and Erfurdt think that the verb ἰρθεῖν here, as frequently in Sophokles, is borrowed from the application of the adjective to ships, which are said to be ἰρθεῖν when they maintain an upright position in the water, and heel over to neither side. Cf. *Antig.* 83, 167, 190, 994; *Æd. Tyr.* 695. This, however, is incorrect, for the reference is here not to a ship, but to a tower; and the verb, moreover, is employed in evident antithesis to σφαλιρόν. Cf. *Xen. Mem.* 2. 4. 6, σφαλλομένους δὲ πλεῖστα ἰπανορθεῖν; *Soph. Elektr.* 408, πᾶλλά τοι σμικροὶ λόγοι ἔσφηλαν ἤδη καὶ κατέρθεσαν βροτούς. On μικροτέρων (cf. *Ar. Eqq.* 786), see *Matth. Gr. Gr.* 135.

163. Τούτων. SCHOL.: τῶν λιχθίντων. . . . γνώμας προδιδάσκειν, *rectam rationem impertire*. Gaisford teaches that the preposition is redundant, referring for similar examples to Heindorf ad *Plat. Gorg.* p. 145. Cf. *Trach.* 681; *Philokt.* 1015; *Plat. Gorg.* p. 489. D, πρῶτον τι προδίδασκε (where the Scholiast: περιττεύει ἡ πρόθεσις Ἀττικῶς); *Id. Euthyd.* p. 302. C; *Hipp. Maj.* p. 291. B. Woolsey ad *Plat. Gorg.* l. c. observes that “πρῶ means forwards, and that it is prefixed without adding much to the meaning of the verbs (προδιδάσκειν, προμανθάνειν), because the idea of advance is involved in learning and teaching.”

164. θορυβεῖ, *art clamored against*. Cf. *Thuk.* 8. 50, θορυβούμενος δὲ ὁ Φρύγιος, καὶ πάντες ἐν τῇ μεγίστῃ κινδύνῳ ᾖ; *Plut. Camill.* 29, θορυβηθεὶς πρὸς ταῦτα; *Nic.* 28, Ἐρμοκράτης μὲν εἰπὼν, ὅτι τοῦ νικᾶν κριττόν ἐστι τὸ καλῶς χρῆσθαι τῇ νίκῃ, οὐ μιστρίως ἰθορυβήθη; *Luc. Bacch.* 5, θορυβηθεὶς τῇ παραδόξῃ τοῦ πράγματος.

166. Ἀπαλίξασθαι. SCHOL.: ἀντὶ τοῦ ἀντιτάξασθαι. In the manuscripts used by Triclinius, the last word, ἀναξ, is wanting, but was restored by Dawes, *Misc. Cr.* p. 224.

167. Ἀλλ' ὅτι γὰρ δὴ . . . . In the MSS. Lips. a. γὰρ is omitted, and in the quotation of the verse by Thomas M. p. 14. 4, δὴ.

168. Παταγοῦσιν . . . . ἄφωνοι. The MS. La. exhibits ἄπειρ for ἄτι in the lemma of the scholion, and this is received by Wunder. SCHOL.: ἄπειρ πτηνῶν ἀγίλαι. θηλυκῇ τῇ ἀγίλαι ἰπήγαγεν ἀρσενικὴν μιστοχὴν τὴν ὑποδείσαντες, πρὸς τὸ νοητόν. ἐν γὰρ ταῖς ἀγίλαις εἰσὶ καὶ ἄρσενες καὶ θήλειαι. ὁ δὲ νοῦς. διὰ τοῦτο πομπάζουσι, σοῦ ἀφανοῦς ὄντος, ὡς πτηνῶν ἀγίλαι παταγοῦντες. καὶ τοῦτο εἰς τὸν κινὸν ψόφον. This passage has given the

commentators much difficulty. The manuscripts *μίγαν αἰγυπῖον ὑποδίσαντες*, with a full stop after the participle. Toup, *ad Suid.* T. III. p. 22, conjectured *παταγοῦσιν, ἄτι πτηνῶν ἀγίλαι μίγαν αἰγυπῖον, σ' ὑποδίσαντες*, which is approved by Porson (*Append. ad Suid.* p. 465), but is properly rejected by subsequent critics, as opposed no less to the truth of nature than to the intention of the poet. The MS. Laur. a. exhibits *ἄτις* in place of *ἄτι*; and this has been received by Wunder, who justifies it from *Œd. Tyr.* 176, *Æsch. Eum.* 660, and the following gloss of Hesychius: *ἄτις · καθάτις*. Dawes, in *Misc. Cr.* p. 224, placed a colon after *ἀγίλαι*, and inserted *δ'* after *αἰγυπῖον* in the following line, in order to support the metre and to connect it with the succeeding verses. This emendation has been received by Brunck, Wunder, Dindorf, and Hermann in the following sense: *Te remoto perstrepuunt, avium ritu; magnum vero vulturem metuentes, si tu appareas, statim taciti latebras querant*. Lobeck appends a simple comma after *ἀγίλαι*, and accepts the interpretation of Triclinius: *Græci te sermonibus differunt* (v. 164), *neque nos sine te hoc coercere possumus* (v. 166), *si tamen repente prodires, timide, velut conspecto vulture aves, obmutescunt qui nunc absente te vociferantur*, i. e. *ἀλλὰ πτήξιαν ἄν, εἰ σὺ φανείης, οἱ νῦν βορυβεῦντες σοῦ ἀπόντες*. Bothe and Apitz assert that no anxiety need be felt respecting the metre, and that there is no necessity on this ground for the insertion of *δ'* or *γ'* after *αἰγυπῖον*, since the last syllable of this word is lengthened by the *ictus metricus* and the punctuation, whilst the asyndeton is in accordance with a frequent usage of the Tragedians. The emendation of Dawes may, however, be regarded as that which best meets the exigencies of the passage. The poet commences as if about to speak of birds *μίγαν αἰγυπῖον ὑποδίσαντες*, and then suddenly transfers the metaphor to Aias and the Greeks. The causal member of the sentence, in conformity with a frequent practice of Greek writers both in prose and poetry, has been put first, as Wunder remarks, in order to throw additional emphasis upon its close, the general sense and connection being, *Nor have we, O king, sufficient strength without thy presence to restrain the clamors of thy enemies; but if you should unexpectedly appear, they, shrinking in terror from the mighty vulture, will, without a word, crouch down in silence; for* (i. e. whereas, on the other hand) *as soon as they have escaped your eye, like flocks of winged birds, they raise a loud, tumultuous clatter*. According to this view, *ἀλλά* must be joined with *εἰ σὺ φανείης*, whilst the particle *δέ* is inserted parenthetically for the purpose of explaining *ἀλλά*, as at *Trach.* 522, *ἀλλ' οὐ γάρ, ὅσπερ εἶπον, ἐργαίνετο καλὸν γυναῖκα τοῦν ἔχουσιν · ἧ δ' ἔχω, φίλαι, λυπήριον λύπημα,*

τῇδ' ὑμῖν φράσω ; Demosth. c. Timocr. p. 716. 9, ἀλλὰ γὰρ αὐτίκα ἐρῶ περὶ τούτων ; νῦν δ' ἀναγίγνωσκε τὸν ἱξῆος νόμον. Lastly, it must be observed, that the poet does not compare Aias with a great vulture by the insertion of any particle of comparison ; but the hero himself, as Hermann has acutely taught, is with great energy of expression so called, the thought being, ἀλλὰ ὅτι μὲν τὸ σὸν ὄμμα ἀπιδραῖν, παταγοῦσιν, εἰ δὲ σὺ μέγας αἰγυπιὸς φανείης τάχ' ἄν ὑποδείσαντες σιγῇ πτήξιαν. On the construction of the optative with εἰ in the conditional, as also on the optative with ἄν in the consequent clause, see Jelf's *Gr. Gr.* 855.

170. Hermann has inserted a comma after ἱξαίφνης in order to connect it with πτήξιαν ; but that it may be taken with εἰ φανείης is shown by Lobeck, aptly quoting Hippocr. *Ep. ad Philop.* T. I. p. 14, δμῶς . . . . δορυβοῦντες καὶ στασιάζοντες, ὁπόταν ἱξαπινάως ἡ δίσπανα αὐτοῖς ἐπιστῇ πτενθίντες ἀφηνυχάζουσι. Add Pind. *Pyth.* 4. 273, ἀλλ' ἐπὶ χώρας αὐτὶς ἴσσαι δυσπαλὲς δὴ γίγνεται, ἱξαπίνως | εἰ μὴ θεὸς ἀγαιμόισσι κυβερνατὴρ γίνηται.

171. σιγῇ πτήξιαν ἄφωνοι. "Pind. *Pyth.* 4. 57 (101), σιωπῇ ἱπταξαν ἀκίνητοι, which is sufficient to refute the suggestion of Wakefield, *Silo.* III. 25, φρίκη πτήξιαν. In the verse of a lyric poet cited by Herodian, π. μιν. λ. p. 23. 10, ὄρνιθες αἰτὸν ἱξάπτησαν φανίντα, we must, I think, correct ἱξάπταξαν, *consternatae sunt.*" LOBECK. Add Eur. *Or.* 776, ὑπεπτήξας σιωπῇ κατθάνω. On πτήσσειν, the verbum proprium of birds dropping their wings from fright, and thence of men and gods, in a more extended signification, to crouch down in terror, see Bloomfield's *Gl. in Pers.* 214 ; Eur. *Cycl.* 466 ; *Herc. F.* 974 ; and compare *Æsch. Prom.* 29, θεὸς θεῶν γὰρ οὐχ ὑποπτήσσειν χόλον ; Ar. *Vesp.* 1490, πτήσσει Φρύγης ὅς τις ἀλίπτωρ ; Plut. *Thes.* 6, οἱ δὲ λανθάνοντες ἐκείνου παρίοντες ἱπτησσαν ; Plut. *V. Alc.* 4, ἱπτηξ' ἀλίπτωρ δεῦλον ὡς κλίνας πτερόν (of Alkibiades under the influence of Sokrates).

172 – 199. The Chorus doubtfully inquire whether Artemis or Enyalios has been the cause of the calamity which has overtaken Aias. They suspect that their leader may have offended the former by some act of homage wrongfully withheld, or affronted the latter by ingratitude for, or haughty repudiation of, his friendly aid. They refuse to believe that Aias, as a free agent and in full possession of his senses, could have committed an act so fatal as the foray on the Grecian flocks, whilst they admit that a Heaven-inflicted madness may have visited their king. They urge him, in conclusion, no longer to permit, by confining himself to his tent, the circulation of disparaging whispers and innuendoes, but to come forth

without delay and defeat the malignant plans and purposes of his enemies, whoever they may be.

172. Ταυροπόλα. SCHOL. : ἢ ὅτι ἐν Ταύροις τῆς Σκυθίας τιμᾶται, ἢ ἀπὸ μέρους, τῶν ποιμνίων ἢ προστάτης, ἢ ὅτι ἡ αὐτὴ τῇ Σιλήνῃ ἰστί, καὶ ἱποχιῖται ταύροις, ἣν καὶ ταυρωπὸν ὀνομάζουσι. . . . τοὺς πόλλους γὰρ τῶν μαινομένων ἐκ σιλήνης νοσεῖν ὑποτίθινται διὰ τὸ [SUIDAS, s. v. ταυριώνη · διὰ τὸ τῶν] νυκτερινῶν δισπόζιν φασμάτων. Critics differ greatly in their explanations of this epithet. According to Eur. *Iph. T.* 1457, τὸ λοιπὸν ὑμνήσουσιν Ταυροπόλον θιάν, it was first assigned to Artemis after the return of Iphigenia from Tauri, at which place, according to Greek legends, all strangers thrown upon the coast were sacrificed in her honor. And hence it has been proposed, in accordance with the interpretation first given by the Scholiast, to render *honored by the Taurians*, or to consider the word as equivalent in signification to Ἄρτεμις ἡ τοὺς Ταύρους ποιοῦσα, which view is supported by the authority of Dionys. *Perieg.* 610, Diod. Sic. 2. 46. Lobeck, *Aglaoph.* p. 1089, translates *bull-hunting*; whilst others, following a third legend which would seem to identify her with *Selene*, or the goddess of the moon, whom the poets represent as borne across the heavens in a chariot drawn by two white cows, interpret *vecta tauris*. That her worship was orgiastic and originally connected with human sacrifices has been clearly shown by Lobeck, l. c.; and that it agreed in some respects with that paid to Hekate may be inferred from Clearchos, *ap. Athen.*, p. 256. E, οὐδὲ λίγιν καλὸν, πλὴν ὅτι μαγιύμεναι καὶ μαγιύουσαι ταυροπόλοι καὶ τριέδοί τινες, αὗται πρὸς ἀλήθειαν ἰγίνοντα, πλήρεις πάντων ἀποκαθαυμάτων. Upon the whole, it may, however, be pronounced that we are but poorly enlightened either as to the origin or the reason of this epithet, and the ancients themselves seem to have been equally ignorant, in consequence of the confusion which resulted from blending really Greek ideas respecting their own huntress, Artemis, with the borrowed attributes of the Lydian Great Mother, as well as of an indigenous Tauric virgin. The principal authorities in relation to this subject are Eur. *Iph. T.* l. c.; Ar. *Lysist.* 447; Herod. 4. 103; Strabo, XII. p. 534; XIII. p. 650; Paus. 1. 23. 9; 43. 1; 2. 35. 1. Cf. Creuzer, *Symb.* II. 127, seq.; IV. 198, seq.; Wesseling to Diod. Sic. l. c.; Spanheim to Callim. *Hymn. Dian.* p. 255; Intpp. to Liv. 44. 44; and especially Lobeck, *Aglaoph.* pp. 290, 1089. As to the inflection of this adjective, Porson to Eur. *Med.* 822 observes, that "all compound adjectives in *ος* were declined by the ancient Greeks through three genders. The feminine forms having gradually become obsolete, the poets and Attic

writers occasionally recalled them for the sake of ornament or variety. In place of ἀταύρωτος, which Æschylus, *Agam.* 252, has employed in the Chorus, Aristophanes, *Lys.* 217, 218, has preferred to use ἀταυρώτη in the senarius. The same writer, *Pac.* 978, has employed πολυτιμήτη, but elsewhere, as at *Thesm.* 293, πολυτίμητι Δήμητι. In Æsch. *Agam.* 1534, τὴν πολὺκλαυτὴν τ' Ἰφιγένειαν ἀνάξια δράσας, erase the useless conjunction, and read πολυκλαύτην. In Soph. *Ai.* 499, Aldus has δούλιον for δουλίαν, in opposition to the metre." Again, in *Præf. ad Hek.* XV.: "It is true, that the Attics most commonly give to adjectives of this class (derivatives and compounds, as ἀπόβλεπτος, Eur. *Hek.* 355) but one form for the masculine and feminine genders. Yet the ancient authors do not invariably observe this rule. Theogn. *init.*, "Ἀρτεμι θεροφόνῃ; Pind. *Nem.* 3. 3, πολυξίναν Αἰγίαν; Athen. XIII. p. 574. A, πολύξινοι νεάνιδες." Lobeck has cited a great number of similarly inflected epithets of the goddesses; Ἡριπόλῃ, *Anth.* V. 228; Γεργοφόνῃ, Eur. *Ion.* 1478 (add Γεργολόφα, Ar. *Eqq.* 1177); Ἰπποσόῃ, Pind. *Ol.* 3. 27; Δημήτηρ πολυφώρβῃ, Hes. *Th.* 912; Μοῦσα ἀγρονόμῃ, Meleag. *Anth.* VII. 169; Ἡρα Ἡνίοχῃ, Paus. 9. 39. 4; Φοβισιστράτῃ, Ar. *Eqq.* 1173; Ἐγχεσιμάχῃ, *Anth. Pal.* VII. 122; Σωδὶνα Ἀρτεμις, *Inscr. Boeot.* n. 1595; which may be compared with the proper names of women, Ἀστυνόμῃ, Ἡγησάνδρῃ, Δεινοβία, Εὐρυδίκη, etc. Our form being, then, regarded as legitimate, Elmsley would, in the passage quoted above from the *Iphig. in Tauris*, correct Ταυροπόλῃν θιάν, since the common reading exhibits an anapæst of a very peculiar kind. See the *Edinb. Rev.*, Vol. XIX. p. 70. On the particles ἦ ῥά used interrogatively, consult Dindorf to Ar. *Pac.* 114; Brandreth to Hom. *Il.* 5. 416; and cf. v. 902 below, where Ellendt, "Adsignificatur consideratio rei indignæ et vix expectandæ."

173. Ὡ μεγάλα φάτις. SCHOL.: διὰ μέσου ἡ ἀναφώνησις · ὧ θαυμαστὴ φήμη, ἥτις ἐγέννησάς μοι ταύτην τὴν αἰσχύνην · κακὴ γὰρ φήμη ὑπῆρξε περὶ τοῦ Αἴαντος. In refutation of Musgrave's conjecture, ὧ μοιγεῖα φάτις, *O infelix rumor*, Erfurdt aptly cites Æsch. *Agam.* 1492, *Choeph.* 479, *Pers.* 903, in order to prove that the adjective μέγας is frequently used by the Tragedians in the same signification as δεινός. With the expression μάτις αἰσχύναις ἱμάς, compare *Philokt.* 1360, οἷς γὰρ ἡ γιῶμη κακῶν μήτηρ γίνηται; Æsch. *Theb.* 225, πιθαρχία ἐστὶ τῆς ὑπεραξίας μήτηρ; Eur. *Troad.* 1222, οὐ τ' ὧ ποτ' οὔσα καλλίνοις μυρίων μῆτιρ τροπαίων, "Ἐκτορε φίλον σάκος. So, too, even in prose: Xen. *Æk.* 5. 17, τὴν γιωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφὸν εἶναι; Plutarch. *V. Alc.* 6, τυραννὶς μήτηρ ἀδικίας.

175. *πανδάμους*. SCHOL. : ἡ τὰς πάντας τοῦ δήμου, ἡ τὰς συνηγμένας. The former is the true interpretation. With *βοῦς ἀγελαίας*, Wesseling compares Hom. *Od.* 17. 181, ἴριον δὲ σύας σιάλους καὶ βοῶν ἀγελαίην.

176. Ἡ σου. Lobeck, whom Wunder follows, ἡ σου, i. e. ἴσως, εἰκότως, from his own conjecture. In the words which follow, ἀκάρπτων is constructed with χάριν, by an enallage of cases very frequently met with in the Tragedians, instead of with νίκας. Compare below, v. 818; *Antig.* 794, τόδε νῆπιος ἀνδρῶν ξύναιμον; *Ibid.* 852, ματρῶναι λίκτρων ἄται; *Æsch. Choeph.* 40, τειάνδης χάριν ἄχαριν μ' ἰάλλει; *Eur. Iph. T.* 566, πακῆς γυναικὸς χάριν ἄχαριν ἀπώλιστο; *Soph. Trach.* 485, κείνου τε καὶ σὴν ἔξ ἴσου κοίνην χάριν; *Plat. Legg.* 853. E, ὦν δὲ χάριν οὐκ ἄχαριν λέγοιμ' ἂν νόμον. Similar instances abound in Latin writers; as in *Cic. N. D.* 2. 39. 38; *Tac. Hist.* 1. 12; *Hor. Od.* 2. 3. 8; and other passages quoted by the critics. The whole expression is well translated by Wunder : *ob non perceptum fructum alicujus victoriae*, i. e. as Matthiä, *Gr. Gr.* 576, accurately explains, διὰ τὸ μὴ πεκαρπῶσθαι νίκην τινά.

178. Ψυσθῖς, ἀδώροις. The manuscripts, old Edd., and the Scholiast, ἡ ῥα κλυτῶν ἰνάρων ψυσθῖσα δώροις εἴτ' ἐλαφηβολίαις. Lecapenus in Matthiä's *Lect. Mosq.* I. p. 79, ψυῦδομαι καὶ τὸ ἀπατῶμαι καὶ ἀποτυγχάνω, συντασσόμενοι γενικῇ, ὡς παρὰ Σοφ. ἰν Αἴαντι. ἡ ῥα κλυτῶν ἰνάρων ψυσθῖσα δώρων, ἀντὶ τοῦ ἀποτυχοῦσα. TRICLINIUS. πρῶτον μὲν εἰς αἰτιατικὴν συντάξει ψυσθῖσα χάριν (which construction is followed by Neue) εἴτα πρὸς δοτικὴν ἐπλαγίασι, ψυσθῖσα δώροις. If the reading of the common copies is retained, it will be better to connect ἡ ῥα κλυτῶν ἰνάρων with the preceding words, and ψυσθῖσα with δώροις εἴτ' ἐλαφηβολίαις by a syntaxis similar to ψυσθῆναι γνώμη, *Her.* 7. 9. 3, upon which consult Bernhardt, *Synt.* p. 101. Hermann more correctly refers δώροις and ἐλαφηβολίαις to ἔρμασι; *an te instigavit, decepta ob dona a spoliis vel ob venationem*. Lobeck, Dindorf, Wunder, and most recent editors, have received the exceedingly felicitous emendation of Musgrave, ψυσθῖς, ἀδώροις εἴτ' ἐλαφηβολίαις, *ob cervos juculo confixos nullo postea munere deæ oblato*. On the dative, see Matthiä, *Gr. Gr.* 397. "Bothe has expressed a doubt as to the correctness of the collocation ἡ and εἴτε. To remove this it will be merely necessary to cite *Eur. Alk.* 114, ἡ Λυκίας εἴτ' ἐπὶ τὰς Ἀμμωνιάδας ἴδρας; *Iph. T.* 273, εἴτε Διοσκόρων ἡ Νηρείως ἀγαλμάτα; *Plat. Legg.* 862. D, εἴτε ἔργοις ἡ λόγοις. See Schäfer, *Mel. Cr.* p. 5." LOBECK.

179. Ἡ χαλκοθώραξ ἡ τιν' Ἐνυάλιος. SCHOL. : διαστίλλει τὸν Ἀρεῖα ἀπὸ τοῦ Ἐνυαλίου ὡς ἑτέρον δαίμονα ὑπουργὸν τοῦ μείζονος θεοῦ, καὶ δῆλον ἐκ τῶν συνδίσμων. δηλοῦται γὰρ ὁ Ἀρεὺς ἐκ τοῦ χαλκοθώραξ. ἡ καὶ ὁ Ἀρεὺς

μειμφομένους σοι, ὥς ἀπαρχὰς δορὸς οὐ λαβὼν, ἐτίσατό σε τῆς λώβης, τῆς εἰς  
 αὐτὸν γινομένης λήθης· ἐτίσατο δὲ ἐννυχίοις μηχαναῖς ἐπὶ σοῦ ταύτης τῆς  
 νυκτός. πιθανῶς δὲ πλείονας αἰτίας τιθείασιν ἀποροῦντες· οἱ γὰρ στοχαζό-  
 μιν οὐ καθ' ἑν ἴστανται. "The first interpretation, as Brunck justly  
 observes, is absurd. Even if we allow Mars and Enyalios to have been  
 different deities, we cannot suppose that the poet would designate Mars by  
 a single word, which is equally applicable to Enyalios. Brunck has  
 adopted the emendation of Johnson, "Ἡ χαλκοθώραξ ἦντιν' Ἐνυάλιος. So,  
 also, Bothe and Lobeck. This emendation ought not to be admitted, un-  
 less it can be proved that ὅστις is capable of being used instead of τις,  
*aliquis*. Reiske proposes σοί τιν' Ἐνυάλιος. Erfurdt reads ὁ χαλκοθώραξ  
 ἦντιν' Ἐνυάλιος, Hermann (to Eur. *Hek.* 991) ἦ τιν' Ἐνυάλιος, Musgrave  
 μή τιν' Ἐνυάλιος. The object of all these conjectures is to get rid either  
 of the first or second ἦ, so as to connect the adjective χαλκοθώραξ with the  
 substantive Ἐνυάλιος. A better mode of accomplishing this end than any  
 which we have mentioned is to read "Ἡ χαλκοθώραξ εἴτιν' Ἐνυάλιος. So  
 v. 879 (841), Τίς ἄν δῆτά μοι . . . τὸν ἀμόθυμον εἴ ποθι πλαζόμενον λείψ-  
 σων ἄπυοι; *Philokt.* 1204, ξίφος εἴποθεν, ἦ γίνυν, ἦ βελίων τι προπύμψατε.  
 This pleonastic use of εἰ, which the editors of Sophokles do not appear to  
 have understood, has not escaped the observation of Weiske, whose words  
 we subjoin (p. 115, *ed. Oxon.*): 'Offendit particula εἰ adjuncto pronomi-  
 ne τις, ut apud Zonaram, v. 8, Εὐτρόπιος δὲ πάντος, ὃν εἴτις λόγος (*qui*  
*aliquo essent numero*), ἐκποδὼν κατασπῆσαι βουλόμενος, etc. Sed sic immi-  
 nuunt Græci τὸ τις et τινὲς, *aliquis*, *nonnulli*, ut dubitationis notam, εἰ,  
 structura minus accurata, præponant. Loca in *Xenoph. Jud.* sub εἰ mon-  
 stravi.' These words might pass for a note on the passage before us,  
 according to our representation of it." ELMSLEY. The emendation of  
 Johnson received by Lobeck, who subjoins the following explanation, ἦ ὁ  
 "Ἀρης ἐξίμηνεν αὐτὸν ὀργισθεὶς δι' ἧντινα δὲ ὀλιγωρίαν τῆς συμμαχίας, is  
 sufficiently set aside by the acute observation of Elmsley, that such an  
 employment of the pronoun ὅστις is altogether alien to the practice of the  
 Tragedians. It is, moreover, equally opposed to the sense of our passage,  
 for ἧντινα μομφὰν ξυνοῦ δορὸς ἔχων must signify *cherishing some dissatisfac-*  
*tion, whatever it may be, on account of his (unrecompensed) assistance in*  
*the battle.* Such an interpretation might, perhaps, stand, if the poet had  
 not, by the genitive limiting μομφὰν, intimated a specific reason for the  
 discontent of Enyalios. Hermann is now disposed to receive the sugges-  
 tion of Elmsley, but remarks rightly that it is highly incorrect to describe  
 this use of εἰ as pleonastic, since it is in fact elliptic, and requires that



we should supply εἶχεν from the participle ἔχων, in the following sense : μομφὰν ἔχων, εἴ τινα εἶχεν. Yet this explanation, *from dissatisfaction, if he has entertained any*, seems entirely opposite to the meaning of the Chorus, who would not have enumerated Enyalios among the deities hostile to Aias, had it entertained so decided a doubt upon the subject. A more satisfactory use of Elmsley's emendation is that suggested by Lobeck, who proposes that we should connect εἰ with the primary verb, ἥ εἰ Ἄρης ἰτίσατο λάβην, *aut Mars si forte ultus est injuriam*, for on *this* point the Chorus was involved in some uncertainty. In the midst of all this doubt, we have thought it best, although with considerable hesitation, to follow Dindorf in admitting Hermann's original correction ἥ τιν' into the text, but cannot avoid expressing a wish that the conjecture of Reiske, σοί τιν', was sustained by some manuscript authority. Another difficulty has arisen from the circumstance that Homer represents Ares as fighting for the Trojans, whilst Aias is intimated in our passage to have received assistance also from this deity. Lobeck supposes that the aid referred to was bestowed in an expedition against Teuthras, or some adjacent town. Yet it appears improbable that Ares, whilst friendly to the Trojans, should have lent support to their enemies in their attacks upon towns which were friendly to the cause of his allies. Although it is undisputed that Ἐνυάλιος is used in the *Iliad* as a frequent epithet of Ares, or as a proper name for Ares, (cf. *Il.* 17. 211 ; 2. 651 ; 7. 166 ; 13. 519 ; 17. 309 ; and many other places,) it seems equally clear, from the language of the Schol. Ven. to *Il.* 17. 211, that, in later times, the Athenians honored Enyalios as a distinct deity ; and the same inference may be drawn from *Ar. Pac.* 457 ; *Dionys. A. R.* 3. 48 ; Eustathius, p. 944. 55 ; and the form of the oath taken by the Attic Ephebi : ἵστορες θεοί, Ἄγραιλος, Ἐνυάλιος, Ἄρης, Ζεύς. Eustathius l. c. represents him as a son of Saturn and Rhea, and this legend probably induced the Scholiast to speak of Ares as his ὑποεργός and inferior in dignity ; others, again, describe him to have been the πάριδρος of Ares, παρίπισθαι αὐτῷ τὸν Ἐνυάλιον, ὡς Ἀθήνη τὴν Νίκην καὶ Ἀρτίμιδι τὴν Ἑκάτην, *Etym. Gud.* p. 188. 12 ; whilst a third tradition, narrated by Eustathius, p. 673. 22, derives the appellation from a Thracian king slain by Ares on account of his inhospitality. For more detailed information see Creuz. *Symb.* II. 611, and the long and learned note of Lobeck to this line.

180. Μομφὰν ἔχων. "*Elektr.* 897, 1176, 1283 ; *Philokl.* 1309 ; *Æsch. Prom.* 445, λίσσω δὲ, μίμψιν οὕτιν' ἀνθρώποις ἔχων ; *Eur. Or.* 1062, πρῶτά σοι μομφὴν ἔχω ; *Phœn.* 773, ἄσπ' ἱμοὶ μομφὰς ἔχουσιν. The sense is

somewhat different in Pind. *Isthm.* 3. 54, *μομφὰν ἔχει παιδίσσιν Ἑλλάνων*, *invidiam facit*, and in Eur. *Herakl.* 969, *πολλὴν ἄρ' ἔξῃς μίμψιν, subibis.*" NEUE. — With *ξυνοῦ δορός*, here equivalent to *ξυμμαχίας*, and to which *δόρυ μονοστόλον*, *δόρυ μονομάχον*, are opposed in Eur. *Phæn.* 759, 1356, compare Eur. *Andr.* 525, *δόρυ σύμμαχον*. Lobeck is in error when he asserts, that, besides the present passage, *ξυνός*, which is a mere dialectic variation of *κοίνος* from the root KTN, is found only in Æsch. *Theb.* 379, *Suppl.* 370, since it occurs also in *Æd. Kol.* 1752, unless Hermann's emendation *ξυναπόκειται* should be admitted there, and is used as an epithet of *Ἐνυάλιος* by Homer, *Il.* 18. 309. The general sense of the entire passage is as follows: *Or is it that Enyalios with brazen breastplate, feeling indignant on account of his assisting spear* (i. e. on account of some enterprise in which he lent you a support you never gratefully acknowledged), *has avenged the insult by means of* (i. e. by leading you into) *these nightly machinations.*

182. *φρενόθεν*, *proprie mentis impulsu, of your own free will.* SCHOL.: *φρενόθεν · ἦγουν εἰποθεν, ἀπὸ οἰκείας γνώσεως.* Compare Æsch. *Choeph.* 107, *ἐκ φρενός*; *Agam.* 1515, *φρενὸς ἐκ φιλίας*; *Soph. Antig.* 492, *φρενῶν ἐπήβολος . . . ἐπ' ἀριστινὰ.* SCHOL.: *οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονείας, ὥς ἂν αἰτίας ἐμπιστεῖν τοῖς ποιμνίοις. ἀριστινὰ δὲ τὰ μωρὰ οἱ παλαιοὶ ἐκάλουν, δέξια δὲ τὰ συνετά.* Passow renders *du wichest links hin, d. i. vom Rechten ab*, but see Liddell and Scott, s. v.

184. *Τόσσον.* Some manuscripts and Suidas *Τόσσην ἐν ποίμναισι.* *Τόσσην* is read in Æsch. *Agam.* 140. Below, v. 369, *ἐλίσσας*; *Antig.* 1223, *μίσση*; 1236, *μίσσην*; *Philokt.* 1163, *πίλασσην.* See Monk to Eur. *Alk.* 234; Wellauer to Æsch. *Agam.* 138; and the numerous examples cited by Lobeck to this line. It is doubtful whether we should join *τόσσην* with the preceding words, *ἐπ' ἀριστινὰ ἔβας*, or with those which follow, *ἐν ποίμναις πίτνων.* The Scholiast appears to sanction the former course, and so Hermann, who inserts a comma after the pronoun.

185. "Ἦτοι γὰρ ἂν. SCHOL.: *ἵσκει γὰρ εἶναι θεῖα νόσος. θεῖα δὲ ἡ ἐκ θεοῦ κατασκήψασα εἰς αὐτόν. τὴν δὲ νόσον αὐτοῦ φήμην Ἀργείων ὀνόμασιν.* With the expression *θεῖα νόσος* compare v. 137, *πληγὴ Δίος.* "In this clause, as also in the preceding, *οὔποτε . . . πίτνων*, a reason is advanced for the opinion expressed in the strophe. Hence the particle *γάρ* is placed at the commencement of both sentences, in opposition to our own usage, which would demand the employment of an adversative particle in the last. Similarly in Æsch. *Agam.* 538, seq.: *τὰ δ' αὖτε χίρσθαι καὶ πρῶσθαι, πλέον στόγος · εἶναι γὰρ ἦσαν δητῶν πρὸς τείχεσιν · ἐξ οὐρανοῦ γὰρ ἀπὸ γῆς λιμῶναι δρόσοι κατεψίκαζον.*" WUNDER.

187. ὑποβαλλόμενοι κλέπτουσι μύθους, *are surreptitiously circulating secret accusations.* SCHOL.: ὑποβαλλόμενοι· ὑποβλήτως λίγοντες, ἢ ἰδιοποιησάμενοι· εἰ δὲ οὐκ ἔστιν ἀληθὴ ταῦτα, ἀλλὰ πικρασμένα ὑπὸ τοῦ βασιλῆως ἢ Ὀδυσσεύς.

188. Κλέπτουσι. SCHOL.: ὑποσπίρουσι. Neue directs us to compare v. 1081 below; *Elektr.* 37; *Ant.* 493; *Trach.* 437; *Philokt.* 57. On βασιλῆς, for which the greater number of the manuscripts give βασιλῆς, see note to v. 369 *infra*.

189. Σισυφιδᾶν. SCHOL.: γρ. Σισυφίδα. λέγεται γὰρ ἡ Ἀντίκλεια ἀποσπειλλομένη ἀπὸ Ἀρκαδίας ἐπὶ Ἰθάκην πρὸς Λαίρτην ἐπὶ γάμον, κατὰ τὴν ὁδὸν Σισύφῳ συνελθεῖν, ἐξ οὗ ἦν φύσει Ὀδυσσεύς. ὁ δὲ Σίσυφος Κορίνθου βασιλεὺς, πανοῦργος ἀνὴρ, περὶ οὗ φησιν Ὅμηρος· (*Il.* 6. 153.) ὁ κίρδιστος γένετ' ἀνδρῶν· ὅστις ὑπὸ τοὺς ὄνυχας καὶ τὰς ἐπλάς τῶν ζώων ἑαυτοῦ μονογράμματον ἔγραψε τὸ ὄνομα αὐτοῦ. Αὐτόλυκος δὲ κατ' ἐκείνην καιρὸν Ἐπίκαστο κλειπτοσύνη θ' ἔρεκε τι· (*Od.* 19. 395.) καὶ αὐτὰ τὰ κλειπτόμινα παρ' αὐτοῦ τὴν μορφήν ἥλλασεν. κλέψας οὖν καὶ Σισύφου θρίμματα καὶ μεταβολῶν, ὅμως οὐκ ἔλαβε τὸν Σίσυφον, ἐπίγνων γὰρ αὐτὰ διὰ τῶν μονογραμμάτων· ἐπὶ τούτοις δὲ ἐξιμνιζόμενος τὸν Σίσυφον ἐξίνισεν αὐτὸν, καὶ τὴν θυγατέρα αὐτοῦ Ἀντίκλειαν συγκατίκλινεν αὐτῇ, καὶ ἔγκυσεν ἐξ αὐτοῦ γινομένην τὴν παιῖδα συνήκισε Λαίρτη, διὸ Σισύφου ὁ Ὀδυσσεύς. τὸν δὲ Ὀδυσσεῖα Σισύφου συνήθως φησὶ Σοφοκλῆς καὶ ἐν *Συνδείπνῳ*· Ὡ πάντα πρέσσω, ὡς ὁ Σίσυφος πολὺς ἔνδηλος ἐν σοὶ πανταχοῦ, μητρὸς πατήρ. καὶ Αἰσχύλος ἐν *Ὀπλων κρίσει*· Ἀλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, τῆς σῆς λίγω τοὶ μητρὸς, ἢ σ' ἰγνίνατο. καὶ Εὐριπίδης ἐν *Κύκλωπι* (v. 102)· Χαῖρ', ὦ ξέν'. ὅστις δ' εἶ, φράσον, πάτραν τι σὴν. Ἰθακὸς Ὀδυσσεὺς, γῆς Κεφαλλήνων ἄναξ. Οἶδ' ἄνδρα κρόταλον, δριμὺ Σισύφου γένος. φαίνεται δὲ τὸ κακόηθες αὐτῇ καὶ διὰ τῆς γενέσεως. The later tradition, to which the Scholiast refers, that Antikleia was pregnant by Sisyphus previously to her marriage with Laërtes, and gave birth to Odysseus either after her arrival at Ithaca or on her journey to that island, is stated by Hyginus, *Fab.* 201. Cf. *Philokt.* 417, with the note of the Scholiast; Eur. *Iph. A.* 514; Ov. *Met.* 13. 32; Serv. *ad Virg. Aen.* 6. 529; Plut. *Quæst. Græc.* 43; and the passages cited by the Scholiast to our own line. To the genitive τῆς ἀσώτου . . . γενεᾶς, Brunck directs us to supply τις; Wunder, ὁ, from the article in the preceding verse; Hermann, βασιλεύς; and Lobeck, ἱεργονος, which he derives from γενεᾶς. See Matth. *Gr. Gr.* 323 and note; comparing v. 202 below, Eur. *Kykl.* 41, πᾶ δὴ μοι γιναίων μὲν πατέρων, γιναίων τ' ἐκ τοκάδων, scil. γίνεθλα; Arist. *Ach.* 549, ἀλλ' ὦ τηθῶν ἀνδρειοτάτων, scil. θρίμματα. — ἀσώτου. SCHOL.: τῆς ἐξώλου;

καὶ μὴ δυναμένης σώζεσθαι ; Aristot. *Eth. Nicom.* 4. 1, τοὺς ἀπρεαυῆς καὶ ἐς ἀπολασίαν δαπανηροὺς, ἀσώτους καλοῦμεν. The use of ἀνολβος, below, v. 1100, is somewhat similar. Klausen to *Æsch. Agam.* 1513 renders *perniciosus*.

190. Μὴ μὴ μ', ἄναξ. SCHOL. : τὸ πλῆρες · μὴ μὴ μοι. "So also Suidas. Nevertheless it is incorrect that μοι can suffer elision before a short vowel." HERMANN. This eminent scholar decides that μ' is the accusative, and explains by stating that two constructions are blended into one in the sense, *ne tibi malum in me oprobrium contrahe*. The *dativus ethicus* is, however, so appropriate, and the expression μὴ μοι, μὴ μοι σύγα, is so frequently found before the imperative, or conjunctive used imperatively, that it is better to suppose, with Wunder, that Sophokles has availed himself of a license found in the epic poets (cf. Hom. *Il.* 14. 165), than to have recourse to the involved reasoning by which Hermann and Matthiä (*Gr. Gr.* 633. 7) would have us believe μ' to be the accusative. That the diphthong *oi*, as strongly maintained by the greater number of authorities, is never elided in the dramatists, seems doubtful. Cf. *Philokt.* 718, ἀλλὰ δίδουκ', ὦ παι, μὴ μ' ἀτιλῆς εὐχή; Eur. *Bacch.* 820, τοῦ χρόνου δὲ σ' οὐ φθονῶ, where see Elmsley. With the concluding words ἰφθαλμοῖς κλισίαις (= σκηναῖς ναυτικαῖς, *supra*, v. 3) ἔμμ' ἔχων, Lobeck aptly compares Hor. *Carm.* III. 20, *eripe te moræ ; ne semper udum Tibur et Æsulæ declive contempleris arvum*.

191. ἄρη. The MSS. Ric. Aug. B. Dresd. a. and Suidas s. Μή μοι read ἄρης. SCHOL. : ἄρη καὶ περιποίησις, ἥτοι ἰπάρης, αὐξήσης ἀπὸ σοῦ, scr. ἰπὶ σοῦ. HESYCHIUS : "Ἀρη, λήψη, εἴση · Σοφοκλῆς Ἀΐαντι μαστιγοφόρη. See note to v. 129 *supra*.

192. "Ἄνα, for ἀνάστηθι, is amongst those words whose pronunciation is preserved entire even where a vowel follows ; and which, consequently, never throw away the final vowel." HERMANN. See Matthiä, *Gr. Gr.* 42 ; Monk to Eur. *Alk.* 285. Eustathius to *Il.* 1, p. 75. 9 : 'Ἐπεὶ οὖν δὲ καινότερον, ἢ ἢ ἀνὰ πρόθεσιν ἀναβιβασθέντος τοῦ τόνου, λαμβάνηται ἀντὶ ῥήματος τοῦ ἀναστῆθι, ὡς τὸ ἀλλ' ἄνα ἐξ ἰδράνων. SUIDAS : "Ἄνα · ἀνάστηθι. "Ὅμηρος καὶ Σοφοκλῆς. ἀλλ' ἄνα ἐξ ἰδράνων. ἀντὶ τοῦ, ἀλλ' ἀνάστηθι ἐκ τῶν θρόνων. καὶ ἄνα, ἀντὶ τοῦ ἄναξ, κατὰ ἀποκοπὴν τοῦ ξ. The hiatus is permitted in words of every description, and in every kind of metre, which are used as exclamations. So *Philokt.* 832, ἴθι ἴθι μοι παῖον ; Eur. *Troad.* 98.

192, 193. ἴσου μακραιῶνι στηρίζει ποτὶ τᾷδ' ἀγωνίῃ σχολᾷ. "I have written ποτί (i. e. πρὸς) from conjecture, in place of ποτί, the reading of

the books, which particle could only have been joined with *ἔσθ'* if the Chorus had been unacquainted with the whereabouts of Aias. Hermann interprets *ἀγώνιον σχολήν*, a *bellicis negotiis cessationem*. See to v. 49. But Aias is represented as intent upon maintaining this cessation, from deliberate choice and resolution. For such is the meaning of *στηρίζεσθαι πρὸς τινι*, which is a very similar expression to *γίγνεσθαι πρὸς τῷ σκοπῷ*, *πρὸς τοῖς πράγμασι*. With the epic form *ποτί* compare *Trach.* 1214, *ποτιψάων*; *Tham. fr.* 230, ed. Dind., *ποτιμαστίον*." WUNDER. The emendation is unnecessary. "*Οπου ποτί* is *ubi tandem*, and conveys no doubt as to the locality of Aias. It is a simple expression of impatience at not seeing him, as in *Æd. Kol.* 12, *ὡς πυθώμεθα ὅπου ποτ' ἴσμεν*. Render: *but rise up from the seat wheresoever thou art resting in this long-continued cessation from the combat*.

194. *Ἄταν οὐρανίαν φλίγυν*. Wunder, in conformity with the explanation of the Scholiast, *τὴν ἐκ τοῦ οὐρανοῦ περιφθεῖσαν ἄτην*, renders *calamitatem divinitus immissam augens*, and believes *οὐρανίαν* to have nearly the same meaning as *θεία* at v. 185 *supra*. He supports this explanation by citing *οὐράνιον ἄχος*, *Anfig.* 418, where, with Blomfield to *Æsch. Pers.* 579, he interprets *οὐράνιος divinitus ortus*. Yet, as the Chorus cannot be understood to refer to the mental derangement of Aias, of which as yet it has received no certain information, but must be thought to allude simply to the reports spread abroad by Odysseus, the explanation given by the Scholiast in *Parall.*, *εἰς οὐράνιον ὕψος ἀναπτῶν τὴν βλάβην*, i. e. *τὴν κακὴν φάτιν*, seems the more correct. So Hermann: *malum, quod est in rumore positum, in immensum accendens*, i. e. *augens*. On the construction of *ἄταν* (the accusative of closer specification) with the intransitive verb *φλίγυν*, see Jelf's *Gr. Gr.* 555, and compare *Ar. Thesm.* 1041, *πολυδάκρυτον Ἀἶδα γόον φλίγουσαν*; *Eur. Phæn.* 250, *Ἄρης αἶμα δάϊον φλίγυ τᾷδ', ὃ μὴ τύχοι, πόλυ*.

195. *Ἀτάρβητες*. "The common copies exhibit *ᾧδ' ἀτάρβητα*. I have rejected *ᾧδ'* on the authority of Suidas: *ἀτάρβητος · ἄφοβος, ἄτρεμος · καὶ ἀταρβήτως ἀντὶ τοῦ ἀνιμίνως παρὰ Σοφοκλεῖ, ἐχθρῶν δ' ὕβρις ἀταρβήτως ἱερμᾷ*. The genuine reading, and that which alone accords with the metre, is *ἀτάρβητες*, on which compare the observation of Brunck: *Apposita in quibusdam codd. varia lectio ἀτάρβητος, quæ orta e glossa videtur, ἀτρέμως, ἀφόβως*. The Scholiast, however, from his interpretation, *ἀντὶ τοῦ ἀταρβήτως, ὃ ἴστιν ἀνιμίνως*, seems to have read *ἀτάρβητα*." DINDORF. Hermann has restored the feminine form *ἀταρβήτα*, "mistaken by some grammarians for the neuter plural." Aldus and many manu-

scripts read *ἰρμᾶτ'*, but the majority of the ancient copies support the reading of the text. Render, *but insult flies fearless forth*, and compare Hdt. 3. 56, *ὁ λόγος ἄρμηται*.

196. *Ἐν εὐανέμοις βάσσαις*. SCHOL. : *λείπει. ὡς πῦρ ἐν εὐανέμοις βήσσαις*. "These are not *convalles ventis perflatae*, but *εὐάσιαν παρίχουσαι*." ELLENDT. The observation of the Scholiast would apparently warrant the suspicion, that some words have dropped from the text, and that Sophokles probably wrote *ἀτάρβητα πυρὸς δίκαν ἰρμᾶται*. With this conjecture, compare the passage cited by Neue from Hom. *Il.* 14. 396, *Οὔτε πυρὸς τόσσος γι πῖλοι βρόμοι αἰθομένοιο Οὔριος ἐν βήσσης, ὅτι τ' ἄριτο καίειμιν ὕλην*. If nothing has perished, then *εὐάνεμοι βᾶσαι* must refer to the valley in which the camp of the Greeks was situated.

197. *καχαζόντων*. "I have corrected the writing of the manuscripts and of Suidas (s. *καγχάζει*), since the form *καγχαζόντων* (corrupted by the Cod. Γ. into *βακχαζόντων*) is not used by Attic writers. Ar. *Eccles.* 849, *Γίρων δὲ χωρεῖ χλανίδα καὶ κονίποδα | ἔχων, καχάζων μὲθ' ἱτέρου νιανίου*. By a similar error, Suidas in Ar. *Nub.* 1073, *παίδων, γυναικῶν, ποττάβων, ὄψων, πότων, καχασμῶν*, writes *καγχασμῶν*. The true reading, for which some books exhibit *κιχλισμῶν*, is preserved in the MS. Rav. That the metre of our verse may correspond with that of the preceding verses, I would suggest a further emendation : *ἀπάντων καχαζόντων*." DINDORF.

199. *ἴστακιν*. HESYCHIUS : *ἴστακι · κίται*. Compare below, v. 1018, *ἴστα μὴ καθιστήκη δῖος* ; v. 1028, *ἀλλ' ἴστάτω μοι καὶ δῖος* ; Lucian, *Dea Syr.* 6, *καὶ σφισι μιγάλα πίνθια ἴσταται* ; Diod. XIII. 55, *τοσαύτη κατὰπληξίς ἰστήκει*. Other instances are cited by Dorville *ad Char.* p. 383.

200, sqq. SCHOL. : *καὶ εὖ ἀρωγοί · ἔξισι Τίκμησσα καὶ διδάσκει τὸν χορὸν, ὅτι Αἴας ἴστιν ὁ σφάξας τὰ ποίμνια · πυθάνεται δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ ἦν τὰ σφαγίντα · ἰκάτερος οὖν παρ' ἰκατέρου τὸ ἀγνοοῦμενον μανθάνει · ἡ δὲ Τίκμησσα αἰχμάλωτος γυνὴ τοῦ Αἴαντος · πιθανῶς δὲ ἔξισιν · οὐ γὰρ ἰπὶ πολὺν δεῖ ἀπολοφύρεσθαι τὸν χορὸν, ἀλλὰ προκόπτειν τὰ τῆς ὑποθίσεως. Ἡ δὲ διάθεσις εὖ ἔχει τῇ ποιητῇ · ἰπὶ γὰρ ἄπιστοι Τιῦπρος, καὶ Εὐρυστάκης ἴτι νήπιος, Τίκμησσα κατολοφύρεται · οὐ γὰρ ἕτερον πρόσωπον γήσιον τῇ Αἴαντι · αἱ δὲ τοιαῦται γυναῖκες ὑποτίθενται εὐνοίαν πρὸς τοὺς δισπότας, ὡς Βρισηῖς πρὸς Ἀχιλλεῖα. (*Il.* 1. 348 ; 19. 295 sqq.) "The Cod. Γ. ᾧ καὶ. In the following verse, two manuscripts have *Ἐριχθιδῶν*. The Scholiast interprets *χθονίων* by *αὐτοχθόνων*, but his observation to v. 134, although agreeing with the popular belief *ὅτι ὁ χορὸς ἰσπύσσεται**

ἀπὸ Σαλαμινίων, is not confirmed by the language of the poet at v. 575 and elsewhere in this play; nor does it in any way verify the opinion entertained by some (Philostr. *Heroicc.* 9. 720) that Aias devoted himself to the Athenians, as their military leader." LOBECK. SCHOL.: Γενεῖς . . . Ἐρχοιδᾶν· διὰ τὸ τὴν Σαλαμῖνα συνῆθαι τῇ Ἀττικῇ, καὶ περισπούδαστον τοῖς Ἀθηναίοις αὐτὴν κτήσασθαι· πρὸς εὐνοίαν οὖν τῶν ἀκροαμένων τοῦτο φησίν. Cf. *infra*, vv. 819, 1160. Strabo, IX. p. 394, says of the island of Salamis: καὶ νῦν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον· τὸ δὲ παλαιὸν πρὸς Μεγαρίας ἐπῆρξεν αὐτοῖς ἱερεῖς περὶ αὐτῆς, κ.τ.λ. The Oxford translator observes that the epithet here employed is "a political stroke to please the Athenians, and is probably derived from the tradition of the Æakidæ having passed over to Salamis from Ægina, which belonged to Attica. Aristotle, *Rhet.* 1. 15, alludes to a dispute between Athens and Megara respecting their title to Salamis, which the Athenians proved by citing these verses from Homer's Catalogue: Αἶας δ' ἐκ Σαλαμῖνος ἄγιν δυοκαίδεκα νῆας | Στῆσε δ' ἄγων, ἦν' Ἀθηναίων ἴσταντο φάλαγγες. (*Il.* 2. 557, 558.) The second of these verses is stated by Quintilian (5. 11. 40) not to have been found in every edition, and Plutarch, in his Life of Solon (1. 10), mentions a report of Solon's having interpolated Homer in this passage. It is certain, however, that when Kleisthenes, the Alkmæonid, changed the names of the Athenian tribes into appellations derived from indigenous heroes, Aias alone of foreign extraction was admitted to this honor, and the tribe Aiantis was called after him. Herod. 5. 67." For additional information upon this point, see Introduction.

203. Τοῦ Τιλαμῶνος τηλόθεν. SCHOL.: ἥτοι τοῦ οἴκου, ὃ ἴσται τηλόθεν μακρὰν Φρυγίαν Σαλαμῖνος· ἥ οἱ πρὸ πολλοῦ κηδόμενοι, καὶ οὐχὶ νῦν μόνον· ἥ οἱ τηλόθεν ὄντες, ὃ ἴσται ζῆναι κατὰ γένος, καὶ ὅμως τοῦ Τιλαμῶνος οἴκου φειδόμενοι, εἰ καὶ μὴ προσήκομεν. The construction is not, as stated by Musgrave, οἱ τηλόθεν κηδόμενοι οἴκου τοῦ Τιλαμῶνος, but οἱ κηδ. τοῦ Τιλ. οἴκου τηλόθεν, scil. ὄντες. *Philokt.* 208, τηλόθεν αὐδά, i. e. οὔσα. With the sense here assigned to οἶκος, compare *Antig.* 594, Λαβδακιδᾶν οἴκων; *Philokt.* 180; Eur. *Androm.* 13.

204. All the manuscripts and old edd. ὁ δεινὸς ὁ μίγας. Eustathius, p. 275. 35, ὁ μίγας Αἶας, παρὰ Σοφοκλιῶ. Hermann and most recent editors have rejected the article before μίγας, in order that an anapæst may not be followed immediately by a dactyl, and because the article so referred to δεινός would cohere in sense with μίγας and disconnect it from what follows. Its insertion is probably due to the copyists, from the fact of the epithet ὁ μίγας being constantly associated with Aias in the writ-

ings of Homer and other poets. See *Il.* 2. 358 ; Theokrit. 15. 138. "The Scholiasts hesitate as to the derivation of the adjective ὀμοκρατής, some considering it a compound of ὀμός and others of ὄμος, ὁ διὰ τῶν ὄμων κρατῖν δυνάμειος. Moschopolus, *Sched.* p. 184, ὁ ἐν τοῖς ὄμοις τὸ κράτος ἔχων." LOBECK. All uncertainty as to the true epexegetis of this word will be removed by comparing v. 1189 below, οὐ γὰρ οἱ πλατεῖς οὐδ' εὐρύνωτοι φῶτες ἀσφαλίεσται, with Priam's inquiry in reference to Aias in *Il.* 3. 225, Τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἥ τις μίγας τι Ἐξοχὸς Ἀργείων πιφαλὴν τι καὶ εὐρίας ὄμους. Even in the comparatively insignificant delineation of personal peculiarities, the Tragedians built upon the Epos.

207. Τί δ' ἐνέλλαπται. SCHOL. : τί αὐτῷ παρὰ τὴν ἡμερινὴν ἔχλησιν γίγνοι βάρος ; οἷον ἐν τίνι γίγνοι ἐ Αἴας βάρι, ὥστε ἄλλοις γενέσθαι πρόσθεν ἢ κατὰ τὴν ἡμέραν ; τί αὐτῷ βάρος ἐνέλλαπται αὕτη ἡ νύξ ; τῆς ἀμειρίας . γρ. δὲ ἀημερίας (γρ. αἰμερίας Γ.), ἀντὶ τῆς ἀηδοῦς φορᾶς . καὶ ἔσται ὁ νοῦς . ποῖον βάρος ἔλαβεν αὕτη ἡ νύξ ἀπὸ τῆς προτέρης ἀηδίας ; Triclinius explains τίνα βαρεῖαν ἐναλλαγὴν ἥδε ἡ νύξ ἐνέλλαπται τῆς ἀμειρίας καὶ τῆς ἡμερίνης καταστάσεως ; *quam malam mutationem diurnus Ajacis status hac nocte subiit ?* To this interpretation the only objection appears to be that alleged by Hermann, that καταστάσεως is somewhat too far-fetched, and he would therefore substitute ὥρας, 'as directed by Musgrave, who compares the similar ellipse in the expressions ἡ πρώτη and ἡ ἰωθινή. So Hom. *Od.* 4. 447, πᾶσαν δ' ἡοῖν μίνομεν τιτληότι θυμῷ ; Androm. *Theor.* p. 36, T. XIV., κατ' ὀρφναίην τι καὶ ἡῶ ; Liban. *Decl.* T. III. 153, ἡ θέριος ; Hippokr. *Protrh.* II. 188, T. I. ὑπὸ τὴν θερσίην, for which we find ἡ θέριος ὥρα, Ælian, *H. A.* II. 25. See Bernhardt, *Synt.* p. 187. Render, therefore, *What disastrous change hath this night made, or brought upon the day ?* In place of ἀμειρίας, Dindorf has edited ἡμερίας, as the more ancient reading, and conjectures that the erroneous writing ἀημερίας originated from the Doric α being written above the more genuine ἡμερίας. Ἐνέλλαπται seems to have been generally employed in an active rather than a passive signification. See Bernhardt, *Synt.* p. 178. Diod. *Fragm.* L. X. p. 65, ἐγένετο βασίλισσα ἰδιωτικῆς ἐστίας ἐξηλλαγμένη ἡγεμονίαν.

209. Παῖ τοῦ Φρυγίου Τελιύταντος. The majority of the manuscripts and old edd. Φρυγίου, which is defended by Lobeck, Schäfer, Erfurdt, Wunder, and Matthiä. "Porson's tacit emendation (*ad Eur. Hek.* 120), Παῖ τοῦ Φρυγίου σὺ Τελιύταντος, is rejected with contempt by both Lobeck and Erfurdt, the former of whom seems half inclined to believe that Porson's insertion of σὺ was a mere slip of the pen. These editors defend



the common reading by the comparison of the well-known *senarii* of Æschylus, which begin with the words Ἰππομίδεντος and Παρθινοπαῖς (*Theb.* 488, 547). They ought to have recollected that these two proper names cannot be admitted at all into the tragic *senarius* without a violation of the metre. The anapæst, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τηλυτάντος, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as it is in the present instance. Ἐνέλλαπται, a word of exactly the same quantity, occurs in the next preceding line but one. So, also, Ἐρεχθιδᾶν, v. 201, and ἀνιρρήγνυ, v. 236. Honest Bothe, who does not seem to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τηλυτάντος, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that, from Tekmessa's account of her family (vv. 463, 464), her father appears to have been so great a man, that he may fairly be called *the Phrygian* κατ' ἰξοχὴν. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of οὐ after a word ending with ου may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits οὐ after ποῦ, v. 1044." ELMSLEY. The emendation of Porson has been adopted by Hermann, Gaisford, Apitz, and others. Bentley suggested Τηλλυτάντος, which Brunck received, and this is actually written in three manuscripts. Cf. *Matth. Gr. Gr.* 19. c. We have followed Jaeger in admitting the Ionic termination of the genitive. Cf. *Antig.* 100; Wunder to *Æd. Tyr.* 1070 and 1191.

210. ἐπεὶ σε, κ. τ. λ. SCHOL.: ἐπεὶ σε ἔχει ὁ Αἴας δουριάλωτον, στήρξας τὸ λείχος σου· ἢ ἀλλ' ἐπεὶ σε ἀνέχει ὁ Αἴας, τὸ δουριάλωτόν σου στήρξας λείχος. ἀνέχει δὲ ἀντὶ τοῦ ἔχει· παρίλκεται γὰρ ἡ ἀνά. ἄμεινον στήρξασαν γρ. On the great diversity exhibited by the manuscripts in regard to the forms δουριάλωτος and δουριάλωτος, see Blomfield to Æsch. *Agam.* 115, and Lobeck to this line. The Scholiast errs in supposing that ἀνέχειν is placed here for the simple ἔχειν. On the contrary, it possesses far more significance, imparting, in connection with the participle, this sense: *Since thee, a spear-won bride, impetuous Aias constantly has loved.* Eur. *Hek.* 119, τῆς μαντιπόλου βάκχης ἀνέχων Λίκετ' Ἀγαμέμνων; *Alkest.* 311, τούτους ἀνάσχου δισπότης ἱμῶν δόμων; *Æd. Kol.* 674, τὸν οἰνῶπ' ἀνί-

χουσα κισσόν, of the nightingale ; Pind. *Pyth.* 2. 88, *χρὴ δὲ πρὸς θεὸν οὐκ ἱρίζειν, δὲ ἀνίχαι* ποτὶ μὲν τὰ κείνων, *τοτ' αὖθ' ἱτέρους ἰδῶπιν μέγα πῦδος*, where ἀνίχαι is usually regarded as equivalent to ἀνυψοῖ, τιμᾶ, although its own stricter meaning, *to uphold*, is, to say the least, equally appropriate. With the sentiment, compare Hor. *Od.* 2. 4. 5, *movit Ajacem Telamone natum Forma captivæ dominum Tecmessæ*.

212. "Ὡστ' . . . . ἂν . . . . ὑπείπαις. The potential optative with ἂν, in the accessorial signification of purpose and aim, is frequently found in dependent clauses with ὡς, ὥσπερ, ὅτι, without reference to the time of the principal verb, where the same form would also stand in the *oratio recta*. Xen. *Mem.* 4. 4. 14, *διάφαρον οὖν τι οἷσι ποιεῖν, τοὺς τοῖς νόμοις πιστομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψίγοις, ὅτι γίνεσθ' ἂν ἐρήνη*; In this view, our passage would yield the following sense, *because thou wilt not ignorantly reply*. There is, however, in all probability, a reference to some suppressed condition, as Ellendt supposes. Below, v. 1280, *ὥστ' οὐκ ἂν ἰνδίκως γ' ἀτιμάζοιτό σοι*. See *Œd. Tyr.* 857 ; Kühner's *Gr. Gr.* 865, ed. Jelf.

214. *ἐκπύσεις*, *you will learn as the result of your inquiries*. Wunder aptly quotes *Œd. Kol.* 529, *θάνατος μὲν τὰδ' ἀκούειν*.

216. *Νύκτιρος*, *in the night*. The adjective in apposition with the subject of the sentence is substituted for an adverb or a preposition with its case, in order to give greater emphasis and attract more attention to the statement. Cf. *Antig.* 785, *φοιτᾷς ὑπερπόντιος*, for *ὑπὲρ τὸν πόντον* ; *Œd. Tyr.* 32, *ἰφίστιοι ἰζίμιθα*, for *ἐπὶ τῇ ἰστίᾳ* ; *Philokt.* 808, *ἦδε (νόσος) μοι ἰξίᾳ φοιτᾷ καὶ ταχιῷ ἀπέρχεται*, for *ἰξίῳ, ταχίῳ*. — *ἀπιλωβήθη*. SCHOL. : *ἐνυβρίσθη καὶ λωβητὸς γίγονεν*. Eustathius, p. 920. 2 : *τὸ ἀπητίμησε περιττὴν ἔχει τὴν πρόθεσιν, ὡς τὸ ἀπιλωβήθη παρὰ Σοφοκλεῖ*. On the contrary, the preposition is not redundant, but imparts energy and the notion of completion to the meaning of the simple verb, — *has been thoroughly disgraced*. So *ἰξελωβήθη*, *Philokt.* 330. On the passive force possessed by many deponent verbs, in correspondence with their existing or implied active meaning, see Elmsley to Eur. *Herakl.* 757 ; Hermann to *Antig.* 23.

218. *Χειροδάϊκτα σφάγι' αἰμοβαφῇ*. With the accumulated adjectives, compare Eur. *Med.* 208, *λιγυρὰ δ' ἄχια μογιρὰ βοᾷ* ; Id. 214, *ἰφ' ἀλμυρὰν Ἰόντου κλῆδ' ἀπείραντον* ; Id. 822, *ἰεῖς χώρας ἀπορθήτου* ; *Phæn.* 191, *κραινύιόν τι πῦρ αἰθαλόεν*.

219. *Κείνου χρηστήρια*. SCHOL. : *τὰ τολμήματα καὶ πράξεις · ἢ τὰ διεφθαρμένα ποίμνια, παρὰ τὸ διαχρήσασθαι αὐτά · δηλοῖ δὲ ἡ λῆξις καὶ τὸ*

μαντιῶν, καὶ τὸν χρησµόν, καὶ τὸ ἱερίον. The last is the true interpretation, as is shown by *Æsch. Theb.* 212, where the Scholiast remarks, *τὰ σφάγια καὶ χρηστήρια ἐκ παραλλήλου, οὐ γὰρ μόνον χρηστήρια τὰ μαντιύματα ἀλλὰ καὶ τὰ θύματα*. Even in this sense, the word would seem strictly to denote *victims slain before consulting the gods*.

220. ἀνδρὲς αἷθωπος ἀγγυλίαν. Such is the reading exhibited by Suidas s. *Αἷθωπος*, the majority of the manuscripts, and the Scholiast. From the language of Eustathius, p. 862. 10, *φίρεται αἷθων βοῦς καὶ σῖδηρος καὶ ἄνθρωπος καὶ λίων· αἷθωψ δὲ οὐδεὶς αὐτῶν λέγεται ἄν, ἀλλὰ τοῦτομα εἶναι μέλανι ἐπιτίθεται* (where he appears to deny that *αἷθωψ* can be employed as an epithet of either animate or inanimate objects except to indicate their color), and at p. 1072. 6, *αἷθων ἀνὴρ παρὰ Σοφοκλεῖ*, it may be inferred that he found *αἷθωνος* in his copy, and this writing is preserved in the MSS. Γ. Barocc. A. B. Heidelb., and in some others, as also in Aldus and the old editions, to the manifest destruction of the metre. The MS. Laur. a. *αἷθωνος*, with *π* suprascriptum, as Dindorf, believing that the penult of proper names and adjectives terminating in *ων* may be written with a short vowel in the genitive, had already edited from conjecture. The grammatical point just stated has been investigated by Lobeck with his usual ability, in a note of immense learning, which furnishes the most conclusive proof that no appellative word can be inflected in two ways, that is, by *ωνος* and *ονος*, in writers of the same dialect. The Scholiast explains as follows: *αἷθωπος· διαπύρου, θερμοῦ ἐν ταῖς μάχαις· ἢ τὸ θερµὸν οὖν ἐπὶ τοῦ παρακινηκότες πείσθω*. The dictum of Eustathius quoted above is clearly overthrown by the fact, that *αἷθωψ* is used as an epithet of *λίμης* in Hes. *Opp.* 363, of *χαλκός* in Id. *Scut. Her.* 135, of *βασσανία* in Agath. *Epigr.* XIV. 10, of the Ἰνδοί in Nonn. 18. 176. Compare Silius It. 6. 208, *igneus* in pugnas; Cic. *Balb.* 15, *duo fulmina imperii*; Virg. *Æn.* 11. 746, *Volat igneus æquore Tarchon*. With reason, therefore, does Lobeck inquire why we should hesitate to believe that the adjective *αἷθωψ* may be applied, in the same way as our own epithet “fiery,” to denote a man of passionate disposition and who is quickly roused to wrath, to such a one as, in the ordinary language of the Greeks, was termed *θερμός* and *διάπυρος*. That other adjectives ending in *-ωψ* and *-ωπης* were transferred from their strict use, as descriptive of physical peculiarities, to illustrate mental dispositions and qualities, may be learnt from v. 902 below, *κλεινώσαν θυμόν*, and the numerous examples cited by Lobeck in his note to that passage. With the genitive, compare below, v. 942, *Ὁξίᾳ γὰρ σου βάξις*; Thuk. 8. 15, *ἀγγυλία τῆς Χίου*; 1. 140, τὸ

Μεγαρίων ψήφισμα, for which we read, in c. 139, τὸ περὶ Μεγαρίων ψήφισμα ; Xen. Mem. 2. 7. 13, ὁ τοῦ κυνὸς λόγος. Heinrich to Cic. Orat. fr. p. 95 ; Spohn, Lectt. Theokr. 1. p. 17.

223. τὸ προσέειπον. SCHOL. : τὸ ἀποβησόμενον. Cf. Æsch. Prom. 127, πᾶν μοι φοβερὸν τὸ προσέειπον ; v. 272, τὰς προσερχούσας τύχας. — Περιφαντος ἀνὴρ. SCHOL. : φανερός ἐστιν, ὅτι ταῦτα ἑαυτὸν διαθήσει. In construction, περιφαντος must be joined with θανήσκει. Œd. Tyr. 506, φανερὰ ἦλθε ; Antig. 520, λήθουσά μ' ἐξίπνεις. See note to v. 216 *supra*. Wunder, referring to v. 242 below, would prefer to the ordinary rendering : *videbimus eum mori*, or *ante omnium oculos morietur*. We have received without hesitation Hermann's emendation ἀνὴρ, in place of ἀνὴρ, the reading of the books.

224. παραπλήκτω. SCHOL. : τῇ μαυικῇ. παραπλήξ γὰρ ὁ μαυικός. Melanipp. ap. Athen. p. 429. C, ὁμφὰ παράπληκτος. It is applied in the same sense to persons by the LXX. in Deuter. xxviii. 34. Hermann has retained the punctuation of Aldus, and placed a comma after χερσὶ. The preposition in συγκατακτάς indicates the joint slaughter of the cattle and their shepherds. See note to v. 27 *supra*.

225. Κελαίνοῖς ξίφισιν. On the enallage of number, so frequent in Greek writers, not merely with appellative, but with abstract or material nouns, see Krüger, Griech. Sprachl. 44. 3, Anm. 5 ; and compare Pind. Pyth. 4. 431, Φρίξου μάχαιραι ; Eur. Ion. 191, ὕδραν ἱναίρει χερσαῖς ἄρπαις ; Manetho, l. 316, σφαγίαις ξίφισιν διδαῖγμένος. The employment of the plural by the poets originated, in all probability, from a wish to give weight or prominence to the idea. Aristot. Rhet. III. 6, εἰς ὅγον τῆς λήξεως (ad sermonis granditatem) συμβάλλεται τὸ ἐν πολλὰ ποιῆν. In place of ἱππονώμας all the manuscripts and old editions exhibit ἱππονόμους. Porson, in Adv. p. 186, first restored the genuine reading, indistinct traces of which, according to Elmsley and Gaisford, are found in the MS. Laur. a., on the authority of Eur. Hipp. 1399, οὐδ' ἱππονώμας οὐδ' ἀγαλμάτων φύλαξ, and Ar. Nub. 571, τὸν θ' ἱππονόμαν. The art by which the poet represents the Chorus, in the preceding lines, as already filled with gloomy apprehension respecting the life of Aias, in consequence of the intelligence it has just received, and intimates to the spectators the catastrophe which subsequently happens, has excited the admiration of all students of this play.

226. ὦμοι . . . ἡμῖν. SCHOL. : ὡς οἰκοροῦσα τὰ ἔξω ἢ Τίμμησσα ἀγνοεῖ. διὸ οὖν τὸν χορὸν τὰ μὲν ἴνδον ἀπ' αὐτῆς γινῶναι, τὴν δὲ ἀπὸ τοῦ χοροῦ τὰ ἔξω.

227. ἤλυθε. This Homeric form is very rarely met with in the tragic *senarius*, as at Eur. *Rhes.* 662, *Troad.* 378, *Elektr.* 602. See Elmsley to Eur. *Med.* 1077; Meineke, *Quæst. Menandr.* I. p. 35.

228. τὴν μίν. Such is the reading of the MSS. Laur. a. T. Harl. and others, with Aldus. Brunck has received τὰ μίν from the Triclinian copies. The former, without doubt the genuine writing of Sophokles, has given offence to editors and transcribers, in consequence of the transition from the feminine singular to the neuter plural in the verse that follows. Supply ποίμνην with the Scholiast, and compare *Trach.* 548, ἐγὼ γὰρ ἤβην . . . , ὧν ἀφαρπάξιν φιλεῖ ὀφθαλμοὺς ἄνθος; *Elektr.* 142, ἄλγος . . . , ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν; Bernhardt, *Synt.* p. 296; Hoogeveen *ad Vig.* p. 56.

229. Τὰ δὲ . . . ἀναρρήγνυ. *Alias medias dirumpebat, costas dissecans.* The Scholiast explains πλευροκοπῶν · κατὰ τῶν πλευρῶν τύπτων; Ellendt, more correctly, *latera scindens*. With the sense assigned to ἀναρρήγνυναι, compare the similar use of the German verb *aufbrechen* in the language of the chase.

230. "Critics differ greatly in opinion as to the individuals specially alluded to by the poet in the words δύο δ' ἀργίποδας κριοὺς ἀνιλόν, to which one Scholiast has noted ἴσως τὸν μὲν ἵνα ἰνόμιζεν Ὀδυσσεύς, τὸν δὲ ἄλλον Νέστορα ἢ Μενέλαον, whilst a second comments as follows upon the verse immediately succeeding: τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν ῥίπτει θείσας · ἴσως τοῦτον ἰνόμιζε Νέστορα, ὡς ψευδομαρτυρήσαντα κατ' αὐτοῦ. Hermann considers Agamemnon to be referred to by τοῦ μίν, and suggests that he was in all probability so punished on account of the judgment he had given in the contest respecting the armor of Achilles. And that Agamemnon, or, as the Scholiast supposes, Menelaos, is to be understood in preference to Nestor, is shown by many passages in this tragedy, and with peculiar distinctness in vv. 289 sqq.: λόγους ἀνίσπα τοὺς μὲν Ἀτρεΐδων πάτρα, τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθείς γίλων πολὺν, ὅσην κατ' αὐτῶν ὄβριον ἐκτίσκειτ' ἰών. The accurate interpretation of our passage by Zenobius, when explaining the meaning of the proverbial expression Αἰάνττιος γίλων, has escaped the notice of the commentators. He observes, l. 43, that it is used ἐπὶ τῶν παραφρόνως γιλόντων. ὁ Αἴας γὰρ παραφροσύνην φρονήτας καὶ μανίς διὰ τὸ προτιμηθῆναι τὸν Ὀδυσσεύς εἰς τὴν τῶν Ἀχιλλείων ὅπλων κατοχὴν κατὰ τῶν Ἑλλήνων ξιφήρης ἄρμηση, καὶ κατὰ τῶν βοσκομάτων προνοίᾳ θεῶν τραπίς ὡς Ἀχαιοὺς ταῦτα φονεύει. δύο δὲ μεγίστους κριοὺς κατασχὼν ὡς Ἀγαμέμνονα καὶ Μενέλαον δισμεύσας ἐμάστιξε καὶ κατιγίλα τούτων μαινόμενος, ὕστερον δὲ σωφρονήσας ἑαυτὸν κτείνει. Hence,

then, by *ἰ μίς* Sophokles designates Agamemnon, and by *ἰ δί*, not Odysseus, but Menelaos, whilst the *δύς ἀργιῶνδης* *πρίσι* represent both the Atreidae, whom Aias calls *δυσσάρχης βασιλῆς*, v. 369, and subsequently associates in express terms as the authors of the unjust judgment which had deprived him of the arms, v. 420 - *οὐν δ' αὖτ' (sc. ἔπλε)* *Ἀτρεΐδαι φωνὴ παυρογῆ φρίνας ἱπράξαν ἀνδρὶς τοῦδ' ἀπώσαντις κρήτη.*" DINDORF. *Δύς*, although in the dual number, is frequently constructed with a plural substantive, as in the present passage. Cf. *Æsch. Agam.* 1395, *κῆν δυοῖν οἰμόγμοισιν*; *Eumen.* 597, *δυοῖν μισομάταις*; *Plat. Rep.* p. 614. C, *δύς χάσματα ἰχαρίνω ἀλλήλων*; *Il.* 9. 4, *ἄνισται δύο*; *Od.* 12. 73, *εἰ δὲ δύο σπίνωλοι*; *Theokr.* 5. 47, *πρῶται δύο*. Elmsley, however, to *Eur. Med.* 798, pronounces the expression *δυοῖν παῖδων*, *Æd. Kol.* 531, ungrammatical. See Osann. *Syll. Inscript.* p. 86, not. 47; Götting to *Arist. Polit.* pp. 367 sq.; Poppe to *Thuk.* 5. 84.

232. *Ῥίπτει*. So Hermann, upon the authority of the MSS. Mosq. b. Heidelb. and others, in preference to *Ῥίπτει*, which is retained by Lobeck and other editors. Elmsley to *Eur. Herakl.* 150 observes that *Ῥίπτει* is not used by the Tragedians, an opinion which is rejected by more recent critics. The Scholiast to *Eur. Orest.* 116 has remarked, *παρὰ Σοφοκλῆ καὶ γλῶτταν (sic) Ῥίπτει* *θρίσας*; in opposition to whom we read in the scholion to Epictet. *Enchir.* 34. 236, ed. Heyne, *Ῥίπτει, Ῥίπτειν, παρὰ Σοφοκλῆ Ῥίπτει θρίσας τὴν ἄρκον γλῶτταν, καὶ εὐπερ τυπτήναι*. On the difference in signification, Hermann writes, "*Ῥίπτει*, nisi fallor, est *jacere*, *Ῥίπτει* autem *factare*." The old grammarians, also, represent these verbs to differ in meaning, but in another way. Thomas Magister, p. 327, *Etym. Gud.* p. 647, and our own Scholiast: *Ῥίπτει τὸ ἀπλῶς Ῥίπτει, Ῥίπτει δὲ τὸ μετὰ σφιδρότητος*. In *Trach.* 780, *μάχψαι ποδὶς οὐ Ῥίπτει*, *Eur. Hel.* 1096, *ὠλίνας πρὸς οὐρανὸν Ῥίπτειν*, *Herakl.* 149, *ἐς κύνους Ῥίπτειν*, Elmsley and Hermann have restored, partly with and partly without authority from the manuscripts, the uncontracted form, which is also found in *Æsch. Prom.* 994, 1045, *Eur. Troad.* 729, 764, and frequently elsewhere. For much additional information of the most valuable kind, see Lobeck's note, from which the preceding observations have been principally taken.

234. *Μίγαι . . . παῖς*. SCHOL.: *διπλῶσαι τὸν χαλινὸν παῖς τὸν κρίον, ὡς λιγυρῆ καὶ ἐξυφάνη μέστιγι. ἰσπαδίτης δὲ βυτῆρα, χαλινὸν μίγαι· μίγαι δὲ πρὸς τὸ σιαρόντα κατὰψασαι τοῦ ἰχθυῦ.* *Ἰσπαδίτης*, used by Pausanias, 9. 26. 1, as an epithet of Herakles at Thebes and Onchestos, from the circumstance of his having been the first to instruct

men in the training of horses for the purposes of draught, is here employed in an active signification. So *ταυροδότης βύρσα*, Anth. Pal. VI. n. 41. That adjectives with this termination were used also in a passive sense is evident from such expressions as *ιοδότης στίφανος*, Pind. *Fragm.* XLV.; *κηροδότης εύριγξ*, Euphor. *ap. Athen.* p. 184. A; *συνδότην ἔχων ἀλύσει μακρᾷ Βαστάρην πιντάπηχυν*, Posidon. *ap. Athen.* p. 213. A. On the *διπλῇ μάστιγι*, or *double scourge*, see Blomfield to *Æsch. Agam.* 600; Klausen to *Choeph.* 356. "From this passage the title of the play has been derived, nor is there any reason to suppose, with Harles. ad Fabr. *B. Gr.* p. 196, that this appellation is a mere figment of the commentators. The names of plays were frequently selected from trivial, and, so to speak, secondary circumstances; *Ἰππόλυτος στιφανίας, καλυπτόμινος*. If this tragedy had been exhibited, as stated by the author of the *Ῥποδίσις*, under the title of ΑΙΑΣ only, or, as Dikaiarchos testifies, under that of ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΣ, it could not possibly have been distinguished from Aias the Lokrian. Eustathius, at p. 757. 16, and again at p. 1139. 61, calls it simply *τὸν μαστιγοφόρον*, and conjectures, from a comparison of the expression *πληγὴ Διός* (v. 137 *supra*) with the Homeric phrase *Διὸς μάστιγι, δαμίντις*, that Aias is so termed *ὡς θιομηνία περιπεσόντα*. Clemens (in *Strom.* 6. 470), Athenæus (VII. 277. C), and Zenobius (*Cent.* IV. 4) term it *Αἴαντα μαστιγοφόρον*, whilst the ancient grammarians, and especially Stobæus, call it more briefly *Αἴαντα*, for reasons that will be obvious to every reader. The precise time at which it was brought forward for public rehearsal is disputed. Böckh, *de Trag. Pr.* p. 137, suspects, from the language of Odysseus at the close of this play, that it was produced before the 'Philoktetes,' i. e. before the 92d Olympiad." LOBECK.

236. *δενάζων*. SCHOL.: *βλασφημῶν*. On the accusative, see Jelf's *Gr. Gr.* 566. 2. — *δαίμων*. "Musgrave rightly interprets 'malus genius.' The poet refers in these words to the insanity of Aias as the effect of divine interposition. In the same way, *δαιμόνων τις* and *οὐδείς ἀνδρῶν* are opposed in the *Æd. Tyr.* 1258: *λυσσῶντι δ' αὐτῶν δαιμόνων δαίμνουσί τις · οὐδείς γὰρ ἀνδρῶν, εἰ παρῆμιν ἰγγύθει*." DINDORF. For further information on this subject, see Apuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis* and *De Defectu Oraculorum*. There is, however, considerable reason to mistrust the applicability of this explanation to the present passage, since the superstition which connected the lives and fortunes of men with demons was not prevalent among the Greeks in the times of the

Tragedians. Hence it seems preferable to understand by δαίμων the deity hostile to Aias. See Lobeck to this line.

238. "Ωρα τιν' ἤδη. SCHOL. : καιρός ἐστιν ἤδη τινά, τουτίστιν ἕκαστον, ἡμῶν κρυψάμενον καλύμμασι τὴν κεφαλὴν, ἀρίσθαι κλοπὴν διὰ τῶν ποδῶν, ἡγοῦν φύγειν διὰ τῆς ξηρᾶς, ἢ ἰζόμενον κατὰ τὸν ταχὺν ζυγὸν τῆς κωπηλασίας μεθεῖναι ἑαυτὸν καὶ ἀπολῦσαι διὰ νηὸς πομπούρου. Almost all the manuscripts, with Eustathius and Aldus, ὥρα τιν' ἤδη κρᾶτα, whilst a few, amongst which we must name the MS. Laur. a., insert τοι after ἤδη. In Eur. *Phœn.* 1360, ἐπὶ κᾶρα τι λευκοπήχεις πτύπους χερσὶν, the greater number of the manuscripts exhibit κρᾶτα. On the pronoun τινά, placed here for ἐμὶ, see Jelf's *Gr. Gr.* 659. 2. That the ancients were accustomed to shroud their faces with a veil, under the influence of sorrow or for purposes of concealment, is evident from Hom. *Od.* 8. 92, ἀψ' Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν; *infra*, v. 1089, ὑφ' εἵματος κρυφίς; Plaut. *II.* 2. 89, cave respexis, fuge, et operi caput; Sueton. *Calig.* c. 51, nam, qui deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, ad vero majora proripere se e strato sub lectumque condere solebat.

240. Πομπούρου καὶ μεθεῖναι. SCHOL. : μετεῖναι, φύγειν. ἕκαστον ἡμῶν, φησὶ, δεῖ μεθεῖναι, τουτίστιν ῥῖψαι ἑαυτὸν ἐν νηὶ καὶ φύγειν. Brunck accepts this explanation, and renders the entire passage *jam tempus est ergo, ut quisque obvoluto capite clam pedibus fugam arripiat, aut pontivagam insiliat in navem, insideatque celeris remigationis transtro.* Hermann observes that it is harsh to understand ἑαυτόν, and thinks that it would be more conformable with sound interpretation to supply the ellipse from the words *θεὸν εἰρεσίας ζυγόν.* He asserts that there is some confusion in the connection of ideas, and that, while the poet intended to say *εἰρεσίαν καὶ μεθεῖναι, solvere, liberum facere remorum usum*, he also wished to add *ἰζόμενον*, and hence combined both expressions in the phrase *θεὸν εἰρεσίας ζυγὸν ἰζόμενον*, which is equivalent to *ἐν τῇ θεῇ ζυγῇ ἰζόμενον, εἰρεσίαν μεθεῖναι τῇ νηϊ.* Against this view it may reasonably be urged, that the expression *εἰρεσίαν μεθεῖναι* is found in no Greek writer, and that it is extremely difficult to explain satisfactorily the meaning of the dative *νηϊ.* For *νηϊ εἰρεσίαν μεθεῖναι* can mean nothing else than *to give up, or let go the oarage to the ship*, which is in direct opposition to the sense that is most evidently required. Lobeck supposes that the phrase *καὶ μεθεῖναι* is used in the same sense as that expressed by Virgil, *Æn.* 6. 1, *classi immittit habenas*; Ovid, *Trist.* 1. 4. 16, *aurigam video vela dedisse rati*; Oppian. *Hal.* 1. 255, *πρῦμνῃ ἐπὶ πάντα χαλινὰ ἰδυντῆρ ἀνίσσει*; i. e. that *μεθεῖναι* means *to give*



*sails.* Neue compares Plat. *Protag.* p. 338. A, οὐρίᾳ ἰφίντα, where ἰφίῃναι is employed in the same absolute signification. "I believe that a literal and exact rendering of the whole passage will show most clearly what substantive must be supplied to *μειβῖναι*. The Chorus says, *Now it is time that we, with veil-enveloped head, should make our escape on foot, or, sitting on the swift seats of the rowers, intrust (our flight) to the sea-traversing ship.* As the words *θοὸν εἰρεσίας ζυγὸν ἰζόμενον, sitting upon the swift rowing-bank,* are opposed to the thought conveyed by the expression *ποδοῖν κλοπὰν ἀρίσθαι, on foot, or by running,* so is the second idea contained in the words *ποδοῖν κλοπὰν ἀρίσθαι* (with which compare Eur. *Rhes.* 54. 126), I mean *φυγὴν ἀρίσθαι, to take flight, or make one's escape,* placed in antithesis to that found in the words *ποντοπόρῳ νηὶ μειβῖναι*. Can it, then, be doubted that the substantive *κλοπὰν*, i. e. *φυγὴν*, should be supplied to *μειβῖναι*? Such an explanation removes all difficulty. The Chorus says, *We must now either make our escape stealthily on foot, or, sitting on the rowing-bench, resign (or commit) it to our ships.* Had the poet substituted *ποσὶν φυγὰν ἀρίσθαι* for *ποδοῖν κλοπὰν ἀρίσθαι*, no other interpretation would have been thought of. But that the two expressions are identical in meaning must be evident to all." WUNDER. With the accusative after *ἰζόμενον*, compare Æsch. *Eum.* 3, ἡ δὲ τὸ μητρὸς δευτέρᾳ τὸδ' ἴζιτο μαντιῶν; *Agam.* 983, ἴζει θρόνον; *ibid.* 190, σέλμα ἡμίνων; Eur. *Iph. Aut.* 141, μή νυν μήτ' ἄλσώδεις ἴζου Κρήνας μήθ' ὕπτα θελχθῆς.

241. *ἰρίσσουσιν ἀπειλάς.* "Compare *infra*, 1267; *Antig.* 158; *Philokt.* 1135." NEUE.

242. *λιθόλευστον* "Αρη, equivalent to *θάνατον λιύσιμον* or *λιθόβλητον φόνον, death by stoning.* Cf. *infra*, 521, 598; *Antig.* 36; *Æd. Kol.* 434; Æsch. *Theb.* 183. The MSS. Laur. a. Γ. and others exhibit "Αρην. Dindorf asserts that this form was not employed by Attic writers. Yet we read in Demetr. Phal. *de Eloc.* CLXXVII. ὅλως τὸ ν δι' εὐφημίαν ἰφίλκονται οἱ Ἀττικοί, and in Æsch. *Theb.* 45 the metre requires "Αρην. Porson to Eur. *Phæn.* 950 observes, "As usual, manuscripts fluctuate between "Αρη and "Αρην. For the future, I shall always adhere to "Αρην, without noticing it to the reader." See Matth. *Gr. Gr.* 91.

243. *αἶσ' ἄπλατος.* SCHOL.: ἀντὶ τοῦ μεγάλης μανίας. The MS. Aug. B. ἄτλατος; the MS. Ien. ἄπλιτος; the MS. I'. and Suidas ἄπλατος; and the two MSS. Barocc. ἄπλητος. Brunck renders *quem fati vis inexpugnabilis urget.* "Απλατος (abbreviated for ἀπίλατος) denotes strictly that which one cannot or dare not approach, and is thence used in the collateral sense of *immense, monstrous, terrible.* Compare Hes. *Opp.* 147,

οὐδέ τι σῖτον ἥσθιον, ἀλλ' ἀδάμαντος ἔχον κρατιέφρονα θυμόν ἄπλητοι ; *Theog.* 151, τῶν ἱππατῶν μὲν χεῖρες ἀπ' ἄμων ἀΐσσοντο ἄπλητοι ; *Soph. Trach.* 1093, ἄπλητον θρέμμα κἀπρροσήγορον. On the perpetual confusion in the manuscripts between the words ἄπλητος, ἄπλητος, ἄπληστος, ἄπλητος, see Pierson *ad Mær.* p. 25 ; Elmsley to *Eur. Med.* 149 ; Buttmann's *Gr. Gr.* Vol. II. p. 208 : and Mützell *de emend. Theog. Hes.* p. 54.

244. Οὐκ ἔτι. SCHOL. : οὐκίτι αὐτὸν κατίχι ἢ μανία. — Λαμπρᾶς . . . . λήγει. "Triclinius observes that the south wind, when unaccompanied with storm, soon terminates. Hence, then, the general meaning of this passage is as follows : cito (ἔξυς) desiit furere, ut Auster sine fulmine ortus." HERMANN.

246. φρόνιμος. SCHOL. : ἰμφρων γινόμενος ἤρξατο συμπαρακολουθεῖν τῇ συμφορᾷ καὶ ἀλγεῖν. In place of φρόνιμος, the reading of the majority of the manuscripts, φρόνιμον is found in some manuscripts of inferior reputation, and is preferred as "longe exquisitius" by Hermann and Ellendt.

247. "οἰκίᾳ πάθῃ, sufferings of one's own creation. Cf. *infra*, 870, ἀπ' οἰκίας σφαγῆς ; *Elektr.* 215, οἰκίας εἰς ἅτας ἰμπίπτεις." NEUE. In the passage just cited from the *Elektra*, Hermann's explanation, that those mischiefs are spoken of *quæ sibi Electra gignat ipsa*, is open to the objection, that she personally is powerless to do aught that may injure her enemies, and that the Chorus intends simply to convey a warning that she should not be too profoundly affected by a sense of her own family misfortunes, lest she should thereby produce new troubles for herself. In our own verse, Ellendt renders by *familiaris*, in precisely the same force as οἰκίως is opposed to ἀλλότριος in *Plat. Euthyd.* p. 4. B ; *Rep.* p. 463. B. Cf. *Æsch. Agam.* 1220, χεῖρας κριῶν πλήθοντες οἰκίας βορᾶς, *their own flesh for food*, of the children of Thyestes ; *Antig.* 1249, πίνθος οἰκίῳ στίγειν ; *Æd. Kol.* 769, τοῖσιν οἰκίῳις κακοῖς νοσοῦντα. Hence οἰκίως is frequently used in the sense of ἴδιος, *one's own, private* : *Hdt.* 7. 10, οἰκία ζύνσεις, *one's own natural understanding* ; *Thuk.* 2. 40, οἰκίῳν ἄμα καὶ πολιτικῶν ἐπιμέλεια ; *Id.* 1. 41, τὰ οἰκίᾳ χεῖρον τίθισθαι. Render, therefore, *calamities all his own, misfortunes peculiar to himself*.

248. παραπράξαντος. Wunder renders *male vel turpiter facientis*, after Wesseling. Stollberg, who edited this tragedy in 1668, quotes, in illustration of this signification of παρά in composition, the verbs παραχορδίζω, *a chorda aberro* ; παραφθίγγομαι, *perperam, inconcinne loquor* ; παραβλίσκω, *παρορᾶν, hallucinari, perperam videre*. Nevertheless, the interpretation of the Scholiast, συμπράξαντος καὶ μισασχόντος, is equally sound and more appropriate to the context, although he somewhat absurdly adds, περισσὴ δὲ ἡ παρὰ πρόθεσις.

249. ὑποταίνει. SCHOL.: αἶρεαι, ἰγίρειαι, ὑποβάλλει· ἀντὶ τοῦ πάσχειν αἰς ὕψος ἵκειναι. See Liddell and Scott, s. v.

250. 'Ἄλλ' εἰ . . . . λόγος. "The Chorus says, *Sed si liberatus est insania, optime se habere eum crediderim. Mali enim præteriti nulla ratio habetur*, i. e. *facile quis obliviscitur*. Hence to πίπαιται we must supply τοῦ πακοῦ from the following verse, i. e. *insaniæ*. So, also, at v. 266, to πιπαυμένοις understand τῆς νόσου from the word νοσῶν immediately following. The verb εὐτυχεῖν must be taken impersonally (see my note to *Trach.* 189), or referred to Aias. The latter supposition is, in my judgment, the best; partly because it is more natural that the subject of this infinitive should be the same with that of the verb πίπαιται, and partly because, if it be not referred to Aias, we shall inquire in vain, if εὐτυχεῖν be received impersonally, with whom the εὐτυχία rests." WUNDER.

251. Φρεῦδου τοῦ πακοῦ, an evil that has gone by. The adjective φρεῦδες, although most frequently applied to persons, is also used as an epithet of things *quæ tolluntur et evanescent*. Cf. *Æd. Kol.* 660; *Eur. Hek.* 335; *Androm.* 1078; *Ar. Nub.* 718 sqq. Kühner must have forgotten this verse in asserting (*Gr. Gr.* 119, *Obs.* 4, ed. Jelf) that φρεῦδες is never employed except in the nominative singular and plural. — μείων λόγος. SCHOL.: ἀντὶ τοῦ οὐδὲις λόγος.

252. Πότερα δ' . . . . ξυνών. The explanation of these words is given by Tekmessa herself in v. 258 sqq. With the expression κοινὸς ἐν κοινοῖσι, comp. v. 442, μένος μένοισι; 590, "Ἀφιλα παρ' ἀφίλοις; *Antig.* 140, ἴσοι πρὸς ἴσους; and many other passages cited by the commentators.

255. Τέ τοι διαπλάζον, i. e. τοὺς φίλους λυπῶν καὶ αὐτὸς λυπεῖσθαι. Porson to *Eur. Hek.* 228 observes, that "the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Cf. Stallbaum ad *Plat. Sympos.* p. 219. A; Jelf's *Gr. Gr.* 736. 1.

256. 'Ἡμεῖς ἄρ' . . . . νῦν. SCHOL.: ἡμεῖς ἀντὶ τοῦ ὁ Αἴας νῦν μὴ νοσῶν ἔδυναῖ αὐτὸν διὰ τὰ πιπραγμένα. By using the plural pronoun, Tekmessa identifies herself with Aias, and indicates with true womanly feeling the intimate union of their loves and fortune. In the same way, Theseus calls the daughters of *Œdipus* τὰς παῖδας ἡμῶν in *Æd. Kol.* 1021. On the form ἀτάμιεθα, see Matthiæ's *Gr. Gr.* 203. 3, and cf. *infra*, vv. 630, 631, 641.

260. φρενοῦντας. So all the manuscripts and old editions. "*Sed quum Scholiastes scribat γράφεται βλίσποντας, hoc præferendum judicavi.*" HERMANN. In this decision few will acquiesce. At v. 50 *supra*, we have already seen that these various readings are supported by no authority,

and are entirely due to some corrector anxious to improve the language of his author. The participle *φρονοῦντας* is equally appropriate to the sense of the passage, and is found in precisely the same antithesis, at *Trach.* 1230, τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν· τὸ δ' ἄδ' ἔρᾱν φρονοῦντα τίς ποτ' ἂν φέρει;

262. λύπη ἰλήσεται. SCHOL.: ὑπὸ λύπης ἰλαύνεται. On the employment of ἰλαύνειν in the figurative sense of *vexare*, *agitare*, see below, vv. 479, 714; Eur. *Androm.* 30; *Iph. T.* 79; *Ion.* 1619; Soph. *Æd. Tyr.* 28; *Æd. Kol.* 1747. So also in prose-writers. Plat. *Phædr.* p. 240. D, ἀλλ' ὑπ' ἀνάγκης τι καὶ οἷστρου ἰλαύνεται; Demosth. *Phil.* 3. 54, θιὲς τὰ πρᾶγματα ἰλαύνει. On the adverbial use of πᾶς = πάντως, *prorsus*, see Jelf's *Gr. Gr.* 714, *Obs.* 2; Ellendt, *Lex. Soph.* II. 516, and compare *infra*, v. 494, ἐν σοὶ πᾶς ἰγῶγι σῶζομαι; v. 686, πᾶς . . . θανίῃ.

264. Ἄρα. "This particle has here the same force as ἄρα οὐκ, *nonne*. So also below, v. 1220; *Elektr.* 614, 790, 816; *Æd. Tyr.* 822; *Æd. Kol.* 753, 780. Cf. Hermann *ad Vig.* p. 823, and Matthiä's *Gr. Gr.* 614." WUNDER. Add Monk to Eur. *Alkest.* 351; Porson, *Præf. ad Hek.* p. xiv.

265. Εὐμφορμὴ δὴ σοι. With the commencement of this senarius Lobeck aptly compares *Æd. Kol.* 1748; *Elektr.* 1257. Add *Æd. Tyr.* 553, 642; *Philokt.* 1310. — δίδουκα μὴ 'κ θεοῦ πληγὴ τις ἦκη. Nearly all the manuscripts and old editions have ἦκει, as Plut. *V. Pelop.* X., ἐρᾷτε μὴ διαταράττοι, where Schäfer has restored the conjunctive. "Erfurdt reads ἦκη on the authority of Suidas and one manuscript. Perhaps the true reading is ἦκει. The words μὴ ἦκη or μὴ ἦκει signify *ne venerit*. Erfurdt justly remarks that ἦκει does not signify *venio*, but *veni*. In the same manner, οἶχομαι signifies *abii*, not *abeo*. Both these verbs are more nearly allied to ἰλήλυθα than to ἔρχομαι. Now it is well known that after δίδουκα μὴ, ἔρα μὴ, &c., the Greeks frequently employ the indicative to express that sense which the Latins express by the præter-perfect of the subjunctive. Thus, the Chorus in the *Orestes* of Euripides, believing that Orestes is dead, says to Elektra, v. 208, Ὅρα παροῦσα, παρθὶν' Ἑλέκτρα, πῖλας Μὴ κατθανών σε σύγγονος λείληθ' ὅδε. See Budæus, p. 252, ed. 1548; Hoogeveen, pp. 708, 709. Among the examples produced by the grammarians is the following passage of Demosthenes (*De Fals. Leg.* p. 342. 8): Καὶ τὸ χρέον γιγινῆσθαι μετὰ τὴν πρῆβειαν πολὺν, δίδουκα μὴ τινα λήθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῖν ἱμπεποιήκει. Are we to read ἱμπεποιήκει with Lambinus and Markland, or ἱμπεποιήκη with Reiske? We do not condemn the subjunctive, but we strongly suspect that, if Demosthenes had

employed it in this passage, he would have said *ἡμπεριποιηκός* ἦ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same relation *βιβηθηκός* ἦ, p. 345. 29; *συμβιβηκός* εἴη, p. 351. 9; *πειρηκότες* εἴητε (*εἴτε*), p. 363. 19; *διδωκότες* ἦτε, p. 411. 3. To return to Sophokles, the same arguments which lead us to suspect that *ἦκε* is the true reading in the verse before us, induce us to propose *βίβηκε*, *Philokt.* 493." ELMSLEY. The conjecture of this acute critic is supported by the authority of the MS. Ven., which exhibits *ἦκε*, and by the scholion *μὴ ἦλθε* in the MS. Ien. It is condemned, although without remark, by Matthiä ad Eur. *Phæn.* 93, and is pronounced inferior to *ἦκε* by Hermann and most subsequent editors.

266. Πῶς γὰρ, for πῶς γὰρ οὖν, *how can it but be*, i. e. *yes assuredly*. See Matth. *Gr. Gr.* 611. 4; Scholefield, *Append. ad Æsch. Eumen.* 577; Koen. ad Greg. *Cor.* p. 144; and compare Xen. *Mem.* 4. 4. 13, οὐκοῦν ὁ μὲν τὰ δίκαια πράττειν δίκαιος, ὁ δὲ τὰ ἄδικοι ἄδικος; Πῶς γὰρ οὖν;

268. 'Ως ᾧδ' ἐχόντων, κ. τ. λ. *That this is so you must be assured*. On the construction of ὡς with the participle, where we might have expected εἴτε with a finite verb, or, as in Latin, the accusative with the infinitive, ταῦτα οὕτως ἔχουσιν πιστάσθαι, see Lobeck to this verse, Blomfield ad *Æsch. Agam.* 1364, and Matthiä's *Gr. Gr.* 569. 7. Cf. also *Philokt.* 253; *Antig.* 1063; *Æd. Kol.* 1583; Plat. *Crit.* p. 108. B, ὡς ὑπαρχούσης αὐτῇ συγγνώμης ἴστω. Tekmessa, in her reply, as Jäger accurately teaches, opposes *πιστάσθαι* εἰς χεῖρ to the language of the Chorus, *δίδουκα μή*, etc., in the following sense: *certa res est, a dis immissam Ajaci insaniam esse, non dubia, ut tibi videtur*, i. e. that the malady of Aias is the infliction of some deity is not a mere matter of fearful conjecture, but of certainty and fact. Wunder compares Ter. *Andr.* 3. 2. 30: *opinor, narras; non recte accipis: certa res est*.

269. *προσίπτατο*. So Aldus and the manuscripts, with Eustathius, p. 527. 52. Brunck, relying upon the authority of the old grammarians, says that *πίταμαι* is not Attic. He has accordingly displaced the common reading *πίταται* for *πίσιται* at Eur. *Ion.* 90, Ar. *Avv.* 573, 574, and in our own passage has written *προσίπτατο*. Porson to Eur. *Med.* 1 observes that "the Attics employ in the present *πίτομαι*, *πίταμαι*, in the aorist *ἰπτόμην*, *ἰπτάμην*, the former of which I consider preferable, although not to be introduced in opposition to manuscripts. Brunck, therefore, has well edited *ἠνιπτόμαν* in Soph. *Aj.* 657." Moeris, p. 311, *πίτομαι* — *πίσιται* Ἀττικοί; *πίταμαι* — *πίταται* Ἑλληνες. See Matth. *Gr. Gr.*

246, p. 428; Thom. M. p. 473; Græv. ad Luc. *Solæc.* t. 9. p. 485; Lobeck ad Phryn. p. 323 sq. Dindorf compares Æsch. *Prom.* 644, *θείσσυτον χιμῶνα καὶ διαφθορὰν* | *μερφῆς, ὅθιν μοι σχιστλίῃ προσίπτατο*; Eur. *Alkest.* 420, *ἰπίσταμαί τι πούκ ἄφνω κακὸν τόδε* | *προσίπτατο*.

271. *ὥς κρινωνὸς ᾧν*. The comparative particle *ὥς* in construction with the participle denotes the thought, opinion, supposition, or view in which, or the pretext under which, the action or state expressed by the participle is conceived to exist. It may be rendered by *quippe*. Cf. *infra*, 1043, *οὐκ αὐτὸς ἐξίπλισσιν, ὥς αὐτοῦ πρατῶν*; *supra*, v. 64, *ὥς ἄνδρας . . . ἔχων*; *Elektr.* 1025, *ὥς οὐχὶ συνδράσουσα νοθευτοῖς τάδε*. See Jelf's *Gr. Gr.* 701; Liddell and Scott, s. 'Ως.

272. *ἄκρας νυκτός*. SCHOL.: *περὶ πρῶτον ὕπνου. πιθανῶς δὲ καὶ τὸ τοῦ χρένου πρόσκειται· οἱ γὰρ ἐπιβουλεύοντες τότε τὰς ἐξόδους ποιοῦνται, ᾧσιν λαθεῖν τὰς παραφυλακάς. ἢ νίχ' ἴσπειροι.] ἢ ὅτι οὐκ ἴφαινον ἵτι οἱ ἴσπειροι ἀστέρις, ἢ ὅτι ἐσβίσθησαν οἱ λύχνοι. συνιτῶς δὲ καὶ οὐ κατὰ μαινόμενον, καὶ ἐκ τοῦ καιροῦ γὰρ ἐννοίας ἐπιβουλεύοντος, ἐπιθίσθαι περὶ πρῶτον ὕπνου. λαμπτήρις δὲ, οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι.* "The former writing, *οἱ ἴσπειροι ἀστέρις*, is approved by Spanheim ad Callim. *H. in Del.* 303; the latter is justly preferred by Valcknæer to Hdt. 7. 215. For although the stars are termed *λαμπτήρις* by Manetho, 5. 426, and *ἴσπειρα λύχνα* by Nonnus, 2. 324, it is nevertheless clear that in our passage the *foculi* or *grates* are meant, upon which dry wood and pine were burnt for the illumination of the sleeping apartments. Galenus, *Exeg.* p. 512, *λαμπτήρ ἐν οἱ πολλοὶ φανόν, παρὰ μίντοι τοῖς Ἀστικοῖς ἐν ᾧ ξύλα κατεκαίετο παρίξοντα φῶς*. Eustathius, p. 1848. 32, *λαμπτήρις ἰσχάροι μιστῶροι ἢ χυτρόποδες, ἰφ' ᾧ ἴκαιον*. Cf. *Odys.* 18. 304, *αὐτίνα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάρουσιν, ὅφρα φαίνουσιν*. Theokrit. *Id.* 25. 47. In this way the Greeks were accustomed to distinguish the appearance and decline of day, marking the commencement of night by the lighting up of lamps, *ἀρχομένης ἡμέρας, μισούσης, δείλης ὀψίας, περὶ λύχνων ἀφάς*, Liban. *Decl.* T. III. 127. So also Herodotus, l. c. Dionysius, *Antt.* 11. 33, Diodoros, 19. 43, and Nikephoros, *Breviar.* p. 42. B, call twilight *περὶ λύχνων ἀφάς*; Athenæus, XII. 526. C, *μυχρὶ λύχνων ἀφῶν*, and the same usage is attributed to the Attics by a grammarian in *Anecd. Gr.* p. 470, *ἀφ' ἰσπείρας οὐκ ἀπισπείρας ἀλλὰ περὶ λύχνων ἀφάς*. The expression *vespertina lumina* is found in Ammian. *Marcell.* 16. 8. 9, and they were brought in during the interval which followed the removal of the tables. This period of time was, moreover, called *lumina prima*, and *primam facem* (see Oudendorp. ad Apul. *Met.* II. c. 27), and by more recent writers *lucernarum*

*horam*, τὸ λυχνικόν (see Voss. *de Vit. Serm.* 3. 21), the precise time being somewhat more accurately stated by Galen. *de Prænot. ad Epig.* 11. 638, T. XIV., ὥρας ἰνιάτης ἄρτι λύχνων ἡμμένων. In the more advanced hours of the night, these lights either went out spontaneously, or were extinguished : περί πρῶτην φυλακὴν, ἐν ᾗ τῆς ὥρας οἱ πλείστοι τὰς ἱσπρίους σβινύοντες δᾶδας τῇ τῶν ὕπνων ἡγιμονίᾳ τὸ τῶν βλιφάρων ἐκδιδάσκει στάδιον, Nikeph. *Greg. Hist.* 15. 8, unless for purposes of convivial enjoyment *in lucem proferuntur vigiles lucernæ*, Hor. *Od.* 3. 8. 14, which period is denoted by the phrase *extremæ lucernæ*, Propert. *El.* 3. 8. 1. From these considerations, it is evident that Aias did not start upon his expedition *prima nocte*, as Schäfer asserts, but when the night was considerably advanced, or περί πρῶτον ὕπνον, as the Scholiast explains and supports by the additional circumstance that this was an appropriate time for the consummation of his plot, as then all would be buried in deep sleep." LOBECK. Cf. *infra*, 278, ἀλλὰ νῦν γὰρ πᾶς εὐδῖι στρατός ; Dissen to Pind. *Pyth.* 11. 17 ; Klausen to Æsch. *Agam.* 737. "From the mere mention of the λαμπτήρις or *foculi*, we have therefore ample proof as to the time at which Sophokles intended to represent the foray of Aias to have taken place. So Quintus Calaber, 5. 352 sq., distinctly testifies that Aias sallied forth during the night for the purpose of destroying the leaders of the army, and that upon the dawn of day, discovering the mental delusion by which the execution of his project had been defeated, he laid violent hands upon himself. Pindar, *Isthm.* 4. 58, whilst making no allusion to the slaughter of the cattle, states that he destroyed himself ὀψίᾳ ἐν νυκτί, which expression, according to the Scholiast to that passage, may mean either the close of day, *quum noctescit*, or midnight, or the still further advanced period of the night. The last of these explanations is, however, supported by the testimony of Arktinos, who narrates that Aias destroyed himself περί τὸν ὄρθρον. Other writers, as Ovid, *Met.* 13. 391, represent Aias to have fallen upon his sword in the assembly convened for the purpose of adjudicating the arms of Achilles, and Parrhasius has followed this representation in *Armorum Judicio*, Plin. XXXV. c. 5. The attack made upon the flocks, which is inconsistent with this statement, is expressly mentioned by Lesches, *Excc. Proculi*, p. 10, ἡ τῶν ὄπλων κρίσις γίνεται καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει, Αἴας δὲ ἱμμανὲς γινόμενος σὴν τε λείαν τῶν Ἀχαιοῶν λυμαίνεται καὶ ἑαυτὸν ἀναιριῖ, as also by Lycophron, v. 454 ; Hor. *Serm.* 2. 3. 211 ; Hygin. *Fab.* CVII., and others. The same myth is adopted by Sophokles as essential to the integrity of the plot, but the mental delusion is kept carefully separate from his death. The poet

thought it more consistent with the dignity of the hero that he should be portrayed as seeking death, not from the blind impulse of madness, nor in the mere impotence of despair and rage, but from the free and unfettered decision of his own intellect and will." LOBECK.

274. *κινάς*, *bootless*, *ruin*. SCHOL.: *κινάς* · τὰς οὐκίτι χρησίμως γινόμενας. Cf. *Antig.* 749, *κινὰς γνώμας*; *infra*, v. 453, ὅστις κινᾷσιν ἱλπίσιν θερμαίνεται; *Elektr.* 403, τὸ θηρᾶσθαι κινά.

275. *ἐπιπλήσσω*, *reprove*, or *chide*. Cf. *Æd. Kol.* 1727, τί τοῦδ' ἐπιπληξας; *Plat. Protag.* p. 319. D, τούτοις οὐδὲς τοῦτο ἐπιπλήττει, where this verb has the construction usually found with verbs expressing similar notions; *Hdt.* 3. 142, τὰ τῷ πείλας ἐπιπλήσσω; *Æsch. Prom.* 80, τραχύτητα μὴ ἐπίπλησσί μοι. At *Plat. Protag.* p. 327. A, πᾶς πάντα καὶ ἰδίδασκε καὶ ἐπίπληττει τὸν μὴ καλῶς αὐλοῦντα, Stallbaum observes, that, "as no other instance has yet been found in which the verb *ἐπιπλήττειν* is constructed with an accusative of the person, I prefer to regard the accusative as dependent upon the more remote verb." The example he requires may be found in *Il.* 23. 580, καὶ μ' οὐτινά φημι ἄλλον ἐπιπλήξειν Δαναῶν, where this verb is joined, in the same way as *μίμψισθαι*, with the accusative, without the notion of *transmission* of blame.

276. *Αἴας*. Hermann has edited *Αἴαν* from the MS. Par. 1 and Suidas. See note to v. 89, *supra*. — τί τήνδ' . . . ἀφορμᾷς πείραν. The MSS. Par. 1, Γ. Θ. Aug. C. Lips. 1. 2, and apparently the MS. Laur. 1, with Suidas, exhibit the reading in the text; the other manuscripts *ἰφορμᾷς*, which is approved by Brunck. Hermann, while admitting that the latter verb might stand, has preferred *ἀφορμᾷς*, "quia de abitu Aiakis intempesta nocte sermo est." So, too, Lobbeck, who remarks that τί τήνδ' πείραν *ἰφορμᾷς* would signify τί ἐπὶ τήνδ' πείραν ὀρμᾷς, as *πρᾶξιν ἰφ' ἣν ὤρματο*, *Ælian. H. Ann.* 10. 34, and that Tekmessa, merely seeing Aias making preparations to leave his tent, could not, in her ignorance of his purpose and intention, have said τί ἐπὶ τήνδ' τὴν πείραν ὀρμᾷς; The Scholiast, misled by v. 274, incorrectly explains πείραν by *πορείαν* or *ὁδόν*. Compare v. 2 *supra*; below, v. 445, πείρα τις ζητητία, ἀφ' ἧς . . . δηλώσω, and 1001, καὶ μὴ θιῶν τις τήνδ' πείραν ἴσβεισιν. With the construction *ἀφορμᾷς πείραν*, compare *Thuk.* 1. 3, ταύτην τὴν στρατίαν *ξυνῆλθον* (*coire societatem*), which is perhaps equivalent to *στρατίαν* *ξυνελθόντας* *ποιήσαντο*. See Hermann to *Trach.* 158; *Xen. Hell.* 1. 2. 17, ἄλλας ἰξόδους ἰξίρχισθαι; *Demosth.* 1353. 24, *στρατίαν* *ἐκίνην* ἰξίρχισθαι; *Trachin.* 505, *παγκόνιτ'* ἰξῆλθον ἄισθ' ἀγώνων, where Wunder has edited ἰξῆνον from a conjecture of Wakefield, in opposition to the unanimous testi-



mony of all the manuscripts, whilst the Scholiast says that ἐξῆλθεν is for διήυσαν, ἐπεξῆλθεν, ἠγωνίσαντο. In its own strict meaning, however, this verb has the accusative instead of the genitive in Hdt. 8. 29, ἐξῆλθεν τὴν Περσίδα χάραν, like the Latin verbs *egredi*, *excedere*, in Plin. *Ep.* 7. 33, *Historia non debet egredi veritatem*; Liv. 2. 2, *Nescio an Romani . . . modum excesserint*; although in their strict signification, *to go out*, they are generally constructed with *ex*. So, also, Aristot. *Pol.* 3. 14, and metaphorically Nymphiodor. *ap. Athen.* XII. p. 536. A, τὰ νόμιμα ἐξέρχισθαι. Besides Thuk. 1. 15, ἐκδήμους στρατείας ἐξήσαν, the verb ἐξίνα is found with the accusative in *Trachin.* 159, which passage has not escaped Loebck, and we read in Xen. *Hell.* 4. 2. 13, τὴν ἀμφιάλον ἐξίνα, *to march out of the Isihmus*. So, too, Eur. *Alkest.* 187, καὶ θάλαμον . . . ἐξιῦσα; *Ibid.* 610, ὑμῖς δὲ . . . προσίπατ' ἐξιῦσαν ὑστάτην ἰδόν. In the signification *to rush upon, attack*, ἐφορμᾶσθαι is joined with the accusative in *Il.* 15. 691, ἀλλ' ὅσπ' ὀρνίθων πετινηῶν αἰστὸς αἰθῶν ἔθνος ἐφορμᾶται. See Göller ad Thuk. 3. 31. On the accusative with συνέρχισθαι, see below, v. 466, ἐπὶ τὸ σὸν λείχος ξυνῆλθεν, in place of which we find the dative in *Æd. Tyr.* 572. Cf. Porson to Eur. *Phæn.* 831; Plato, *Rep.* 7, p. 537, ἐπειδὴν τὰ τριάκοντα ἴτη ἐκβαίνωσιν; *Ibid.* p. 462. B, ὅταν δὲ δὴ αἱ γυναῖκες καὶ οἱ ἄνδρες τοῦ γενναῖ ἐκβῶσι τὴν ἡλικίαν; and again, p. 338. E, καὶ τὸν τοῦτο ἐκβαίνοντα πολέζουσιν, where Schneider has received τούτου from the MS. Ven. C, although acknowledging that τοῦτο, the reading of the MS. Ven. B. and Aldus, is “æque bonum”; Eur. *Herc. F.* 82, γαίης ὄρεα ἐκβαίνιν; Plat. *Sympos.* p. 183. B, ὅτι καὶ ὁμνύντι μόνῃ συγγνώμῃ παρὰ θεῶν ἐκβάντι τὸν ὄρεον, where, although one manuscript has τῶν ὄρεων, the accusative is read in the MSS. Vat. Δ. Ven. Ξ. Vind. 2. 7, Par. Aug. and Cyrillus c. *Julian.* 6, p. 187. In our own passage, πῦρα is not the strict cognate accusative, nor does it express, as Mitchell observes, the actual cognate notion of the verb, but is rather what Kühner terms *the accusative of equivalent notion*, i. e. a notion substituted for the true cognate notion, as being that “wherein the action or state or effect of the verb for the time being consists, and being in a sort of opposition to it, as *Æsch. Choeph.* 144, ἀντικαταθανεῖν δίκην = θάνατον, which is the δίκην, *to suffer punishment of death in turn*,” where, however, Hermann directs us to write ἀντικαταθανεῖν δίκη. This equivalent substantive can be resolved into a cognate substantive and a genitive; as at Eur. *Or.* 1519, ἀνταυγεῖν φόνον = αὐγὴν φόνον, or vice versa, as ἀντικαταθανεῖν δίκην = δίκην θανάτου, or it might assume an adjectival form. Consult note to v. 410, *infra*.

279. 'Ο δ' . . . αἰ δ'. “The particle δὲ is frequently repeated in the

tenor of the same sentence. When this occurs, the first *δέ* must be connected with *μὲν*, expressed or understood, in an adversative relation, the second *δέ* serving merely to continue the sentence. Cf. *Trachin.* 950 ; *Philokl.* 882, 959 ; but more particularly *Elektr.* 711 – 714, 917 – 918, 997 – 999." ELLENDT. — *ὑμνούμενα*. SCHOL. : αἰὶ θρυλούμενα ὑπὸ πάντων ἀνθρώπων καὶ κοινά, ἢ αἰὶ ὑπ' αὐτοῦ λεγόμενα πρὸς ἐμὲ. The first is the true explanation. Plat. *Pol.* p. 549. E, ὅσα καὶ οἶα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τσιούτων ὕμνουν ; Xen. *Mem.* 4. 2. 33, τὰ δὲ Παλαμῆδους οὐκ ἀκήκοας πάθῃ ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν. Cf. Musgrave to Eur. *Andr.* 628.

280. With the sentiment expressed in this verse compare Hom. *Il.* 6. 490 ; Eur. *Herakl.* 477, γυναῖκί γὰρ σιγὴ τι καὶ τὸ σωφρονεῖν Κάλλιστον. In *Æsch. Theb.* 234, Eteokles is represented as rebuking the chorus of virgins in these words : σὸν δ' αὖ τὸ σιγαῖν καὶ μένειν ἴσω δόμεν. Heliodor. *Æthiopp.* I. p. 36, πρίπειν γὰρ οἶμαι γυναῖκί μὲν σιγὴν, κ. τ. λ. ; *Ælian. ap. Suid.* s. v. Κόσμος· καὶ ἄλλα εἰργάσατο ἀσιβείας ἰχόμενα, ἃ μοι σιγῶντι κόσμον φέρι ; Plautus, *Rud.* 4. 4. 70, Tacita bona 'st mulier semper, quam loquens. The Schol. Barocc. to this verse writes : ἐκ τῶν τοῦ Καλλιστράτου· ἄσπερ γὰρ τὰ φύλλα κόσμον τοῖς δένδρεσι φέρι, τὰ δὲ ἱρία τοῖς προβάτοις, ἢ δὲ χαίτη τοῖς ἵπποις, ἢ δὲ γυνεὺς τοῖς ἀνδράσιν, οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναῖξιν φέρι.

282. Καὶ τὰς . . . . πάθας. SCHOL. : τοῦτο μὲν ἀγνοεῖ ἡ Τέκμησσα λίγιν, τοῦτο δὲ προῖπεν αὐτὰ ὁ ποιητής· ὥς ἰνοχλεῖν οὐ δεῖ τὸν θεατὴν ταυτολογοῦντα. Suidas s. v. Πάθας exhibits καὶ τὰς μὲν ἴνδον . . . . φράζειν πάθας, the word ἴνδον being manifestly erroneous. The MS. Dresd. a. and the Triclinian editions read λίγιν τύχας, but πάθας is defended, not only by the best manuscripts, but also by *Æd. Kol.* 7, στίργειν γὰρ αἱ πάθαι, κ. τ. λ. ; *Antig.* 978 ; Ast to Plat. *Legg.* III. 2, p. 146 ; Koen. ad Greg. Cor. p. 425. As the Scholiast observes, the term belongs rather to the poet's knowledge than to Tekmessa's. Ellendt justifies its employment "propter strages editas ab Aiace, de quibus certe infelicissime ominabatur Tecmessa."

284. κύνας βοτῆρας. SCHOL. : ὕφ' ἐν ἀναγνωστίῳ, τοὺς ποιμνικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἄνθρωπον.

285. Καὶ τοὺς μὲν, κ. τ. λ. Compare the statement made at v. 229 sqq., of which our passage is a mere repetition. "Αὐχινίζειν is *cervice cædenda caput amputare* ; ἄνω τρέποντα σφάζειν, *capite resupinato guttur ferire*, see Eustathius, p. 134. 7 ; ῥαχίζειν, *spinam dorsi secare*." HERMANN.

288. Τίλος δ' ὑπάξας. SCHOL. : ἡ μὲν Τέκμησσα ἡγνέει, τίλι διείλεπται·

ἡμεῖς δὲ μεμαθήκαμεν ἐκ τοῦ προλόγου, ὅτι Ἀθηναῖ ἦν ἡ λαλήσασα αὐτῇ. τὸ δὲ σκιᾶ τινί, ὅτι οὐ συνίβαλε τὰ περὶ τὴν θείαν. Some manuscripts and Aldus read ἐπαίξας; the MS. Laur. B. and Scholiast ἀπαίξας; but the preponderance of authority is greatly in favor of ὑπάξας or ὑπαίξας. Ellendt shows that ὑπάσσειν is the *verbum proprium* of persons quitting the house; ἀπάσσειν, of persons reëntering it.

289. Λόγους ἀνίσπα. Eustathius, p. 679. 63: ἐπὶ ἀλαζονείας τὸ ἀνασπᾶν, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα. HESYCHIUS: ἀνασπᾶ, ἐπαίρει. Menander, *Fragm.* p. 153, πόθιν τούτους ἀνισπάκασιν οὗτοι τοὺς λόγους. Ar. *Ach.* 1069, τὰς ἰφρῦς ἀνισπακῶς ὥσπερ τι δεινὸν ἀγγυλῶν. Render, therefore, *he uttered words of boastful vaunt*.

290. γίλων πολύν. The MSS. Γ. Ien. πολὺν γίλων. Hence the proverbial expression, Αἰάντιος γίλωι, on which see note to v. 230 *supra*.

291. ἐκτίσασιτ'. "In our opinion, Lobeck and Erfurdt have acted injudiciously in not reading ἐκτίσασιτ' with Musgrave and Bothe. Although Tekmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which Aias was about to inflict on Odysseus, when he was called out of his tent by Athene. See vv. 105 – 110. If we retain ἐκτίσασιτο, Aias must be understood to speak of what he had already done, not of what he intended to do. Compare *Trach.* 793, Τὸ δυσπάρεινοι λίκτρον ἰνδατούμιος Σοῦ τῆς ταλαίης, καὶ τὸν Οἰνίως γάμον, Οἶον κατακτῆσαιτο λυμάντην βίου. Musgrave observes, that, if the poet had represented Aias as speaking of a past transaction, he would not have added ἰών to ἐκτίσασιτο." ELMSLEY. This eminent scholar appears to have too hastily approved the emendation of Musgrave. Ὑβριν ἐκτίσασθαι would, according to general usage, signify *to exact payment for, or to revenge the insolent conduct* of another. But Tekmessa here describes the exultation of Aias on account of the cruel vengeance which he had wreaked upon the Atreidæ and Odysseus; so that the words ὄσσην ὕβριν make no allusion to haughty insolence on the part of the sons of Atreus and Odysseus, but are limited exclusively to the revenge taken by Aias. We should therefore have expected that τιμωρίαν or τίσιν would have been used by the poet. As Sophokles, however, wished to specify more accurately the precise character of the vengeance or atonement taken, or, in other words, to attract attention to the outrageous cruelty with which Aias had revenged the treatment he had sustained at the hands of his adversaries (vv. 111 – 113), he has substituted ὕβριν, which must be understood in a passive signification, and as expressing the idea which would have been conveyed had τίσιν occupied its place. Hence the language here employed is equivalent

to this : ὡς ὑβριστικὴν (αἰνιστικὴν) τίσιν ἐπείσαιο. Lobeck rightly defends the aorist by remarking that the ὑβρις of Aias towards his imaginary foes commenced with their captivity, many of them at the time of his conversation with Athene having been already slain, and the remainder bound, carried off, and treated with various indignities. On the participle *ιών*, see Matth. *Gr. Gr.* 557, note 2.

292. ἐπείξας. The MSS. La. Aug. C. and several others ἀπαίξας.

294. ἄτης. "We must understand here, not only *the slaughter perpetrated on the flocks by Aias*, but *the calamity in which he had involved himself by that act of madness.*" WUNDER.

295. ἐν δ' ἱερείοις . . . φόνου. *Prostratus autem sedebat in prostratis eadaveribus casarum ovium.* So Wunder, who observes, that, just as ἱερία νεκρῶν is put here for ἱερυφθίντες νεκροί, we find πτώματα νεκρῶν for πισόντες νεκροί in Eur. *Phaen.* 1490. Objectionable as the expression ἱερυφθίς ἔζιτο may appear to us, it is kept in countenance by v. 312, *infra*, ἐν μίσοις βοτοῖς σιδηροκμήσει ἥσυχος θακῆ πισών, where θακῆ πισών is, to say the least, quite as incongruous as ἱερυφθίς ἔζιτο, and by Virg. *Æn.* 7. 94, ovium effultus tergo stratisque jacebat velleribus. The word φόνος is frequently used by the Tragedians to denote *id quod occisum est*. Cf. below, v. 521, νεοφαγῇ . . . φόνον; Eur. *Elektr.* 92, αἷμα μηλίσου φόνου, *the blood of the slaughtered sheep*, where see Seidler's note; *Orest.* 992, Μυρτίλου φόνον δίκων ἐς οἶδμα πόντου; *Ibid.* 1358, πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόνον καθαιμακτὸν ἐν δόμοις κείμενον. The use of *cædes* by the Latin poets is similar. Virg. *Æn.* 10. 245, crastina lux . . . ingentes Rutulæ spectabit cædis acervos.

297. ἀπερὶξ ὄνυξι. Hermann directs us to combine these words, and to regard them as a single adverb. Wakefield, *Silv. Cr.* 2. 24, substitutes περί in place of χερί, which word, he says, cannot stand with ὄνυξι. The poets, however, frequently avail themselves of this σχῆμα κατ' ἐξοχήν, as it is termed, and associate the names of two parts of the body, one of which would be sufficiently indicated by the mention of the other, either with or without the copula. Hom. *Il.* 10. 158, λὰξ ποδὶ κινήσας. Below, v. 1091 sqq., οὕτω δὲ καὶ εἰ καὶ τὸ σὸν λάβρον στόμα σμικροῦ νίφους τάχ' ἂν τις ἐκπνέουσας μίγας χιμῶν κατασβίσει τὴν πολλὴν βοήν. Eur. *Phaen.* 1390, ἔγχοι ἐν χερσὶ τῆσδ' ἀπ' ὀλίγης βαλιῦν; Quint. *Cal.* 13. 9, χερὶ δρᾶγδην ἔγκαστ' ἔχοντες. Plut. *V. Cat. Maj.* c. 20, τῇ χερὶ πύξ παίειν. Cf. Matthiä's *Gr. Gr.* 636; Kühner, 858. 3.

299. τὰ δαί' . . . ἴση. "Without the article, δαί' ἀπειλήσων ἴση, Eur. *Suppl.* 542; with it, Dio Cass. 45. 30, τῆς φωνῆς τὰ δυνὰ ἐκείνα

λειτουργίας, signifying those things which were known to the auditors, as at Eur. *Or.* 376, δὲ τὰ δεινὰ ἱτλη παπᾶ. But in our own verse those threats are meant which persons grievously enraged generally utter to themselves, i. e. he threatened me with death, τὰ ἰσχυρὰ ἠπειλήσει, Aristid. *Panath.* p. 109, T. 1. In the same way, Eur. *Phœn.* 185, δὲ τὰ δεινὰ ἰφθυβρίζει πόλις, i. e. *excisionem*; Xen. *Kyr.* 4. 2. 35, πάντα τὰ χαλίστὰ ἀνῆπτε." LOBECK. Add v. 1164, below: οἱ δὲ τὰ δεινὰ ῥήματα' ἀγγέλλουσιν μοι τλῆναι. *Philokt.* 108, οὐκ αἰσχερὸν ἠγιά δῆτα τὰ ψευδῆ λίσσιν;

300. "Brunck, who first admitted *φανοίην* into the text, believed it to be the optative of the 2 aor. ἴφανεν. In this acceptation, *φανοίην* is certainly *contra linguam*. The 2 aor. ἴφανεν does not exist; and if it did, its optative would be φάνοιμι. But if we agree with Burmann, as quoted by Erfurdt, in considering *φανοίην* as the optative of the contracted future φανῶ, it may safely be pronounced a legitimate Greek word. In my note to *Æd. Tyr.* 538, I have pointed out *ἔρσιν* in Xenophon, and *διαβαλοίην* in Plato. With regard to the construction, Erfurdt properly compares ἀφαιδέσσι, *Antig.* 414; ἀφαιρέσσιτο, *Philokt.* 376. So Xen. *Sympos.* 1. 7, ὥς δὲ πᾶν ἀχθόμενος φανερὸς ἦν, εἰ μὴ ἴψοιντο, συνηκολούθησαν. We prefer *φανοίην* to *φανσίην* for the following reasons:—the difference between εἰ μὴ *φανοίην* and εἰ μὴ *φανσίην* is the same as the difference between εἰ μὴ φανῶ and εἰ μὴ φανῇ. Εἰ μὴ *φανοίην* has the same relation to εἰ μὴ φανῶ that εἰ μὴ *φανσίην* has to εἰ μὴ φανῇ. Now it appears to us that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place*, than, *I will burn your house unless ten pounds are put in a certain place*. Compare *Antig.* 306, εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὐρόντης ἐκφανῶντ' ἐς ὀφθαλμούς ἐμαυτοῦ, Οὐχ' ὑμῖν Αἴδης μούνος ἀρκίσι, πρὶν ἂν, κ. τ. λ.; *Ibid.* 324, Κόμφυι νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ φανῶντί μοι τοὺς δρωντας, ἔξεριθ' ὅτι Τὰ δειλὰ κέρδη πημονὰς ἐργάζεται. The passage before us would be exactly similar to these passages, if the poet had put the threats of Aias into his own mouth, instead of throwing them into Tekmessa's narrative. Lobeck reads *φανοίην* with Brunck; Erfurdt reads *φανσίην* with Porson. Bothe reads neither *φανοίην* nor *φανσίην*, but rejects the verse as spurious." ELMSLEY.

301. *κυρεῖ*. The common copies read *κυρεῖ*, and the Scholiast κύρει, to which he appends the following observations: τὸ *κυρεῖ* περισπωμένως φησὶν ἢ συνήθειαι καὶ Ἀττικοί· ἐν δὲ εὐκτικοῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μετὰ ἐκτάσιως τοῦ υ, κύρει λέγοντες ἀντὶ τοῦ *κυρεῖν*· νῦν δὲ ἀντὶ τοῦ *κυρεῖ* ὀριστικοῦ κεῖται. Elmsley, however, asserts that, with the exception of one passage

(*Æd. Kol.* 1159), the barytone form *κῦρον*, like *δόκω* and *ἄθω*, is found only in the writings of the grammarians. Buttmann, *Gr. Gr.* II. p. 377, in allusion to our passage, says, "*die Lesart des Scholiasten, κῦροι, ist gemüthlicher.*" In the present instance, we are inclined to consider the remark of the Scholiast as a sufficient reason for changing *κυρεῖ* into *κυροῖ*, although we do not assent to the statement of Elmsley, that the barytone verb is not found in the writings of the Attic poets. The true distinction seems rather to be this, that they employ the form *κυρεῖν* wherever the metre will permit, and *κῦροι* only where the metre requires the lengthening of the first syllable, as in *Æd. Kol.* 1159, *θύων ἱκνυρον, ἀνίχ' ἀρμώμην ἰγώ*; *Eur. Hippol.* 746, *σιμνὸν τέρμονα κῦρων | οὐρανοῦ*; and a verse cited from some unknown comic poet by Hesychius, s. v. *κῦρον*: *οὐτ' εἶπον οὐδὲν πρὸς σὲ κῦρον, ᾧ γύναι*. Elmsley remarks further, that a similar variety of both reading and construction occurs in v. 685 of the present tragedy, where Erfurdt says, "*Ἀρχίσου an ἀρχίσου scribas, ad rationem grammaticum nihil interest, sed illud meliores codices tuentur.*" A third instance is found in v. 713, where some manuscripts read *θείλει*, but all the editions *θείλοι*. In all passages of this kind, we should expect to find the optative, but every tyro knows that we frequently meet with the indicative. On the omission of *ᾶν*, see note to v. 9 *supra*.

302. *φίλοι*. Hermann draws attention to the very felicitous introduction of this word, and imagines that Tekmessa, overwhelmed with grief at the recollection that her hasty explanation of the circumstances above narrated had caused Aias such distress, made use of the epithet in order to deprecate the anger with which the Chorus must have heard the recital of her indiscretion.

306. *Πρὸς γὰρ . . . ἔχουσιν*. *For he was ever in the habit of maintaining that such a mode of lamentation was characteristic of a craven and abject soul.* Cf. vv. 557, 1015; Matthiä's *Gr. Gr.* 316. d. The adjective *βαρύψυχος* here signifies *doloris impatiens*. Cf. *Plut. Symp.* IX. 5. 739. E, *ἐν ὀδυρμοῖς καὶ βαρυθυμίας καὶ μερίμναις*; *Id. V. Alex.* c. 70, *ὑπὸ λύπης καὶ βαρυθυμίας*, cited by Lobeck. *Ἐξηγιῖτο* may be regarded as occupying the place of the simple *ἡγιῖτο*, or as used in the sense of *dictitare* and *declarare*, as at *Æsch. Prom.* 214, *τοιαῦτ' ἰμοῦ λόγαισιν ἐξηγουμένου*. *Γόους ἔχουσιν* for *γοᾶσθαι* is a periphrasis similar to *μολπὰν ἔχουσιν* for *μίλπισθαι*, *Philokt.* 213. See notes to vv. 180, 515.

308. *ἀψόφητος ὀξίων κωκυμάτων*. *Sine acutarum lamentationum strepitu.* The Tragedians are especially addicted to the use of adjectives compounded with a privative in construction with a genitive, in which adjectives the

idea is implied generally which is more specifically expressed by the subjoined genitive. Cf. *Elektr.* 36, ἄσπις ἀσπίδων ; *Æd. Kol.* 786, ἄνακτες πακῶν ; 865, ἄφρονες ἀρεῶς ; *Eur. Phæn.* 334, ἄπειπλος παρίων. See Schäfer, *Mel. Cr. in Dion. H.* I. p. 137 ; Bernhardy, *Synt.* p. 172. 309. — ταῦρες ὡς βρυχώμενοι. “In the MS. Par. D., μυκώμενος is suprascriptum, which has been received by Triclinius, as more appropriate to a bull. All the other manuscripts and Eustathius, p. 1145. 3, βρυχώμενος. Cf. *Æd. Tyr.* 1265, δινὰ βρυχηθείς, for which the middle is more common. *Plat. Phædon.* p. 177. D, ἀναβρυχνησάμενος ; *Apollon. IV.* 19, γοιρῇ βρυχήσατ’ ἀνίη ; *Nonn. X.* 83, κινυρῇ βρυχήσατο φωνῇ ; and elsewhere very frequently of those giving vent to audible lamentation, whilst μυκᾶσθαι is not so used. The grammarians limit βρύχημα to the roar of lions, and μύκημα to the bellowing of oxen ; yet we read in *Hes. Theog.* 832, ταῦρες ἱεβρύχης ; *Theokrit. Id.* 25. 137, ταῦροι ἱβρυχῶντο. In *Oppian. Cyn.* 4. 165, μυκᾶσθαι βρύχημα, and *Nonn. XXIX.* 311, βρυχηδὸν ἱμυκήσαντο, both words are combined.” LOBECK. Add μύκημα μέγα ἱβρυχήσατο, *Dio Cass.* 68. 24 ; βρυχώμενον σπασμοῖσι, *Trach.* 802. See Buttman’s *Lexilog.* p. 204, English translation.

312. Σιδηρομῆσιν. SCHOL. : τῷ σιδήρῳ φονευθεῖσιν, ὡς ἀνδρομῆσιν. Compare *Æsch. Choeph.* 360, δαριμῆς λαός, slain with the spear. That an adjective terminating in ῆς -ῆτος should be used as a neuter is exceedingly rare. In *Philokt.* 19 we read ἀμφιτερῆτος αὐλίου, and in *Eur. Elektr.* 375, ἐν πίνητι σώματι.

313. δῆλός ἐστιν ὥς τι δρασίαν. On this construction, see Jelf’s *Gr. Gr.* 677, 684, *Obs.* 1.

317. Φίλων . . . . λόγοις. All the manuscripts read φίλοι. The correction λόγοις is due to Stobæus, *Serm.* CXIII. 8. According to the reading of the books, Tekmessa says that persons who are influenced by feelings of reciprocal friendship yield readily to their friends ; according to the reading of Stobæus, that such men as Aias are easily subdued by the advice of friends. Cf. *Æd. Kol.* 1193, ἀλλὰ νοθεύονται φίλων ἐπαδαῖς ἐξιπαδόνται φύσιν. If the former reading should be retained, we prefer the explanation of the Scholiast : οἱ τοιοῦτοι φίλοι, ὅποιοί ἐστι ὑμεῖς, νικῶνται φίλων, ἤγουν ἡττῶνται. ἡττᾶται δὲ ὁ ἑρῶν τινος καὶ πολλὴν ἀγάπην εἰς αὐτὸν τρέφων. κρατεῖ δὲ ὁ ἐρώμενος. With the construction νικᾶσθαι τινος, compare v. 1291 below : παῦσαι. κρατεῖς τοι, τῶν φίλων νικώμενος ; *Aristoph. Nub.* 1088, τί δῆτ’ ἐρεῖς, ἣν τοῦτο νικηθῆς ἰμοῦ ; Other examples are cited by Abresch to *Æsch. Suppl.* 1012, Valcknæer to *Eur. Hippol.* 458, and Matthiä, *Gr. Gr.* 357.

319. διαπειφοιβάσθαι. SCHOL.: ἐκμνησθῆναι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φοιβαμένων καὶ ἐνθουσιώντων· καὶ γὰρ ἐκείνοι μανία τινὶ ὅμοιον πάσχουσί τι. From the former part of this scholion, Valcknäer *ad Ammon.* p. 149 infers that διαπειφοιτάσθαι is the genuine reading. The MS. Laur. a. διαπειφοιβᾶσθαι. "The feeble and unnecessary ἡμῖν, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis which falls upon the pronoun. Eur. *Hel.* 310, "Ἔσται τὰδ', οὐδὲ μίμψεται πόσις ποτὶ 'Ημῖν. σὺ δ' αὐτὸς, ἰγγὺς ᾧ, ἴσσι τὰδι. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τίμησσε, δυνὰ, παῖ Τελ. λέγεις, 'Ημῖν τὸν ᾧ. δ. κακοῖς. Compare v. 215, Μανία γὰρ ἀλούς ἡμῖν ὁ κλυτὸς Νύκτιρος Αἴας ἀπειλωβήθη." ELMSLEY.

327. "Ὀμοι τάλαιν'· Εὐρύσσει. SCHOL.: ἀπορούσης τὸ ἦθος· τὸ μὲν ἀπειμώζει, τὸ δὲ καλεῖ τὸν παῖδα· εἴτα πρὸς ἑαυτὴν ἱπαπορεῖ, τί ποτε μιν οἶσ'· καὶ πάλιν καλεῖ τὸν παῖδα, καὶ ἑαυτὴν ἀπολοφύρεται· λεληθότως δὲ ἐνιφάνισι καὶ τὸ τοῦ παιδὸς ὄνομα· ἰδιδίσι δὲ, μὴ ἀνίλη αὐτὸν μαινόμενος.

329. Τεῦκρον καλῶ, κ.τ.λ. SCHOL.: ἐπιζητεῖ Τεῦκρον, ἵνα παραθήται αὐτῷ τὸν παῖδα, ὃν ἀφίησι τῷ χορῷ, μὴ εὐρὼν τὸν Τεῦκρον· τὸ δὲ ἀπειῖναι Τεῦκρον χρήσιμον τῇ οἰκονομίᾳ· παρὼν γὰρ ἐκώλυεν ᾧ αὐτὸν πρᾶξαι ἃ ἰβούλιτο· νῦν δὲ μόνῃς τῇς γυναικὸς ἐγένετο κρείττων. Where Teukros was at this conjuncture may be learnt from v. 678 below. That the Greeks, whilst besieging Troy, were frequently absent from their camp upon expeditions whose object was plunder, is distinctly asserted by Thukydides, l. 11. 1: φαίνονται δὲ [οἱ Ἕλληνες] πρὸς γιωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορίᾳ. For ἡ τόν, the reading of the books, Brunck has written ἡ τόν. But compare Eur. *Or.* 1423, σὺ δ' ἤσθα ποῦ τότ'; ἢ πάλαι φύγεις φόβῳ; *Hek.* 765, εὖρε δὲ ποῦ νιν; ἢ τις ἤνεγκεν νεκρόν; *supra*, v. 102, τί γὰρ δὴ παῖς ἁ τοῦ Λαιρτίου, ποῦ σοι τύχης ἴστηκεν; ἢ πεφουγίσει;

331. 'Αλλ' ἀνοίγεται. "From the employment of the plural form, it may perhaps be inferred that Tekmessa was accompanied by one or two female attendants." HERMANN. Lobeck more naturally supposes, that by the use of the plural nothing more is meant than *aperite aliquis*, on which formula see Huschke to Tibull. I. 6. 39; and compare *Æsch. Choeph.* 873, ἀλλ' ἀνοίξατε; *infra*, v. 568, οὐ ξυνέξισθ' ὡς τάχος;

332. καί μοι. "The particle καί refers to the mention of Teukros just made by Aias. The Chorus says, *Even if Teukros is not present, yet Aias will probably be more moderate at the sight of me.*" HERMANN. "On



the contrary, *καί* must be referred to *αἰδῶ* in the following sense: *fortasse etiam moderatior, or verecundior erit me conspecto*. See my note to *Antig.* 280." WUNDER. We dissent from both Wunder and Hermann, and think that the collocation of these words satisfactorily indicates the connection intended by the poet. The Chorus, about to be introduced into the immediate presence of Aias, under the influence of reverence for its leader, heightened by the emotions inspired by the narrative it had just heard from Tekmessa to an unusual degree of intensity, says this: *Perhaps he will assume (or evince) some moderation (or respect) by looking even upon me*. On *αἰδῶ λάβει ἄν* = *αἰδίσαιτο*, see Markland to Eur. *Suppl.* 1050.

333. Ἴδού, διοίγω. προσβλέπειν . . . . κυρεῖ. SCHOL.: *ἐνταῦθα ἐκκύκλημά τι γίνεται, ἵνα φανῇ ἐν μίσους ὁ Αἴας ποιμνίαις· εἰς ἑκπληξὴν γὰρ φέρεται καὶ ταῦτα τὸν θεατὴν, τὰ ἐν τῇ ὄψει περιπαθίστρια· δείκνυται δὲ ἐμφήρης, ἡματωμένος, μεταξὺ τῶν ποιμνίων καθήμενος*. "In the same way, Ottfried Müller observes to *Æsch. Eum.* p. 103, 'Aias wird durch ein Ekkyklema herausgeschoben, blut-besprützt, ein blosses Schwerdt in der Hand, von erwürgten Thieren umgeben.' This is incorrect. Aias is not pushed forward, but advances, according to the customary mode of tragic representation, through the opening doors, by which a view of the slaughtered cattle is afforded to the friends who stand immediately around him. It is quite unnecessary to suppose that the carnage he had made was exhibited to the spectators generally, unless we can arrive at the conclusion that the Choragos (*Ar. Pac.* 1021) had brought upon the stage some sheep and oxen 'which had been recently killed. Nor can we believe that the appearance of the hero with a drawn sword would have possessed any significance, whilst, on the other hand, the supposition that any sane man would carry such a weapon when about to converse with his friends seems wholly incredible." LOBECK. In this last remark we fully coincide, as also in the opinion that Aias was not thrust forward upon the stage in company with the cattle which he had slaughtered in his tent; and it is really surprising that such a scholar as Müller should have imputed so preposterous a proceeding to the Greeks. His opinion is probably derived from the mistaken notions he had formed respecting the *ἐκκύκλημα*. Upon this point consult Hermann's review of Müller's *Eumenides*, in *Diar. Vienn.* LXIV. p. 127 sqq.; *Soph. Elektr.* 1458 sqq.; *Antig.* 1293; *Æd. Tyr.* 1294 sqq. We believe, however, that Lobeck errs in assuming that Aias, after the opening of the doors of his tent, stepped forth upon the stage, and that the exhibition of the slaughter perpetrated among the cattle was not permitted to the spectators generally, but only to the few who

immediately surrounded the hero. In relation to the first point, nothing which follows can be understood to intimate such a coming forth on the part of Aias. That, on the contrary, he did not leave his tent during this whole conversation (which is extended to v. 571), is shown, first, by the injunctions he subsequently gives Tekmessa to close the doors of the tent. See v. 554 sq. : ἀλλ' ὡς τάχους τὸν παῖδα τόνδ' ἤδη δίχου, Καὶ δῶμα πάντεσσι, μηδ' ἰπισπήνευς γόους Δάκρυι ; v. 557, Πύναξι θᾶσσον. From these instructions it is clear that Aias wished the doors of his tent to be closed, in order that the conversation with Tekmessa and the Chorus might be brought to a termination, and that he might be alone. Had he been upon the Logeion, such directions would have been absurd ; for in that case their execution would have deprived him of the power to enter his tent, and he must have remained upon the stage. Now this we know was not the case. Accordingly, we have no other alternative than to suppose that he himself was in the tent, and Tekmessa upon the Logeion, when these commands were given to the latter ; a supposition, we may remark, which is diametrically opposed to the views of Müller. Again, if Aias had come forth upon the stage, he then, as in all other similar instances in Greek tragedy, would have thrown open the doors with his own hands, and his approach would have been declared by the by-standers. That the poet has made no such representation, that he rather represents Tekmessa as opening the folding-doors in the words now under consideration, arises indisputably from the circumstance that Aias was to be exhibited to the audience in all the horrors of the situation in which he was then involved, sprinkled with blood and surrounded by the cattle he had slain. The same fact is forcibly set forth in the language of Aias himself at v. 337 sq. and the reply which follows immediately from the Chorus. So, also, the words of Tekmessa, τὰ τοῦδε πρέγῃ, καὶ τὸς ὡς ἔχων κυρεῖ, and the observation wrung from the Chorus in v. 339 sq., can only refer to the butchery of the cattle and the blood-besprinkled figure of the hero. Compare v. 520 sq., ταρβήσει γὰρ εὐ νισφαγῇ που τόνδε προσ- λίσσων φόνον. Thirdly, whatever the Chorus, from the place it occupied, could see in the tent of Aias after the opening of the doors, situated as that tent was in the middle of the stage, must have been visible also to the spectators. It is surprising that any commentator should have failed to observe the admirable art, by which the poet, in affording such an exhibition, creates the profoundest horror, and at the same time the most intense compassion for Aias, in the breasts of the audience. Tekmessa had just described the miserable deed of the hero, and his appalling grief when,

upon the recovery of his reason, he had come to a full consciousness of the deed he had committed. She portrays his sitting in all the *abandon* of despair amid the cattle he had slain, speechless, and refusing to partake of either food or drink. Fearing the worst consequences, she implores the Chorus with tears, and by every term of endearment, to enter the tent, and by their well-known presence to kindle other emotions in the mind of her beloved Aias. And at the very instant in which she has succeeded in exciting a vehement yearning in their breasts to behold with their own eyes their mighty leader in his deep misery, a sudden outcry of distress, ringing forth upon the stage from the interior of the tent, heightens their desire to perform those offices of consolation which the humblest friend may hope will not be altogether useless or unacceptable. Now Eurysakes, now Teukros, is invoked. Thereupon, at the express injunction of the Chorus, Tekmessa throws open the doors, and the bloody appearance of the hero, and the other proofs of his unhappy deed, are forthwith revealed. We submit that the poet would have left the very natural emotion of his audience unsatisfied, if he had not permitted them to behold the interior of that most wretched tent. Lastly, the advance of Aias upon the stage would have been wholly inconsistent with the poet's delineation of his character. It is the sense of shame and degradation which has plunged him into the extreme despair depicted by Tekmessa. In such a state of mind, a hero like Aias seeks concealment and solitude, not publicity and the rude gaze of men. These considerations induce us, therefore, to receive the observations of Lobeck with considerable limitation.

336. *Μόνοι τ'*. Hermann long since, in a note to Erfurdt, corrected *μόνοι ἴτ'*. Lobeck adheres to the writing of the manuscripts, which Wunder declares to be opposed to all grammatical rules. The necessity for alteration is, however, superseded, by regarding the second clause as epexegetical of the antecedent words *μόνοι ἰμῶν φίλων*. Cf. Eur. *Phæn.* 550, *τῷ πλείονι δ' αἰὲς πολέμιον καθίσταται τοῦλάχιστον, ἰχθρῆς θ' ἡμῖρας κατάρχεται*; *Ibid.* 571, *ἣν δὲ νικήσῃ σ' ὅδε, Ἀργεῖά τ' ἰγχι δόρυ τὸ Κεῖμειον ἔλῃ*. — *ῥεθῶ νόμῳ*, in *uprightness*, in *fidelity of duty*, i. e. whose attachment has not wavered in consequence of the unhappy circumstances in which your leader is involved. Similarly *Antig.* 169, *μένοντας ἰμπέδοις φρονήμασιν*. The word *ῥεθός* is introduced with especial propriety, on account of the comparison which Aias institutes in the following verses between the present state of his fortunes and the condition of a tempest-tossed vessel. See Donaldson to *Antig.* 162 sq.

337. *Ἰδισθί μ' . . . . κυκλῆσθαι*. Matthiä, *Gr. Gr.* 422, directs us to

construct *με* with *ἀμφιδρομον*, i. e. to regard the whole expression as said poetically for *ἴδισθαι*, εἶν' ἀμφ' ἱμὶ κῦμα πυκλῦται. From a comparison of the following passages, — *Æsch. Prom.* 92, *ἴδισθ' ἡμ' εἶα πρὸς θεῶν πάσχω θιός*; *Ibid.* 1129, *ἰσορῆς ἡμ' ὡς ἱπδία πάσχω*; *Soph. Trach.* 218, *ἴδού μ' ἀναπαράσσει ἐνὶ μ' ὁ πιστὸς ἄρτι Βαρχίαν ὑποστρέφων ἄμιλλαν*; *Antig.* 940, *λείσσετε . . . τὴν βασιλίαν μούνη λαιπὴν, εἶα πρὸς εἰων ἀνδρῶν πάσχω*, — it seems preferable to refer the accusative of the personal pronoun directly to the verb. Wunder draws attention to the surpassing beauty both of the illustration and of the diction employed by Aias in these verses. In the word *κῦμα* he detects an allusion to the gore of the slaughtered beasts, and in the introduction of the comparatively rare and expressive word *ζάλης*, a reference to the insane impulse which led Aias to perpetrate the butchery. As, therefore, mental alienation was the cause of the slaughter, it is very poetically termed *φονία*, in the same way as we read at *Elektr.* 96, *Ἄρης φόνιος*, and *Antig.* 602, *φονία κονίς*.

339. *Οἷμ' ὡς ἵσικας, κ.τ.λ.* SCHOL.: *πρὸς τὴν Τίμησσαν ὁ λόγος· νομίζω σε ἀληθῆ μοι μιμαστρυηκίνας περὶ τῆς μανίας τοῦ Αἰάντος· οὕτως γὰρ τὸ πρᾶγμα δείκνυσιν ἡμῖν, ὅτι μανικῶς διατίθῃ.* “On the expression *ὡς ἵσικας*, cf. Buttmann to *Philokl.* 1082; *Antig.* 1270, 1278.” NEUE. On the word *ἀφροντίστως*, Neue objects to the interpretation *μανικῶς*, which is given by the Scholiast, observing, “*Potius τὸ ἔργον ἔχει ἀφροντίστως, i. e. ἀμηχανῶς.*” The correctness of this criticism may be doubted, and it seems better to regard *ἀφροντίστως ἔχει* as simply meaning *ἀφροντιστῶ, α. ἀφροντιστός ἐστι, mente captus est.* In the same way Lobeck has shown that, by the expression *ἀφρόντιστος ἔρως*, *Theokr.* 10. 20, a frantic, insane love is denoted, and not, as the Scholiast there interprets, *ὁ ἄγαν φροντίζων*. Musgrave observes correctly, that the employment of this word must be regarded as in some degree euphemistic.

341. *Ἰὼ γίνεσ . . . πλάταν.* All the manuscripts read *ἄλιαν*. The true reading was first restored by Hermann, who interprets the whole passage in the following way: *O qui motu nauticæ expeditionis adjutor navem conscendisti, remisque promovisti.* Compare, however, the observation of Porson to *Eur. Hek.* 293, that “*when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself.*” Lobeck observes correctly, that Hermann’s rendering leaves us in doubt whether we are to understand that he intends to convey the same sense as that yielded by Brunck’s translation: *qui conscensa nave (πλάτη) marinum agitastis remum (πλάτη)*, or has connected *πλάτη* with both verb and participle in the same signification, *ὃς ἐπίβης τὴν ναὺν ἱλίσσων αὐτήν.*

Erfurdt follows the suggestion of the last-named scholar, that *δῖος* or "Λῆος" must be supplied, *O! qui nave vectus in Troadem venisti*, and this is probably the simplest explanation that can be given. It is, however, by no means free from objection. Whether any other writer than Sophokles has made use of the expression *ἰλίσσειν πλάτην* or *κώπην* is doubtful. The Homeric word *ἰλίχουσι* has been referred by some to this etymon, and would therefore signify *οἱ τὰς κώπας ἰλίσσουσι*. The verb *ἰλίσσειν*, which is used in its own strict signification in *Elektr.* 736, *σὺν δ' ἰλίσσειται σμητοῖς ἱμάσι*, is here applied to the rapid turning of the oars in rowing, and seems to differ from *ἰρίσσειν* in this respect, that it denotes that *rotatory movement* imparted to the oar which we express by a somewhat different figure, in the common phrase *feathering the oar*. On *ἀρωγός* with the genitive, cf. *supra*, 200; *Elektr.* 1381.

343. *οἱ τοι μόνον δίδοχα ποιμένων ἱπαρκίσοντ'.* Such, without any diversity, is the reading of all the manuscripts. The commentators have proposed many methods of explanation and emendation. The difficulty consists in the introduction of the word *ποιμένων*, which the Scholiast explains by *τῶν κηδομένων, τῶν βοηθῶν · ὡς καὶ ποιμαίνειν τὸ φροντίζειν. [Εἰς τὸ αὐτό.] ποιμένων · τῶν ἱμὶ ποιμαίνοντων καὶ θαλπόντων.* So, too, Hermann, who remarks that the genitive *ποιμένων* depends upon *μόνον*, as in v. 335 *supra*, and that the friends of Aias, and not the hero himself, are denoted by this word. On the other hand, Lobeck accurately observes, that, if "the Chorus had called Aias its *ποιμήν*, no difficulty would have arisen, since this substantive is used for *κηδόμεν*, in the same way as *ποιμαίνειν* for *fovere*; but that subjects should be denominated the *ποιμένες* of their king, whatever amount of sympathy and assistance they may give him when in sorrow, seems highly inconsistent." To this consideration may be added the difficulty of understanding who are the remaining protectors or *ποιμένες* of Aias, to whom this unwillingness to render him support is imputed. In addition to the personal relatives of Aias, whose continued attachment the poet can have no intention to impugn, the Chorus, representing, as it notoriously does, the whole body of Salaminians who accompanied him to Troy, must be supposed to comprise the entire number of his dependants and friends. That the self-reliant and haughty Aias, who regarded with contempt the proffered aid of the gods themselves, and who is recognized in express terms by the Chorus, vv. 1150 sqq. as its *δείματος προβολὰ καὶ βελίων*, should invoke by the title of his *protectors* the men of whom he was himself the bulwark and defender, is entirely inconsistent with the Sophoklean concep-

tion of this hero, and in opposition to the whole spirit of the heroic age. Whilst the sense yielded by this explanation — *Thou, thou alone of my protectors wilt assist me; therefore kill me* — is jejuna and inappropriate. Lobbeck's explanation, that the genitive *παμίων* refers to Aias, and is dependent upon *ἐπαρξέσθω*, is set aside by the fact that *ἐπαρξέω* in the sense of to *help* or *assist* must be constructed with a dative of the person receiving the assistance. If the article had been joined with the participle, it might, occupying the place of a substantive, have been constructed with a genitive. But in our own passage the participle stands alone, and is purely verbal: *διδρακέ σι ἐπαρξέσθω* being equivalent to *διδρακέ σι ἐπαρξίσθω*, or *ἐπαρξέσθω, ὡς ἔρω*. Hence, then, the dative, in conformity with universal usage, is imperatively necessary. Bernhardt, *Synt.* p. 181, follows Musgrave in supposing that Sophokles has employed the genitive in imitation of the Homeric phrases *ἀμυμήνῳ Καλυδῶνι*, *καὶ ἀμύνοντι*, and other instances cited by Matthiä, *Gr. Gr.* 354. Such a view is not merely opposed by the general considerations above mentioned, but by the fact that *ἀμύνεσθαι* signifies in these passages to *keep off* or *ward from*, which is a sense that the participle in our own verse can by no means bear. Thus, then, nothing is left us but to regard *παμίων* as corrupt. Wunder has received Reiske's emendation *παμίων*, from which he elicits the following sense: *Du, du allein, ich weiss es gewiss, wirst die Schande von mir abwenden, darum tödte mich*; "You, O true friends, will not suffer men to behold your leader in such degradation, but will remove him by death from their contemptuous gaze." In this way, it is true, the grammatical accuracy of the passage is restored, and a suitable sentiment obtained, but the unanimity of the MSS., and the certainty that the word *παμίων* was read by the Scholiast and Suidas, must be regarded as sufficient proofs that this word, in one or other of its cases, must be here retained. By simply substituting *παμίων* for *παμίων*, and constructing it as the dative dual with *ἐπαρξέσθω*, all difficulty both as to sense and syntax will, in our judgment, disappear. The dual may be understood either of Aias and Tekmessa, at whose special invocation the Chorus had repaired to the presence of the hero, or of Aias and Eurysakes, whom the speaker subsequently recommends, in the absence of Teukros, to the protection and friendly offices of the Chorus.

345. *Μὴ παμίων . . . εἶδω*. "Musgrave writes as 'multo elegantius' *μὴ . . . διδρακέ . . . εἶδω*, without perceiving that this is inadmissible on account of the metre. The arrangement of the words, which Stobæus, *Serm.* CVIII. 55, and Suidas, s. *Πᾶμα*, have preserved, is abundantly

justified by vv. 193, 194, *supra*, where *στηρίζει φλίγων* is read for *φλίγους στηριζόμενος*. The explanation of the construction given by the Scholiast, *μὴ τὸ πῆμα ποίει πλίον τῆς ἄτης*, i. e. *noli committere, ut insanias (ἀτης) pudore ad gravius malum, mortem, adigaris*, is manifestly erroneous. Much more accurate is the statement subsequently given: *πῆμα ἄτης κατὰ περίφρασιν τὴν ἄτην*. So also Eustathius, p. 1461. 68: *Ὁμήρου ὑπὸντος πῆμα ἄτης ὁ Ζηλωτὴς αὐτοῦ ὁ Σοφοκλῆς πῆμα ἄτης φησὶν, ὃ ἴσται ἄτη περιφραστικῶς*. In the same way *πῆμα κακοῦ*, *Odyss.* 3. 152; *πῆμα νόσου*, *Philokt.* 765; employed by Plato, *Protag.* p. 340. D, in the proverbial expression: *εἰμί τις γιλαῖος ἰατρός· ἰώμενος μῦζον τὸ νόσημα ποιῶ*." LOBECK. Add *τὰ τοῦδε πινθεῖν πῆματα*, *Æd. Kol.* 743. Render, therefore, *Do not, by applying ill as a remedy to ill, make thy calamity the greater*.

348. *ἐν δαίταις ἄτρεστον μάχαις*. "Some MSS., Aldus, and Triclinius read *δαίταις*. Suidas, in citing these verses, s. *Ἀφοβόσπλαγχτες*, preserves the masculine case-ending. *Δαίταις ἐν ἰκφοραῖς*, *Æsch. Choëph.* 426; *δαίταις τόλμας*, *Eur. Androm.* 837; but *δαίταις* *τε λόγχα*, *Troad.* 1301, where some manuscripts exhibit *δαίταις*; *δαίταις*.... *χιῖραις*, *Herc.* 915." LOBECK. Below, v. 472, *ἢ δαίταις* *τίμησεν*. Matthiæ to *Eur. Herc.* 1002, observes: "*Monet Elmslejus ἢ δαίταις non usurpari a Tragicis: non meminerat igitur Soph. Aj.* 742." The learned scholar is mistaken. In the verse referred to, *ἢ δαίταις* is written in all the ancient copies, by Suidas, s. *ὦ δαίταις*, and Moschopulus, *Schol. ad Il.* 2. 23; the only exception being, that in the MS. Leid. Suidæ *δαίταις* is read, a form which Hermann affirms to be never used in tragic senarii, except in relation to an enemy, and, it may be added, is not to be found at all in the Tragedies, except in those of Æschylus.

349. *ἐν ἀφοβίαις θηρίαις*. Who the critics may be, to whom Musgrave alludes as entertaining the opinion that *α* prefixed in the word *ἀφοβος* is intensive, we are ignorant. It is at once evident that such an interpretation is in entire antagonism to the sense of the passage, since the destruction of such animals would have been a praise and distinction to Aias, as that of the Kalydonian boar to Meleagros, instead of an ignominy and disgrace. His peculiar degradation consists, as Wunder observes, in having made an attack upon tame domestic animals, who fear nothing at the hands of any rational man, but rather give him freely their confidence and trust. The Scholiast interprets *τοῖς μὴ φόβον ἑμποιεῦσι*, which is approved by Hermann, and would be Englished by *not formidable*. Cf. *Æd. Kol.* 39, *ἑμφοβοὶ θηρίαί*, where the adjective means *terribiles*, not *trepidae*. Others, however, according to Lobeck, understand the expression under consideration in the following sense: "*pecudes securas nihilque sibi ab hominibus timentes*," tame

animals whom every right-thinking man treats with humanity, not only because they do not endanger us, but because of the confidence with which they trust to our kindness. The adjective is indisputably used in this signification in *Œd. Kol.* 1325, ἄγω τὸν . . . ἄφοβον ἐς Θήβας στυγαίῳ, *the fearless host*. Bentley has proved by an example from Athenæus II. 471. C, that herds of domestic cattle are called θῆρες, which Heath denies. In *Æsch. Eum.* 7, the word θῆρ is used to denote every description of animal.

350. Οἷμοι . . . ἄρα. "In place of εἶον ὑβρίσθην we might have expected εἶον ὑβρίσκα. Had Aias, however, so spoken, Tekmessa would not have invoked him, as she does, Μὴ . . . αὐδα τᾶδι. For this reason, then, it is clear that the words εἶον ὑβρίσθην contain this sense: *quantum contumelia affectus*, viz. by the gods, or more especially by Athene, at whose instigation Aias avers that he had been led to commit so wanton and insane a deed as his attack upon the flocks. Cf. v. 378, ἀλλά μ' εἰ Διὸς . . . ἐλπίθειον αἰνίζεῖ, and v. 216 *supra*, Αἴας ἀπειλαβήθη." WUNDER. On the genitive γέλωτες, see Jelf's *Gr. Gr.* 489.

352. οὐκ ἄψορρον ἐνιμυῖ πόδα; "In this passage I am inclined to consider ἄψορρον as an adverb, because the expression ἄψορρος ποῦς is nowhere read, and the adjective itself is usually employed as an epithet of living beings." LOBECK. Cf. *Elektr.* 53, ἄψορρον ἤζομιν πάλιν. *Ibid.* 1424, ἃ παῖδες, οὐκ ἄψορρον; *Trach.* 902, Ὑλλος ἄψορρον ἀντ' πατρί. It will be observed that in the use of the middle, ἐνιμύσθαι πόδα, there is almost the same sense as that which would be imparted, if the verb were in the active voice, by the addition of the personal or possessive pronoun. *Eur. Med.* 728, ἐκ τῆσδε δ' αὐτῇ γῆς ἀπαλλάσσοι πόδα. With the phraseology itself Lobeck compares *Pind. Nem.* 6. 27, ἵχουσιν ἐν Πραξιδάμαντος ἰὸν πόδα νίμω, where the introduction of the possessive pronoun deserves the notice of the tyro. The form of the future νιμῶ, repeated below, v. 488, *Trach.* 1240, *Eur. Phœn.* 551, and frequently elsewhere, is in opposition to the precept of Herodian, who prefers νιμήσω. See Lobeck to *Phryg.* p. 457. Wunder remarks, that it is quite in keeping with the character of Aias that he should receive a woman's rebuke with indignation. On the other hand, he takes in good part the expostulation of the Chorus to the same effect which immediately follows, and quietly proceeds to expatiate upon the great ignominy with which he felt himself to be overwhelmed. It may, moreover, be observed, that in all which follows as far as to v. 402, Aias pays no heed to the prayers and admonitions of the Chorus and Tekmessa, but is absorbed in the exclusive contemplation



of his own personal degradation. The same critic aptly illustrates the conduct of our hero in this respect by that of Orestes, in *Elektr.* 1179 – 1186.

354. ὕπνικε καὶ φρένησον εὔ. Probably an imitation of Hom. *Il.* 5. 440, φράζω, Τυδείδῃ, καὶ χάζω.

355. χερὶ . . . . μισῆκα. The majority of the MSS., with Aldus, χερσί. The reading in the text is due to Hermann, and is followed by Erfurdt, Lobeck, and all subsequent editors. The genitive is the more usual construction: *Æd. Kol.* 838 sq., μίθεις χερσὶν τὴν παῖδα θῦσον; *Trach.* 564, χερσὶν ἦεν κομήτην ἰόν; sometimes with the addition of a preposition: *Æd. Kol.* 910, ταῦτον δ' ἰγὰ . . . . ἄσπετον εὐ μισῆκ' ἐν ἰξ ἱμῆς χερές; Eur. *Bacch.* 1024, μίθεις διὰ χερῶν βλάστημ' ἄνω; Plut. *V. Timol.* c. 20, Σικελίαν ἐκ τῶν χερῶν μίθεις; Synes. *Epist.* IV. p. 161, μισῆκας ἐκ τῶν χερῶν ὁ κυβερνήτης τὸ πηδάλιον; but the dative is found in *Empedocl.* v. 268, εἰσὶναι χερὶ μισῆ, cited by Lobeck, who properly observes, “*quis e manu emittit, idem munu mittit.*” Render: *who have let slip from my hand the wicked or accursed villains.* — For ἀλάστορας, the MS. Mosq. B. exhibits ἀλαστόρους, which form is found also in *Antig.* 975, ἀλαστόρουσιν ὀμμάτων κύκλοις.

356. κλυτοῖς πισὼν αἰπολίοις. SCHOL.: κλυτὰ λίγι τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς παραχὰς καὶ φωνάς. This explanation is condemned by Heath, who directs us to write κλύτοις, i. e. ἐκλύτοις. Musgrave, on the other hand, from Nic. *Ther.* 471, καὶ ἐπὶ κτίλα μῆλα δοσιύων, would have us substitute κτίλοις, *mansuetis*, an adjective, so far as I am aware, unknown to Sophokles. Brunck has well defended the common reading from *Odys.* 9. 308, καὶ τότε πῦρ ἀνέκαι, καὶ ἤμιλγι κλυτὰ μῆλα, and Lobeck quotes Hesychius: κλυτὸς ὄρεσις ὁ ἀλιπτερυών. See also Passow, *Lex. Gr.* s. v., and render, *Having fallen on the bees with twisted horns and on the flocks of bleating goats.*

357. Ἐριμὸν αἶμ' ἴδυσσα. Musgrave considers that αἶμα is used here in the same sense as that assigned to it by some of the old lexicographers in the *Elektra*, v. 1394, and would therefore translate, *nigrum ensen imbui*. He would, nevertheless, prefer to substitute αἶχμα in both places. This suggestion has been exploded by Lobeck, who, with his usual learning, has quoted a great number of passages, in which other verbs having strictly the same signification as δρύειν, *humectare*, are employed in the sense of *effundere*. Cf. Pind. *Nem.* X. 141, εἴγγυ δάκρυα; *Trach.* 848, εἴγγυ δακρύων ἄταν; *Æd. Tyr.* 1279, μίλας ὄμβρες . . . . ἐτίγγιστο *profundebatur*; *Trach.* 780, μυελὸν ἱκραίνυ; *Antig.* 527, δάκρυ' εἰβομένη; Eur.

*Iph. T.* 160, ὀδρεῖται χεῖρας. See note to v. 55 *supra*. Erfurdt to *Trach.* 853. Seidler to *Eur. Iph. T.* 214. Jelf's *Gr. Gr.* 548 c. and 570.

358. ἐν' ἐξεργασμίαις. SCHOL.: ἐν ἐπιτελεσμίαις καὶ ἰατρικῇ οὐκ ἔχουσιν. ἀπὸ τῶν Σωματίδων. Τὸ γὰρ γιγνόμενον εἶναι ἔργον ἴσται. Cf. Blomfield, *Gl. ad Æsch. Pers.* 531. On the addition of ἐν, "either in notion of *after*, ἐν' ἐξεργασμίαις λαθεῖν, Hdt. 8. 95, or to express a consequence or sequence on, Hdt. 2. 22," to the dative absolute, see Jelf's *Gr. Gr.* 699, Obs. 2.

359. ἴσται . . . ἔχουσιν. In Suidas, α. Τί δὲνα, the common reading is ἔχουσιν, with the scholion, ἀπὸ τοῦ, ἴσται μὲν εἴσται σχοῖν, either, as suggested by Lobeck, from an omission of the lineola employed to indicate the final *α*, or from the emendation ἔχουσιν of some interpreter offended with the comparatively infrequent use of the infinitive. In support of the construction of ἴσται with the infinitive, which is properly an *anacoluthon*, the poet leaving the syntaxis with which he commenced his sentence for one equivalent to it, Erfurdt has quoted Xen. *Cel.* 7. 29, διὲν ἡμῶν . . . περιγυῖσθαι, ἴσται ὡς βίλτιστον τὸ περιγυῖσθαι ἡμῶν διατρέχεσθαι; Diodor. Sic. XX. 4, ἴσται . . . τοὺς ἀναβασσομένους ἰταίμεν ἔχουσιν; *Ibid.* 85, ἴσται . . . ἀπὸ τοῦ εἰργασθαι οὗς ἰατροῦς. Add Xen. *Hell.* 6. 2. 32, ἴσται, ἴσται μὲν τὰ ἐν πλεονεξίᾳ διαπορεύμεναι εἴται οὗτοι εἰς ναυμαχίαν μὲν . . . ἀφικέσθαι. *Ibid.* 5. 42. *Kyr.* 4. 2. 37. See Hermann *ad Vig.* 435; Matthiä, *Gr. Gr.* 693. 3; Poppo to Xen. *Kyr.* l. c.; and especially Wesseling to Diod. Sic. p. 408.

360. πᾶσι δὲ, πάντων τ' αἰ. "Brunck, Lobeck, and Erfurdt read, with one manuscript, πάντων αἰ. We prefer πᾶσι δὲ, or πάντων δ' αἰ, for a reason which will be given in our note on v. 994." ELMSLEY. The reason alluded to in the above note is, that *αἰ* ought to be repeated in both clauses, or, if not given in the first, should be omitted in the second. Hermann has adopted the first of the corrections proposed by Elmsley, but Lobeck justly objects to the employment of the singular. We have therefore retained the common reading, and attach the less importance to Elmsley's objection, since the particle *αἰ* is repeated in the following clause, κατακρίνεται τ' ἄλλα. With the use of the word *ἐργασθαι* in this passage, compare the similar employment of the words *instrument* and *tool* in our own language.

362. Κατακρίνεται τ' ἄλλα. On the word ἄλλα, see the learned notes of Muirgrave and Lobeck. It is rightly interpreted by the Scholiast to this verse and to *Antig.* 320: ἄλλα· ἔργον, κείνῳ, κατακρίνεται. Zonaras, T. I. p. 131, explains by πανούργημα ἢ λώπτεγμα. On the

other hand, Eustathius, p. 352. 36, *ἐκείθεν καὶ ἀπαιόλημα τὸ ἀποπλάνημα καὶ ἀποκάθαρμα, ὃ καθαρολογήσας ὁ Σοφοκλῆς ἄλημα στρατοῦ τὸν Ὀδυσσεῖα λείγει*, etc., receives it for *πλάνημα*, i. e. *πλάνος*. Bothe, on account of its repetition at v. 369, would substitute *τόλημα*, and Burgess to *Æsch. Suppl.* v. 8 suggests *λύμα*, for the same reason. Thudichum translates in words with which our language will not allow us to contend, *der schmutzvollster Bettler*, but which perhaps Thersites's portraiture of himself in *Troilus and Cressida*, referred to by the Oxford translator, may be thought to match: — "No, no, I am a rascal, a scurvy railing knave, a very filthy rogue." Hermann supposes that the adjective *κακωπινίστατος* is expressive of the contempt in which Aias held the attempt of Odysseus, arrayed in *πτωχικὴν στολήν* (*Eur. Rhés.* 504), to penetrate Troy. See *Hom. Od.* 4. 244, 363, *γίλωθ'*. The MS. Mosq. B. and Suidas s. *Ἄλημα* exhibit the Attic form *γίλων*, but this is never used by the Tragedians except when necessary for the sake of the metre. The Scholiast observes, *τοῦτο μάλιστα αὐτοῦ ἀπαιεῖται, τὸ τῇ ἰχθρῇ καταγίλασθαι ἵναί.*

364. *Ἐὼν τῇ θεῷ πᾶς καὶ γιλαῖ κώδύρεται*. Hermann renders, *quoniam deo visum est, et ridet et lacrimatur*; that is, if we understand him rightly, the Chorus, with the view of inducing Aias to bear the exasperating thought of his adversary's joy with greater equanimity, expresses the general sentiment *that joy and grief come from the gods*. And so Thudichum: *mit Gotte lacht und weint ein Jeglicher*, which is an exact translation of the Greek, and, as we suppose, identical with the sense intended by Hermann. On the other hand, Wunder, erroneously asserting that the Latin of Hermann is equivalent to "*si nunc gaudet ille, erit etiam, ubi dolebit*," declares that the Greek expresses rather *Et bona et mala, quibus fruuntur homines, a dis mittuntur*, and then, without any explanation of the process by which he eliminates this translation, proceeds to affirm the identity of the "*precept*" which the Chorus here enjoins with that laid upon Philoktetes by Neoptolemos, v. 1316 sq., *ἀνθρωποῖσι τὰς μὲν ἐκ θεῶν εὐχὰς δοθείσας ἴσεν ἀναγκαῖον φέρειν . . .*, which is evidently an enunciation of the necessity under which men lie to bear or submit to the dispensations of the gods, and therefore, we need hardly observe, quite distinct from the sentiment expressed in the verse before us, and also in his own translation of it. Excellent commentator as Wunder undoubtedly is, it is yet to be wished, that, in this and many other passages of the Sophoklean plays, he had supplied us with a precise rendering, instead of indulging in periphrastic explanations of the poet's thought.

365. *Ἰδοίμ' οἶν*. "So Aldus and the Scholiast. Notwithstanding the

silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, "Ἰδοίμιν δὴ νῦν," is found in no manuscript, except in those of the Triclinian recension. Perhaps the poet wrote "Ἰδοίμ' ἰγὼ νῦν." So *Æsch. Choeph.* 265, πρὸς τοὺς κρατοῦντας, οὗς Ἰδοίμ' ἰγὼ ποιεῖ, κ. τ. λ. In the present passage, ἰγὼ appears to have been lost before νῦν. In the following passage, νῦν was lost after ἰγὼ: *Eur. Ion.* 81, "Ἰων' ἰγὼ (νῦν) πρῶτος ἐνομάζω θεῶν." **ELMSLEY.** Hermann emends Ἰδοίμιν νῦν (for which we should prefer Ἰδοίμιν νῦν νῦν, as more appropriate to the preceding verse), thinking it extremely probable that the transcribers omitted this adverb in consequence of its resemblance to νῦν, and this is adopted by Schneider. Dindorf formerly, in Zimmermann's *Mus. Stud. Antiq.* 1836, I. p. 7, conjectured Ἰδοίμιν, Ἰδοίμιν νῦν, or Ἰδοίμ', Ἰδοίμιν νῦν, quoting Euripides, ἄφρον' ἄν' εἶην, εἰ γρίφον, τὰ τῶν πύλων, and Kratinos, ποδαπὰς ὑμᾶς εἶναι φάσκων, ὃ μείρανας, οὐκ ἄν' ἀμάρταν; but has more recently edited Ἰδοίμ' Ἰδοίμιν, omitting the pronoun, a correction to which, in our judgment, few will subscribe. In Suidas, s. 'Ασώμινος, where our verse is cited, we read Ἰδοίμιν νῦν, ὡδ' ἀσώμινος. With Wunder, we have adhered to the writing of the manuscripts.

367. Μηδὲν μέγ' εἴσῃς. Equivalent to μὴ νομπιάσῃς. The singular number is also employed in *Hom. Od.* 22. 288, μὴ μέγα εἰπῆν; *Plat. Phædon.* p. 95. B; *Hipp. M.* 295. A; *Theokrit.* X. 20; *Soph. Electr.* 830, μηδὲν μέγ' εἰσῃς. Compare *Virg. Æn.* 10. 547, *dixerat ille aliquid magnum.* Lobeck observes, that μέγα λίγιν signifies not only *insolentia dicere*, but also *clara et contenta voce loqui*, as at *Plat. Rep.* V. 449. B; *Protag.* 310. B; *Amator.* 110. B; (in these last two passages τῇ φωνῇ is added); *Alcib.* I. 110. C; whilst, on the other hand, μέγα λίγιν has the former meaning only. Cf. *Koen. ad Greg. Cor.* p. ix.; *Heindorf ad Plat. Hipp. M.* 34. — ἴν' εἰ πακοῦ. See *Jelf's Gr. Gr.* 527; *Æd. Kol.* 1270, ποῖ τις φρενίδες ἔλθῃ; *Ibid.* 310, ποῖ φρενῶν ἔλθω; *Eur. Ion.* 1271, ἴν' εἰ εὐχῃς.

368. Ὡ Ζεῦ, προγόνων προπάτωρ. The story of Zeus having borne away the nymph Ægina from Phlia to the island Enona, afterwards called Ægina, is generally known. Æakos is said to have been the fruit of their intercourse. Cf. *Pind. Isthm.* 8. 45 sq.; *Nem.* 8. 10 sqq., with the note of Dissen; *Apollodor.* III. 12. 6, Αἴγινα δὲ εἰσπομίσας ὁ Ζεὺς εἰς τὴν τότε Οἰωντὴν λεγομένην νῆσον, νῦν δὲ Αἴγινα ἀπ' ἐκείνης πληθεῖσαν, μίγνυσθαι καὶ σικνίῳ παῖδα ἐξ αὐτῆς Αἰακόν . . . γαμῆ δὲ Αἰακὸς Ἐνθηίδα, τὴν Χείρωνος, ἐξ ἧς αὐτῇ παῖδες γίνονται Πηλεὺς τε καὶ Τελαμών. Add *Diod. Sic.* IV. 72; *Philostephan. ap. Schol. Hom. Il.* 16. 14; *Klausen's Theol.*

p. 79. Hence the language in which Aias here addresses Zeus, and at v. 779 sq., *ix δὲ τῶνδ' ἐμὶ σὺ πρῶτος, καὶ γὰρ εἰπὸς, ἄρξιστον*. Aias is also termed one of the *Æakidæ* at v. 609. — *πῶς ἂν, utinam*. See Jelf's *Gr. Gr.* 427. 3.

369. βασιλῆς. "The MS. Par. reads βασιλῆς; the majority of the manuscripts have βασιλῆς; the genuine reading is exhibited by the MSS. Laur. a. Dresd. a. See Draco ap. Straton. p. 115. 18; Herodian ap. Bekk. *Anecd. Gr.* p. 1195, σημειοῦνται δὲ ὁ Ἡρωδιανὸς παρὰ τῇ Σοφοκλεῖ τοὺς βασιλῆς διὰ τοῦ η γραφομένους κατὰ τὴν αἰτιατικὴν, εἶναι, τοὺς τε δισάρχους (sic) ἐλίσσας βασιλῆς. ἴσται δὲ καὶ παρὰ τῇ Ξενοφῶντι (*Kyr.* 1. 1. 2) τοὺς νομῆς διὰ τοῦ η. See my note to Eur. *Rhes.* 480." DINDORF.

375. "Ἐλίσθ' ἱλίσθ' ἐμὶ εἰκνέτορα. Some manuscripts ἱλίσθ' ἐμὶ, ἱλίσθ' εἰκνέτορα, approved by Brunck. Compare Plaut. *Cist.* III. 9, *accipe me ad te, mors, amicum et benevolum*.

376. Οὔτε γὰρ . . . ἀνθρώπων. Hermann has edited ὄνησιν on the authority of the MSS. Lips. A. B. and Suidas, s. 'Ιώ. A more important consideration is the construction of these words, which has occasioned much perplexity to the critics. "Hermann, placing a comma after βλίπουν, joins τιν' εἰς ὄνησιν ἀνθρώπων, as I suppose in the following sense: *cum aliquo commodo hominum*, which agrees with the explanation of the Schol. Laur., *εἰς ἡδονήν*. And the Schol. Rom. seems to have followed a somewhat similar course; for he writes οὔτε θιῶν γίνεσθαι οὔτε ἀνθρώπων ἐρεῖν ἴτι ἀξίον ἐμὶ εἰς ἀφίλειαν, but in the opposite sense, *cum aliqua spe auxilii ab iis accipiendi*; nor can we doubt that he connected ἀμειρίων with ἀνθρώπων, as at *Antig.* 790, ἀμειρίων ἐπ' ἀνθρώπων. I have erased all marks of punctuation, in order that the verb βλίπειν may be constructed with the simple accusative, and also with the preposition." LOBECK. In other words, the preposition εἰς is omitted in the second clause. Compare the many examples of a similar kind collected by Mehlhorn to Anakreon, p. 71; Wellauer to *Æsch. Eum.* 673; Lobeck to this verse; and Matthiä, *Gr. Gr.* 595. 4. Bernhardt to Dion. V. 1037, and in *Synt.* p. 202, limits this ellipse to Pindar and the Alexandrine poets. But it occurs in the Tragedians also. *Antig.* 1176, πότιρα πατρίδας ἢ πρὸς οἰκίας χερὸς ὀλωλεν; *Ibid.* 367, ποτὶ μὲν πακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρει; *Trach.* 765, σιμνῶν ἐργίων . . . παπὸ πίριδας δρυός; Eur. *Herakl.* 755, μίλλω τῆς γῆς, μίλλω περὶ τῶν δόμων κίνδυνον τιμῶν. The expression βλίπειν εἰς τινά signifies *expectare aliquid ab aliquo*. Cf. *Antig.* 914, τί χρεὶ με τὴν δύστηνον εἰς θεοὺς ἴτι βλίπειν; *Elektr.* 925, μηδὲν εἰς κτεῖνον γ' ἔρει; Eur. *Iph. T.* 1056, εἰς ὑμᾶς βλίπω; Hes. *Opp.* 475, οὐδὲ πρὸς ἄλλους αὐγασίας; and *infra*,

v. 489, ἰμοὶ γὰρ οὐκ ἔτι ἴσται ὃ τι βλείπω. Wyttenbach, in *Bibl. Crit.* Vol. II. P. II. p. 43, objects to the word γίνες in relation to the gods, and directs us to substitute τοῖς. See, however, Eur. *Med.* 747; *Hippol.* 7; *Hek.* 490. With the sentiment, compare *Œd. Kol.* 829, ποίαν λάβω θιῶν ἄρηξιν ἢ βροτῶν; Polyb. XV. 1, πάσης ἱλπίδος ἀποκλισθῆναι καὶ παρὰ θιῶν καὶ παρ' ἀνθρώπων; Cic. *Verr.* IV. 45, *quid speras, quid spectas? quem tibi aut deorum aut hominum auxilio putas futurum?* Tacit. *Hist.* V. 3, *monuit ne quam deorum hominumve opem expectarent.* The "summa salutis desperatio" here expressed by Aias has been aptly compared with the state of mind portrayed by Shakspeare in *King John*, Act 3, Sc. 4: —

"There's nothing in this world can make me joy;  
Life is as tedious as a twice-told tale,  
Vexing the dull ear of a drowsy man;  
And bitter shame hath spoiled the sweet world's taste,  
That it yields naught but shame and bitterness."

383. Εἰ τὰ μὲν φθίνει, κ.τ.λ. The three words τοῖς δ' ἰμοῦ πείλας may be said to be given up by all the commentators, as incapable of explanation, and we agree with Wunder in believing that they must remain so, until we are furnished with new manuscripts or new scholia. What has been proposed by way of explanation or emendation, we will place before the student. The Schol. Rom.: εἰ τὰ μὲν φθίνει, διὰ τὴν (SCHOL. LAUR.: κατὰ τὴν) κρίσιν τῶν ὅπλων, and Triclinius further mentions that some referred the verb φθίνει to Athene in an active signification. Dindorf understands, in opposition to both, *the destruction of the cattle*. Upon the second verse the ancient interpreters make no remark beyond the following in the Schol. Ien.: ὤφειλιν εἰπεῖν τὰ δ' ἰμοῦ, ἵνα ἡ ἀπόλουθον πρὸς τὸ εἰ τὰ μὲν. ἰποίησι δὲ ἐναλλαγὴν, from which we may infer that the writer found τοῖς δ', and not τοῖς δ', in his copy; and with regard to the enallage, that he believed Sophokles has employed the familiar inversion τοῖς δὲ ἰμοῦ πείλας, scil. εἰμί, in place of τὰ δὲ ἰμοῦ πείλας ἴσται, scil. μοί. Triclinius paraphrases παραπλησίως τοῖς προκειμένοις θρέμμασι, and we may therefore presume that he found ἰμοῖς, i. e. ἰμοῖως τοῖς πείλας in his manuscript. Elmsley proposes εἰ τὰ μὲν φθίνει, φίλοι, τὰ δὲ δ' ἰμοῦ πείλας, believing this to be the meaning: εἰ τὰ μὲν ἄγαθα φθίνει, τὰ δὲ κακὰ πάρισσι. This correction, as he shows, suits the metre required by the corresponding verse in the antistrophe, where the first syllable of Τροία is short, as in v. 1149, and lacks nothing in its support "except an instance of the union of the two synonymous words ἰμοῦ πείλας." Bothe corrects τοῖς

δ' ἰμοῦ πίλας, *μωραῖς*, or *μωραῖς γ' ἄγραις*. Hermann conjectures *ταῖς* δ' ἰμοῦ πίλας, scil. *οὔσι*, and quotes, as an example of a similar omission, *Æd. Kol.* 83, ὡς ἰμοῦ πίλας. Ellendt, remarking that *ταῖς* is not at all necessary in the antistrophic verse, and that *πίλας* is, in all probability, a gloss, expunges both these words, and writes *ταῖς* δ' ἰμοῦ. Neue imagines that *ταῖς* δ' ἰμοῦ πίλας is put for *ἐκείναις ἰμοῦ πίλας οὔσι*, or for *τῇ ἐκείνῃ πίλας εἶναι*, but this, if free from other objections, would yield a very inappropriate sense. Lobeck suggests that the poet may have written *εἶσι*, which differs very slightly in form from *ταῖς*, and proposes the following explanation of the thought: *If I have lost the honor and dignity I formerly enjoyed, revenge is nevertheless at hand, which I have drawn upon myself by destroying the cattle of the Achæians, and they will speedily rush to attack me.* Thudichum maintains that these verses are to be explained by the three following, and that the order in which we might have expected to find them has been inverted by the poet. *If there, i. e. in the army, all is lost, and here, i. e. amongst the cattle, whilst I, instead of consummating my vengeance upon my enemies, have achieved this foolish capture, yet the whole host, &c.* In our judgment, an opposition is required to *εἰ τὰ μὲν φθίνουσιν* (which may be referred to the verses immediately preceding, i. e. if all hope of flight or of remaining here in safety is lost), such as *τάδ' ἰμοὶ εἰστία*, or *τάδ' ἰμοὶ τλητόν*.

385. *δίπαλτος*. The Roman Scholiast observes that Didymus explained this adjective by *παντὶ σθίνει*, and Pius by *λαβὼν τὰ δίπαλτα δοράτια*. Hermann considers it equivalent to the Homeric expression *ἔχων δύο δοῦρε*, *bene armatus*. Ellendt detects in its employment a reference to the two Atreidæ, who would jointly lead the army against Aias. We prefer to regard it as used here in an active signification, like *δορίπαλτος*, *Æsch. Agam.* 117, to express the fury with which the Greeks would hasten to destroy Aias. Cf. *Pind. Pyth.* 2. 1, *χειρὶ διδύμῃ*; *Hor. Ep.* I. 18. 66, *Fautor utroque tuum laudabit pollice ludum*.

387. *ταῖς* δ' . . . . *φονεῖν*. On the infinitive in exclamations, cf. Matthiæ, *Gr. Gr.* 544; and on *ἔσλη ἄν*, see note to v. 119, *supra*. — *χρήσιμον*. SCHOL. : *γυναιότατον*.

389. *Ἰὼ πόροι ἀλίρροδοι*. Brunck translates *fluvii in mare prolubentes*. Harpocration, s. v. *Πόροις*, interprets *ποταμοὶ εἰς τὴν θάλατταν ῥιοντες*, which Homer calls *ἀλιμυρήντες*. HESYCHIUS : *πόροι · ποταμοί*. Lobeck, nevertheless, supposes that the expression *πόροι ἀλίρροδοι* denotes here, as at *Æsch. Pers.* 365, *the ocean waves*, which Aias beheld in the distance. Cf. *Archestr. ap. Athen.* VII. 278. C, *Αἰγαίου πελάγους ἰνάλιος πόρος*; *Æsch. Pers.* 453, *ἰναλίων πόρων*.

390. νόμος ἰπάκτιον. SCHOL. : τὸ ἄλλος τοῦ ὄρους τῆς "Ιδης τὸ παράλιον. Compare *Trach.* 1141, ἰπακτία Τίρυνθι.

392. οὐκ ἔτ' ἀμυνοῦς ἔχοντα, *no longer drawing breath, i. e. no longer living.*

394. Σκαμάνδριον γίτονις ῥοαί, εὐφρονις Ἀργείοις. Compare Eur. *Hel.* 54, Σκαμανδρείου ῥοαῖσι ; *Ibid.* 259, Σιμουντίου ῥοαῖς, quoted by Wunder. Lobeck considers that the poet intends in this passage to set forth the fierce resentment and passion of Aias, and adds, that it is eminently characteristic of men who suppose themselves to have been deeply injured to imagine that the inanimate objects by which they are surrounded are propitious to their enemies, and, as it were, confederate against themselves. So below, v. 433 sqq., μισῶ μ' Ἑλλήνων στρατὸς, ἔχθρι δὲ Τροίᾳ πᾶσα καὶ πεδία τᾶδε. The Oxford translator observes, however, that "there is no reason why we should receive this certainly far-fetched idea, unless it be the rise of the Skamandros to overwhelm Achilles, as told in the *Iliad*." Musgrave, on account of the contrary representation given in Hom. *Il.* 23. 74, compared with vv. 36 – 40, where we find it denied that this river was kindly disposed to the Greeks, directs us to read δύσφρονις, and to substitute λάθριον for ἐλιδριον in the corresponding strophic verse. Eustathius, p. 890. 22, teaches that the Skamandros is so styled διὰ τὸ χρησιμώτατον γίνεσθαι τοῖς Ἑλλησιν, and the Scholiast, διὰ τὸ ποτόν. Compare Æsch. *Pers.* 435, Σπερχιδὸς ἄρδαι πεδίον εὐμινῶι ποτῶι.

398. ἴσως ἔξερίω μίγα, *I will speak openly the boast*, said parenthetically. See note to v. 367, *supra*.

403. οὐδ' ἔπως. The common reading is οὐδ' ἔπως. "After οὕτοι, we ought to read οὐδέ instead of οὕτοι. Compare Æsch. *Eum.* 299 ; Eur. *Med.* 469 ; *Alkest.* 1040 ; *Herakl.* 64 ; *Herc. F.* 316. See also Æsch. *Prom.* 435, with the remark of the Edinburgh Reviewer, Vol. XVII. p. 492." ELMSLEY. For an opposite opinion, see Hermann to Eur. *Med.* 4 ; Ellendt, *Lex. Soph.* II. 444 ; Matthiä, *Gr. Gr.* 609. With the double structure of the verb ἔχων, Wunder compares *Antig.* 270, οὐ γὰρ ἔχομεν οὐτ' ἀντιφωνεῖν, οὐδ' ἔπως δρῶντες καλῶς πράξαιμιν, where the optative is used instead of the conjunctive, on account of the past time of the preceding finite verb. On the sentiment of these verses the Scholiast remarks, ὁ χορὸς ἴσθιν ὁ λήγων· ἰνδιδῶσι γὰρ ὁ χορὸς τῇ κάμνοντι, ὅτι ἴσθιν εἶδος παραμυθίας· ἡ δὲ Τίκμησσα τοῦτο οὐκ ἰποίει.

405. Αἰαῖ· τίς ἄν . . . . κακοῖς. SCHOL. : συνωδὸν ἴσθαι καὶ ἰπῶνυμον τοῖς κακοῖς· ἔπλιξε δὲ τὸ ὄνομα παρὰ τὸ αἰαῖ τὸ θρηνητικόν. Brunck condemns in severe terms the want of taste displayed by Sophokles in representing Aias in the very midst of his complaints as punning upon his own



name, although he awards him praise, that, in all his writings, this is the only example of the kind. In making this observation, he follows apparently in the heels of Valcknäer's criticism, who, to Eur. *Phæn.* 12, censures Euripides, and eulogizes Sophokles, — the first, for indulging so freely in such pleasantries; the second, for the opposite virtue. Lobeck, however, has shown that the ancients were accustomed to regard names as ominous of the destiny of the individuals to whom they belonged, and asserts that the moderns are not entirely free from the same superstition. See his note to this passage, and more especially his observations in *Aglaoph.* p. 870; Muret. ad Plat. *Polit.* I. 336. B; Quintil. *Inst. Or.* 5. 10. 31; Elmsley to Eur. *Bucch.* 508, and to *Herakl.* 919. One example of this *συμπτῶσις*, from the Anth. Pal. c. 5, is so elegant, that we cannot forbear to quote it here: —

Αὐταί ποῦ Μοῖραί τι κατωνόμασαν Φιλῶδημον,  
'Ω; αἰὶδ' Δημοῦς θιερμὸς ἔχει με πόθος.

That the present instance is not, as Brunck asserts, the only example in the tragedies of Sophokles, will be seen by a reference to v. 550, *infra*. Pindar, however, *Isthm.* 5. 27–31, gives a different history in regard to the name of Aias, which is briefly this: — When Herakles invited Telamon to take part in his expedition against Troy, in order to revenge the perfidy of Laomedon, he is said to have supplicated as a favor from Zeus, that the latter might be the father, by Eriboea, of a son whose strength might equal that of the lion in whose skin he was girt, and who might, moreover, possess the highest gifts of mental courage and bravery. Whilst offering this petition, Zeus is said to have sent him a great eagle. Encouraged by the appearance of the royal bird, Herakles assured Telamon that he would have a son such as he had prayed for, and Telamon gave him the name of Aias from this eagle. The Scholiast to the passage referred to, p. 547, ed. Böckh, observes, *ἐλληπται δὲ ἐκ τῶν μεγάλων Ῥοιῶν ἡ ἱστορία· ἐκὶ γὰρ εὐρίσκειται ἐπιξινοῦμενος ὁ Ἑρακλῆς τῷ Τελαμῶνι καὶ ἰμβαίνων ἐν τῇ δορᾷ καὶ εὐχόμενος, καὶ ὁ δίοπομπος αἰετός, ἀφ' οὗ τὴν προσωνομίαν ἔλαβεν Αἴας.* Apollodoros, 3. 12: *καὶ ποιησαμένου εὐχὰς Ἑρακλείους, ἵνα αὐτῷ (i. e. Τελαμῶνι) παῖς ἄρρην γίνηται, φανέντος δὲ μετὰ τὰς εὐχὰς αἰτοῦ, τὸν γεννηθέντα ἐκάλεσεν (ὁ Τελαμῶν) Αἴαντα.* It is unnecessary to point out, that no allusion to this myth is contained in the play before us, and that the verse under review furnishes conclusive proof that Sophokles derived the name Αἴας from αἰᾶ. With regard to the construction, join *ἐπώνυμον ζυνοίσιν*, and consult note to v. 69 *supra*.

410. Τὰ πρῶτα καλλιστιῖ ἀριστεύσας. SCHOL. : εἴληφαι τὴν Ἑσιόνην παρὰ τοῦ Ἑρακλείου. See below, vv. 1237 – 1241 ; Apollodor. 2. 6. 4, and 3. 12. 7 ; Diodor. 4. 32 ; and Schol. Hom. *Il.* 8. 284. Telamon is mentioned as the first who penetrated Troy, by Apollodoros and Diodoros, the latter of whom thus writes : ὁ δ' Ἑρακλῆς ἰσχυράνους Τίλαμῶνα ἀριστείαις, δὸς αὐτῷ τὴν Λαομίδοντος θυγατέρα Ἑσιόνην· οὗτος γὰρ κατὰ τὴν πολιορκίαν πρῶτος βιασάμενος εἰσέπαισιν εἰς τὴν πόλιν, Ἑρακλίου προσβαλόντος κατὰ τὸ καρτερώτατον μέρος τοῦ τείχους τῆς ἀκροπόλεως. The Scholiast, as also Matthiä, *Gr. Gr.* 423, interprets ἀριστεύσας by τῇ ἀριστεύσαι λαβών, understanding Hesione, who was given to Telamon, as an ἀριστεῖον. It is better, however, to regard τὰ πρῶτα καλλιστιῖα as the accusative of equivalent notion to that contained in the participle ἀριστεύσας, with which, therefore, it must be strictly connected. In the same way, at v. 55 *supra*, in the expression ἔκτει φόνον, the poet, from a wish to give a more precise definition of his meaning, has substituted φόνον for the cognate accusative κέρειν. And there is peculiar propriety in the employment of the word καλλιστιῖα in the verse now under consideration. For in this case, the ἀριστεῖον, or prize of highest valor, was also the prize of highest beauty, viz. Hesione. Hence τὸ καλλιστιῖον is almost identical with τὸ κάλλιστον ἀριστεῖον. That not merely ἀριστεῖαν ἀριστεύσαι, like δουλείαν δουλιῦσαι and similar phrases, but also ἀριστεῖαν ἀριστεύσαι, is a legitimate expression, is evident from v. 1238, τὰ πρῶτα ἀριστεύσας. Consult notes to vv. 276, 414.

411. πᾶσαν εὐκλειαν, “*summam gloriam*. Philokt. 142, πᾶν κράτος, *summa potestas*, where see my note.” WUNDER. Add *Trach.* 645, πάσης ἀρετᾶς λάφυρ' ἔχων.

414. ἔργα . . . ἀρκίως. SCHOL. : ἀρκίως· διίξας, βοηθήσας, πράξας. See note to v. 410 *supra*. Here again we might have expected ἔρκειν. But a more precise definition being required, viz. the exact character of the assistance or ἔρκεισις which he had, either by word, counsel, or deed, actually rendered in averting danger from his friends, this is briefly expressed by the substitution of the accusative of equivalent notion for the cognate accusative. In other words, ἔργα ἀρκίως is here put, as Wunder has perceived, for ἔρκειν ἐργαστικὴν ἀρκίως, *having afforded active or efficient help*. Compare *infra*, v. 1040, τοιαῦθ' ἀμαρτάνουσιν . . . ἔπη, where ἔπη stands in precisely the same relation to ἀμαρτάνουσιν as ἔργα to ἀρκίως in the present verse ; τοιαῦτα ἔπη ἀμαρτάνουσιν being equivalent to τοιαύτας ἀμαρτίας ἱπικὰς ἀμαρτάνουσιν, i. e. τοιαῦτα ψεῦδη λίσουσιν. See Jelf's *Gr. Gr.* 596, *Obs.* 4.

418. Κρίνιν ἱμελλει. SCHOL.: μετὰ κρίσεως δίδοναι τινὶ κράτος ἀριστείας, ἡγουν ἱμελλει κρίνιν, τίς δὲ κρατῶν ἐν ταῖς ἀριστείαις. Hence, says Wunder, κράτος ἀριστείας κρίνιν τινὶ will signify *principatum summæ virtutis alicui adjudicare*.

419. ἄλλος ἀντ' ἑμοῦ. *Alius mea vice*. See *Æsch. Prom.* 467; *Æd. Kol.* 488; *Ar. Nub.* 653. In this formula the preposition must not be thought to lose its force. Cf. Pflugk to *Eur. Hel.* 574; Jelf's *Gr. Gr.* 618.

420. παντουργῷ φρίνας. SCHOL.: πάντα πράττοντι καὶ μηδὲν ὑποστιλλομένη, πανουργῷ καὶ ἀναιδιῷ. Lobeck compares *Æsch. Theb.* 655, φωτὶ παντόλμῳ φρίνας. *Philokt.* 636, ἀλλ' ἴσ' ἐκείνῳ πάντα λικτά, πάντα δὲ πολμητά. Eustathius, pp. 524. 40, 1848. 51, ὁ πανούργος καὶ παντουργὸς διάφορον σημασίαν ἔχει παρὰ γὰρ τοῖς ὕστερον. Σοφοκλῆς γὰρ καὶ τὸν παντουργὸν εἰς ταῦτόν ἄγει τῷ πανούργῳ, εἰπὼν ἀνδρὶ παντουργῷ φρίνας, where ἀνδρὶ is evidently a mere gloss upon φωτί.

421. Ἐπραξαν. "*Fecerunt ut contingeret*. The Greek phrase πράττειν τι τινι corresponds with our own expression *jemandem etwas verschaffen*, and conveys the idea of clandestine agency and partisanship. See Ducker. ad *Thuk.* IV. 89." WUNDER. Compare *Ar. Acharn.* 755, ἄνδρες πρόβουλοι τοῦτ' ἱπρασσον τῇ πόλει. See Bernhardt, *Synt.* p. 122 sq., and Hermann ad *Vig.* p. 290.

422. Κεῖ μὴ . . . . τῆς ἑμῆς. *And had not my eye and perverted senses hurried me away from my design*. SCHOL.: εἰ μὴ διὰ ἱκτασιν τοῦ δόντος ἱξίπτεον αἱ διάνοιαι μου, οὐκ ἂν ποτε ἄλλου οὕτως ἀδίκως πατιψηφίσαντο· ὡς καὶ παρ' Ὀμήρῳ· Ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο (*Il.* I. 232). This explanation certainly confirms the reading ἀπήξαν, which we have adopted after Turnebus and Canter. Another Scholiast writes ἀπῆξαν· ἀντὶ τοῦ ἀπήγαγον· γὰρ καὶ ἀπιῖξαν, ὃ ἴσταιν ἐκάλυσαν. Lastly, ἀπιῖξαν is read in the MSS. Bar. A. G. Mosq. B. Dresd. b. and Iunt. Compare vv. 55, 70, *supra*, where ἀπιῖγαι is used by Athene in reference to the circumstances here alluded to. The reading ἀπήξαν, which is exhibited in the remainder of the MSS. and in Aldus, must not be regarded as identical with ἀπῆξαν, for, as Brunck points out, the ancients wrote ἀπήξα. Lobeck accurately observes, that the aorist ἤξα, which Heath would introduce at *Æsch. Choëph.* 950, and Brunck at *Ar. Ran.* 468, is never used by the Tragedians. See Buttmann, *Gr. Gr.* II. p. 65, *Anm.* With the expression, φρίνας διάστροφοι, compare *Æsch. Prom.* 673, ὠδὺς δὲ μορφή καὶ φρίνας διάστροφοι ἦσαν. The same adjective is employed to denote distorted vision in *Eur. Bacch.* 1165, ἐν διαστροφῇ ὄσσει; *Trach.* 791,

διάστροφον ὀφθαλμὸν ἄρας. Lastly, on the sentiment of the whole passage, compare the very apposite illustration cited by Lobeck from Libanius, *Ep.* 851, p. 400, εὐδὲ μικροῦ ἱμνήσω τὸν Αἴαντα τὸν ἄλλα μὲν βουλευόμεντα, ἄλλα δὲ ἀναγκασθέντα.

424. οὐκ ἔν . . . . ἱψήφισαν. "Sophokles has used the active, where we might have expected the middle voice. Compare Plat. *Gorg.* 515. E, εὐδαιμῖαν αἰσχροὺς δίκην πατιψηφίσαντο αὐτοῦ. Observe, moreover, the use of the aorist indicative for οὐκ ἔν ψηφίσαν, as in Plat. *Eryx.* 393. D, οὐκ ἔν προηρῶτο, εἰ μὴ . . . . ἠγῶτο; Julian. *Ep.* XXXIX. p. 70, οὐκ ἔν μί τις ἱγρέψατο παραβαίνοντα τὸν νόμον, εἴ σε . . . . ἐξιώσαιοι." LOBECK. Eustathius, p. 361. 29, charges Sophokles with an anachronism in the use of this verb: ψηφίζουσιν γὰρ οὕτω εἶδοντες (ἦδισαν) ἦρωες, ἀλλὰ μεταχρόνιον τὸ τῶν ψήφων εὔρημα. The same error (?) may be imputed to Pindar, in *Nem.* 8. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσεὺς Δαναοὶ θεραπεύσαν· χρυσίων δ' Αἴας στυγερῆς ὅπλων φόνος πάλαισιν.

425. Νῦν δέ. "Atqui. So at *Æd. Tyr.* 263; *Æd. Kol.* 273; *Elektr.* 335; *infra*, 1004. Latin writers, although rarely, use *nunc vero* in a similar sense. See Ter. *Adelph.* 3. 2. 41; and Cic. ad Quint. frat. L. 1. 88, 93." WUNDER. All the MSS. and Suidas s. v. exhibit ἀδάμαστος. Elmsley to *Æd. Tyr.* 196, Reisig, *Comm. Critt. in Æd. Kol.* p. 385, Wunder, *Advers. in Philokt.* p. 34 seq., and Buttmann, *Gr. Gr.* 102, *Anm.* 7, have, however, clearly shown that ἀδάμαστος is the only form of this word in use among the Tragic Poets.

426. ἱπιντύνοντ'. SCHOL.: ἐντρίπιζοντα. Render, *arming my hand against them*, and compare *Il.* 8. 374, ἱπίντυνε νῶϊν ἱππους; Oppian. *Hal.* 5. 562, ἦδη γὰρ δειλφῖσιν ἱπιντύνουσιν ἄρνας. Hermann sneers at Valcknäer, who, to Eur. *Hippol.* 1183, directs us to correct ἱπιντύνοντ'; from a recollection, probably, of ἀπιντύνοντα at v. 72, *supra*.

428. Ὡςτ' ἐν τοιοῖσδε . . . . βοταῖς, i. e. ἐν τοιοῖσδε, δηλονότι βοταῖς. Matthiä to this line, and in *Gr. Gr.* 471, interprets, *tam vilibus pecudibus*, with the approbation, apparently, of Lobeck. Wunder more correctly teaches, that there is no special reference to the kind of beasts whom Aias slew, but a mere opposition between them, as actually slain by him, and the men whom he designed to kill, but did not. According to this view, βοταῖς is to be regarded as an appositum to τοιοῖσδε. Compare *Philokt.* 1271, τοιοῦτοις ἦσθα . . . . πιστός, ἀτηρὸς λάθρα, i. e. δηλονότι πιστός, etc.; Hom. *Il.* 21. 108, οὐχ ἔραβε, εἶς κἀγώ, καλὸς τε μέγας τε; See Wunder's observations to *Philokt.* 38, where many examples are brought forward of a precisely similar employment of the pronoun ἄλλος by Greek writers.

431. φύγει τᾷ. We have received, without hesitation, the emendation of Elmsley. The particle γί, which the MSS. generally exhibit, is altogether inappropriate, and ται is common in apodosis. See Wellauer to *Æsch. Theb.* 534; Wunder to *Æd. Kol.* 1366; Hartung, *Griech. Partik.* 2. 355; Jelf's *Gr. Gr.* 736. 3. Compare *Æsch. Suppl.* 78; *Agam.* 879; *Æum.* 891; *Soph. Electr.* 582; *Philokt.* 854; *Eur. Hippol.* 480. The frequent use of ται in the secondary sentence is by no means, however, our chief reason for adopting Elmsley's emendation. For, as that illustrious scholar knew full well, there are almost innumerable passages in which it does not so occur. The reason for his correction he has left the reader to discover for himself, and it is this; that if any word should be emphasized in our passage, it must certainly be ὁ παπός, or, at all events, not φύγει. With the sentiment here expressed, Lobeck properly compares *Electr.* 687, ὅταν δὲ τις θεῶν βλάβη, δύναται δὲ οὐδ' ἐν ἰσχύων φυγῆν.

432. ὅστις . . . . Τροία. "The force of the relative is apparently extended through all three clauses, ὅστις θεοὶ ἰχθαίρουσι, μισοῦ δὲ στρατός, ἰχθῆσι δὲ Τροία." LOBECK. Or we may explain the change of construction in the latter clauses as standing for μισοῦμαι δὲ ὑπ' Ἑλλήνων στρατοῦ, ἰχθῆμαι δὲ, κ. τ. λ. Similarly, *infra*, v. 1239, ἢ φύσει μὲν ἦν Βασίλειος, Λαιομίδοντος, ἱππικόν δὲ τὸν Δώρημα' ἐκείνῳ ὄκεν Ἀλκμήνης γόνος. *Hom. Odys.* 9. 20, ὃς πᾶσι δόλοισιν ἀνθρώποισι μίλων παρὶ μὲν κλῖος εὐρεάνῃς ἱππαι. *Demosth.* p. 53. 3, οἷς οὐκ ἰχαρίζοντο, οὐδὲ ἰφίλουσιν αὐτούς. *Cic. Orat.* 3, ipsius in mente insidebat species pulchritudinis eximia quædam, quam intuens in eaque defixus, ad illius similitudinem artem et manum dirigebat. *Id. Fin.* 2. 2. 5, hunc ipsum sive finem, sive extremum, sive ultimum definiebas id esse, quo omnia, quæ recte fierent, referrentur, neque id ipsum usquam referretur. On ὅστις, in the sense of *quippe qui*, see Neue to *Electr.* 437; Matthiä, *Gr. Gr.* 483; Ellendt, *Lex. Soph.* II. 385. 6.

434. πιδία τᾷδι. Hermann, *Præf. ad Eur. Hek.* p. xxxix., corrects καὶ πιδὲν τᾷδι, in order to avoid the introduction of a tribrach into the fifth foot of a senarius. Compare, however, *Philokt.* 1303; *Eur. Hel.* 995; *Ion.* 1541.

435. Πότερα. In double disjunctive questions introduced by πότερον (πότερα) in the first clause, ἢ is sometimes omitted in the second, as at *Æd. Kol.* 333; *Philokt.* 1235; *Plat. Protag.* p. 359. C; *de Legg.* I. p. 626. C; or the alternative inquiry is presented by other particles, as in the present instance by ἀλλὰ δῆτ', κ. τ. λ., at v. 441. "With the expression λιπὼν μόνους Ἀτρεΐδης, compare *Eur. Hel.* 1199, πινὰς λιποῦσ' ἴδρας; *Iph. Aul.* 806, εἴκους ἐρήμους ἐκλιπόντας; *Tryphiod.* 141, λιπόντας

ἱερμαίνην χθονὸς ἀκτὴν; Plat. *Pol.* 298. B, καταλιπόντες ἱέρμους; and Plutarch. *V. Lucull.* c. 30, οἰχέσονται τὸν Πόντον ἱερμοὶ ἀπολιπόντες, i. e. *destituentes*, and therefore stronger than *relinquentes*, as the Scholiast teaches in his note upon this passage." LOBECK. On this proleptic employment of the adjective *μόνους* for ἄσπει *μόνους* εἶναι, see note to v. 69, *supra*. Perhaps it would be preferable to remove the comma after οἴκους and Ἀτρεΐδας, and connect πρὸς οἴκους with the participle, as at Eur. *Phaen.* 87, ἰπὶ σὲ μήτηρ παρθινῶνας ἐκλιπείην μεθῆκε μελάρων ἐς διῆρες ἰσχατον; Plat. *Phaed.* 149. C, χάρις· εἰ μοχθεῖς ταῦτ'· ἀνίστασθαι σὲ χρὴ εἰς Ἄργος, εὖ, κ. τ. λ., and other instances quoted by Heindorf to that passage.

437. ποῖον ὄμμα . . . Τελαμῶνι; "The commentators quote, in illustration of the sentiment and diction, *Æd. Tyr.* 1371; *Philokt.* 110; Eur. *Iph. A.* 445, ποῖον ὄμμα συμβάλλω; Hdt. 1. 37, νῦν τι τίσις μὲ χρὴ ὄμμασι φαίνεσθαι; *Æschin.* c. *Ktesiph.* p. 512, ποίοις ὄμμασι τὰς ἐπιστάς ποιήσεις; Ovid. *Her.* 6. 145, quo vultu natos, quo me, scelerate, videres?" WUNDER.

441. Ἀλλὰ δῆτ' ἰών. Lobeck observes that these words may have been written from a recollection of the tradition alluded to in Cic. *Tusc.* IV. c. 24, semper Ajax fortis, fortissimus tamen cum Danaïs inclinantibus praelium instituit insaniens; and Philostrat. *Her.* 11. 721, μανίντα αὐτὸν Ἰδυσαν πλὴν μὴ προσβαλὼν τῷ τείχει ῥήξει αὐτό.

443. ἴστα. On the employment of ἴστα or ἴπειτα after a participle, see Koen. to *Greg. Cor.* p. 145; Hermann to Vig., note 219, and to Ar. *Nub.* 857; Schäfer's *Mel. Critt.* p. 124; Dawes, *Misc. Cr.* p. 525; and Blomfield to *Æsch. Prom.* 777. Compare *Æsch. Theb.* 267; *Agam.* 481; *Choëph.* 573; *Eum.* 438, 654; Eur. *Elektr.* 1058; Ar. *Ach.* 24, 1197. So also in prose-writers. Plat. *Charmid.* p. 163. A, ὑποθέμινος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἴπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Xen. *Mem.* 1. 1. 5, προκαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα καὶ τὰ ψευδόμενος ἰφαίνειτω. It may be Englished by *straightway, thereupon*, or the participle may be resolved into a finite verb, and ἴστα rendered *and then, and thereupon*. Compare the similar use of *inde* in Liv. 21. 50: Ob hæc consuli nihil cunctandum visum, quin Lilybœum classe peteret; et rex regiaque classis una profecti: *navigantes inde* pugnatum ad Lilybœum fusasque et captas hostium naves *acceperere*.

444. Ἀλλ' ὥδ' ἔγ' Ἀτρεΐδας ἄν. "Instead of this reading, two MSS. (Mosq. B. Dorvill. B.) furnish ὥδ' ἄν' Ἀτρεΐδας. The MS. Dresd. A. reads ὥδ' Ἀτρεΐδας ἄν. The common reading is unobjectionable. Com-

pare v. 111, *Μὴ δῆτα τὸν δύστηνον ᾧ γ' αἰκίση*. Else it would be easy to conjecture, 'Ἀλλ' ᾧ δ' ἄν 'Ατρεΐδας ἄν εὐφραναιμί σου. A similar correction may with more probability be made in the following passage, Eur. *Alkest.* 646 : *Γυναῖξ' ἰδυσίαν, ἣν ἰγὼ καὶ μητέρα Πατέρα τε γ' ἰδύναις ἄν ἡγοίμην μόνην*. If Mr. Wakefield had found ᾧ δ' ἄν 'Ατρεΐδας ἄν in his copy of the *Aias*, perhaps he would have commented upon it in the following terms : — 'This repetition of the particle ἄν in Greek authors is equally singular and awkward ; and yet there are many instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present, we would gladly relieve the clumsiness of this expedient by reading, with several MSS., 'Ἀλλ' ᾧ δ' γ' 'Ατρεΐδας ἄν εὐφραναιμί σου.' See the *Critical Review*, Jan., 1801, p. 9. If a single instance of this repetition of ἄν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy ? See vv. 155, 500, 512, 1003, 1017, 1022, 1088, 1184, 1276. Brunck does not seem to have made up his mind on the subject. He says, in his note on v. 512, *invenuste geminatur ἄν*. But he has inserted the following words in his Index to Aristophanes : *ἄν eleganter geminatur ; Thesm.* 196 ; *Ran.* 572, 581 ; *Nub.* 1396 ; *Ach.* 218. To confess the truth, these words *eleganter, venuste, &c.*, are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be elegant in one place, and inelegant in another, according as we wish to attack or defend the reading in which it is exhibited. It must be observed, that, where the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. "As *geminatum cum indicativo et optativo sæpissime, cum subjunctivo nunquam conjungunt Attici*. These are the words of the *Edinburgh Reviewer*, Vol. XVII. p. 238. If the common reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted *very rarely*. Ar. *Eqq.* 1108, 'Ὅποτερος ἄν σφῶν εὖ με μᾶλλον ἄν ποιῇ Τούτῃ παραδώσω τῆς Πυκνὸς τὰς ἡνίας. Perhaps we ought to read, 'Ὅποτερος ἄν σφῶν εὖν με μᾶλλον εὖ ποιῇ." ELMSLEY.

446. *δηλώσω . . . . γεγώς*. On the attraction of the supplemental participle with verbs, whose complement of predication is incomplete, see Monk to Eur. *Alkest.* 779 ; Hermann to Vig. p. 771 ; Jelf's *Gr. Gr.* 684. It is imitated by the Latins. Plaut. *Asin.* 3. 3, *Argenti viginti minæ modo ad mortem appulerunt, Quas hodie adulescens Diabolus ipsi daturus dixit*. Virg. *Æn.* 3. 327, *sensit medios delapsus in hostes*.

449. *Κακοῖσιν . . . . ἑξαλλάσσειται*. SCHOL. : ὅστις διαλλαγήν οὐ δίχεται,

ἀσὶ ἐν κακοῖς ἱσταίται. "Stephanus, *Thes. L. Gr. T. I.* p. 353, translates correctly, *qui nullam mutationem accipit in suis malis*, i. e. *whose misfortunes remain ever in the same condition*. A different view of the passage has induced Schneider, *Lex. Gr. s. v. ἱσταίται*, to render, *qui nihil ab ignavis differt*." ERFURDT. Hermann objects to this local acceptance of the dative, and observes that κακοῖς is not in *malis*, but *malis*, i. e. *quod attinet ad mala, with respect to his misfortunes*. The dative has this signification frequently in the poets. Cf. *Æd. Tyr.* 25. 557 ; *Æd. Kol.* 313 ; Matthiä's *Gr. Gr.* 400. 6.

450. Τί γὰρ . . . . κατθανεῖν ; SCHOL. : τί γὰρ ἔχει ἡμεῖς τέρας προσθεῖσα ἑαυτὴν δηλονότι ἐπὶ ἡματι καὶ ἀνιθεῖσα τοῦ κατθανεῖν ἡγουν ἀπολυθεῖσα καὶ ἰλυθιωθεῖσα τοῦ θανάτου, from which it is apparent that he found ἀνιθεῖσα in his copy, and this is read also in the MSS. Bodl. Par. 1, Aug. C., and is adopted by Brunck. The remainder of the manuscripts exhibit ἀναθεῖσα, as also Stobæus, *Serm.* CXXI. 22. Moschopulus, *Lex. s. Ἀνατίθημι* : τὸ ἀναθεῖσα τοῦ κατθανεῖν παρὰ Σοφοκλεῖ κατὰ διάφρασιν συντακτικὸν εἰς γυνικὴν, οἷον ὑπέρβειν ποιουμένη τοῦ θανάτου. "Παρεῖ ἡμεας is *alternis diebus* : see H. Stephanus, *Thes. L. Gr. s. v. Παρά*. The employment of the two verbs προσθεῖναι and ἀναθεῖναι accounts for the use of the expression ἡμεῖς παρ' ἡμεας. Nor can we doubt that the common reading ἀναθεῖσα, which is interpreted by the gloss ἀναβολὴν ποιήσασα καὶ ἀνάθειν, and is supported by the authority of Stobæus, *Serm.* VII. 3, and CXXI. 22, is the genuine writing of the poet. The word ἀνιθεῖσα, found as a various reading in the Membranæ and some other manuscripts, although approved by Brunck, is spurious. The language of Sophokles is simply this : *quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate et addat aliquid et differat*." HERMANN. "Hermann has received the genitive τοῦ κατθανεῖν as partitive, which, however well it may suit the verb προσθεῖναι, is far less appropriate to ἀναθεῖναι. Nevertheless, I believe that his opinion comes exceedingly near the truth, with the single exception of the meaning he assigns to ἡμεῖς παρ' ἡμεας. These words, in my judgment, signify, not *alterni dies*, but ἡμεῖς παρ' ἡμεας θεωρουμένη or ἡμεῖς παράλληλα ἱσταζόμεναι. For it is not *day alternating with day* which brings us nearer, or removes us from, the hour of death, so that it can be said of us, as concerning the Dioskouroi, ὅτι παρ' ἡμέραν ζῶμεν καὶ ἀποθνήσκουμεν, but *every day, dies singuli*. This thought may be thus expressed in German : *Jeder Tag bringt uns um einen Schritt dem Tode näher und entdrückt uns ihm wieder für den Augenblick*, — the first, because we every day grow older ; the latter, because at the comple-



tion of the day we have apparently escaped some risk of death. The following, then, may be regarded as the meaning of the poet : *εἰ τερπνὸν τὸ ζῆν, τουτίσσειν ἢ ἀπαράλλακτος τῶν ἡμερῶν ἱπαλληλία, τοῦ γι κατθανεῖν πάντως προκείμενον, οὐπερ ἐκάστη ἡμέρα προστίθῃσι τι καὶ αὐτὸ ἀνατίθῃσιν αὐτό*, the genitive *τοῦ κατθανεῖν* being referred to the more remote participle. *Qui melius consulat, consul fiat !* LOBECK. "In ascertaining the true meaning of these verses, it will be necessary to take with us the following considerations. First, that Hermann's translation of *παρ' ἡμαρ, alternis diebus*, is undoubtedly correct ; second, that the genitive *τοῦ κατθανεῖν* depends upon *ἀναθεῖσα*, as pointed out by Moschopulus, who is, however, manifestly at fault in the meaning he assigns to the participle. Upon this latter point, it will be acknowledged that the verbs *προστίθῃναι* and *ἀνατίθῃναι* must have partly an analogous, partly an opposite signification : an analogous, because the principal element (*Grundform*) of both verbs is the same ; an opposite, in so far as the prepositions *πρός* and *ἀνά* are opposed in meaning. Now, the notions which Lobeck and Hermann ascribe to these verbs, *to add something to a thing* and *to remove something*, do not occupy that relation in which *προστίθῃναι* and *ἀνατίθῃναι* must stand to each other when, as is here the case, the difference of signification is produced merely by the prepositions. Full satisfaction will be rendered both to the sense of this passage and the usage of the Greek language if we concede that in *προστίθῃναι* the preposition *πρός* means *to, up to*, in *ἀνατίθῃναι* the preposition *ἀνά* *back, away from*, so that *προστίθῃναι* denotes *to place to, give up to*, and *ἀνατίθῃναι* *to place back, take away from*. Hence, then, it will at once be evident that to *προσθεῖσα* we must supply the idea *τὸ κατθανεῖν* in the dative. On this expression I here quote Musgrave's note to Eur. *Androm.* 1016 : '*προσθέντις, addicentes. HESYCHIUS. προσθεῖναι· τὸ παραδοῦναι τῷ ἰωνημένῳ ὑπὸ κήρυκι. Inde πρόσθετος addictus, qui creditori in servitutem addicitur. Plutarchus in Lucullo: αὐτοῖς δὲ τέλος μὲν ἦν προσθέντις γινομένοις δουλιεύειν. Idem Vit. p. 1818, ὥσπερ ὑπὸ κήρυκι προσθετιμένων. Athenæus, p. 607, καὶ τῷ πωλοῦντι ἄλλῳ τινὶ θᾶτον προσθέντι.*' Cf. also Eur. *Hek.* 368, '*Αἰδῇ προσθεῖσ' ἑμὸν δίμας*. Hence the expression *προστίθῃναι τῷ θανάτῳ* (*τῷ κατθανεῖν*) means *addicere morti, to give up to death*. I would next remark, that the poets construct even simple verbs of motion with a genitive of the object, in a direction from which the motion takes place. Thus, *ἄγειν νίκου*, *Philokt.* 613 ; *αἶρειν χθονός*, *Antig.* 417 ; *ἵστασθαι βάθρων*, *Æd. Tyr.* 142 ; and frequently elsewhere. It is, therefore, quite in harmony with grammatical usage that the compound verb *ἀνατίθῃναι*, *to take away from*, has been here constructed

with the genitive of the thing away from which the action of the verb is represented to take place. Thirdly, it will not cost a moment's thought to determine what is the object which we must regard as understood with the verbs *τίεπιν*, *προσθίναί*, *ἀναθίναί*. It is the substantive *ἄνδρα* in a collective sense which is to be supplied from the words immediately preceding: *αἰσχρὸν γὰρ, ἄνδρα, κ.τ.λ.* Fourthly, the verses just alluded to show that the general sentiment which the poet wishes to establish in the words before us is the following: *Vain and wretched is the pursuit after a long life.* The especial reason why such a pursuit is declared vain and miserable is contained in the first of these verses, *What pleasure can a day confer upon mortals?* But this simple inquiry does not set forth the reason of the previous assertion with sufficient distinctness; hence its enforcement in the words which follow, whose sense can assuredly be no other than this: *For no one knows, if he lives one day, whether he shall survive the next.* Hence, too, the addition of the words *οὐκ ἂν προϊμένην οὐδένος λόγου βροτόν, ὅστις κινᾷσιν ἰλπίσιν θερμαίνεται.* The vain hopes here spoken of must be the calculation men make of enjoying the following day. Thus, then, speaks the unhappy Aias in the words *αἰσχρὸν γὰρ, ἄνδρα . . . τοῦ γε κατθανεῖν*, expressing the same thought, in an altered form, which we meet again in the *Trachiniae*, v. 943 sq. :—

Τοιαῦτα τὰνθάδ' ἐστίν. "Ὡστ' εἴ τις δύο  
 "Ἡ καὶ πλείους τις ἡμέρας λογίζεται,  
 Μάταιός ἐστιν. Οὐ γὰρ ἐσθ' ἢ γ' αὔριον,  
 Πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

With which compare Hor. *Od.* 4. 7. 17, *Quis scit, an adjiciant hodiernæ crastina summa tempora di superi?* Literally translated, these words would therefore be, *How can a day impart pleasure to mortals, which alternately gives them up to death and takes them from it?* being equivalent to *τί γὰρ ἡμέρα τίεπιν ἔχει, παρ' ἡμᾶς τῶν ἀνθρώπων προσθιμίνων τῷ θανάτῳ καὶ ἀναθιμίνων τοῦ θανάτου;* I observe lastly, that, since the language here employed refers to ordinary mortals, who, once dead, do not return again to life, the poet must have supposed that these words would be understood by his hearers in no other sense than the following: *What gratification can a day impart to mortals, if they are snatched one day (to-day) from death, and on another day (to-morrow) are given up to death?* that is, *How can life delight us, since we are but creatures of a day, and, though in life and health to-day, may on the morrow fall into the arms of death?* WUNDER. We can by no means approve the reasoning of the

last note, or the result at which it finally arrives. The participles *προσθίσαι* *κἀναθίσαι* appear to us to express a nearly identical meaning, and may be rendered by *apponens imponensque*. With the genitive, compare (*Ed. Tyr.* 709, *μάθ' οὔτις' ἰστί σοι βρότειον οὐδὲν μαντικῆς ἔχον τέχνης*. The thought, therefore, is the following: *Quid habet dies diei adjecta oblectationis, quum addat suggeratque uliquid mortis*. So Eustathius, p. 906. 35, *τὸ μὲν εὐκλείας θανῶν τῶν ἀγαθῶν μόνον ἴδιον, καὶ τὴν παρατυτίκα σωτηρίαν οὐκ ἀπαλλαγὴν θανάτου δοξάζει, ἀλλὰ μικρὰν χρόνου ἀναβολήν· τί γὰρ παρ' ἡμᾶρ ἡμέρα τίρπειν ἔχει;* Plutarch. *Cæs.* c. 57, *βέλτιόν ἐστιν ἄπαξ ἀποθανεῖν ἢ αἰὶ προσδοκᾶν*. Liban. T. IV. 143, *ἦττον εἰς συμφερόν εἰσάπαξ ἀποθανεῖν ἢ πολλαῖς ἡγγὺς ἵναί τοῦ θανάτου*.

453. *θερμαίνονται*. SCHOL.: ἀντὶ τοῦ θαρρεῖν, καὶ ὁ λίγισται θάλασσαν παρ' Ὀμήρῳ τὸ θαλπωρή. With the phraseology, compare Eur. *Elektr.* 402, *χαρᾷ θερμαινόμεθα καρδίαν*; Pindar. *Olymp.* 10. 5, *θερμαίνει φιλότατι νόον*; Ar. *Ran.* 844, *παῦ', Αἰσχύλι, καὶ μὴ πρὸς ἐργὴν σπλάγχχια θερμήνῃς κότῳ*; and with the general sentiment, Hor. *Od.* 1. 4. 15, *Vitæ summa brevis spem nos vetat inchoare longam*. Jam te premet nox, fabulæque manes, et domus exilis Plutonia.

454. Ἀλλ' ἦ. Maximus Planud. in schol. ad Hermog. p. 371, ἦ γάρ, which is preferred by Musgrave. Lobeck suggests that Libanius — who, in *Decl.* p. 1040, T. IV., attributes the following sentiment to Aias: *δεῖ γὰρ τοὺς ἀγαθοὺς ἢ ζῆν εὐδοκιμοῦντας ἢ τιθνηκέναι* — may have found the same reading in his copy. The common reading is supported, not merely by all the manuscripts and old editions, but by Suidas s. v. Ἀλλ' ἦ and Εὐγενής, and the Scholiast to Plato, p. 142, ed. Ruhnke. With the sentiment, compare Isokr. ad *Nik.* p. 22, *κρίττον τιθάναι καλῶς ἢ ζῆν αἰσχερῶς*; *Elektr.* 989, *ζῆν αἰσχερὲν αἰσχερῶς τοῖς καλῶς πιφυκόσιν*.

455. Πάντ' ἀπήκουας λόγον. Thou hast heard all. Cf. *Philokt.* 1240, *Trach.* 241, where the same formula is repeated. See Blomfield to *Æsch. Agam.* 582.

457. φρενός. A prose-writer would have added the preposition *ἐκ* or *παρά*. See Jelf's *Gr. Gr.* 483, Obs. 4. *Infra*, v. 588, *τὰ . . . ἔργα χρεῖν*. *Æsch. Prom.* 908, *Ἦρας ἀλαστιᾶι, εἴτορες αἱ Junone excitati*. *Philokt.* 1116, *πότμος δαιμόνων*, but at v. 106, *τὰ ἐξ Ἀτρείδων ἔργα*. *Antig.* 1219, *τὰ ἐκ δεισπότης πελιύσματα*. Xen. *Kyr.* 5. 5. 13, *τὸ παρ' ἑμοῦ ἀδίκημα*.

460. τῆς ἀναγκαίας τύχης . . . κακόν. SCHOL.: Τιμμήσεως ὁ λόγος, οὐ γὰρ δεῖ τὸν χορὸν μηκύνειν τὸν λόγον. μικτὸς δὲ ὁ λόγος· τὸ μὲν γὰρ αὐτοῦ γεννητὸν καὶ ἰλιυθέριον διὰ τὴν παρρησίαν τῆς φύσεως, δούλη γὰρ ἐπά-

ναγκαις γίγνεν· τὸ δὲ συναρμόζον τοῖς καιροῖς, δι' ὅλου δὲ τὴν φιλοσοφίαν ἔμφαντον. καὶ ὅταν τὰ ἑαυτῆς καταβάλλῃ, τεχνικῶς ἱπικηρεῖ, μαλθακώτερόν πως καθιστῶσα τὸν Αἴαντα· διὲ οὖν τοὺς αὐτοὺς λόγους, ὅτι διὰ τὴν ἱλευθέρειαν παρῆρσιάζεται. “Eustathius, p. 1089. 38, παρὰ Σοφοκλεῖ ἀναγκαία τύχη ἢ δουλική. This interpretation is received by Brunck, under the mistaken supposition that Tekmessa speaks of her own state of servitude with the design of teaching Aias that misfortunes must be borne with equanimity. Such an explanation does great violence to that modesty of character which is attributed to her by the poet. We believe that the sentiment which she expresses is simply οὐδὲν ἰσχυρότερον ἀνάγκης καὶ τύχης, Diodor. 15. 63; δινηῆς ἀνάγκης οὐδὲν ἰσχύει πλῖον, Eur. *Hel.* 521. That ἀναγκαία τύχη is said for ἀνάγκη may be learnt from Plat. *Legg.* VII. 806. A, εἰ διαμάχεσθαι περὶ πόλειος ἀναγκαία τύχη γίγνεται, and Damaskios ap. Suid. T. II. 760, ἀπ' οὐδμιᾶς ἀναγκαίας τύχης αὐθαίρετον συνέβη γινέσθαι τὴν μεταβολήν. Compare Demosth. *Ep.* II. 1468. 14. Now it becomes a wise man τὰναγκαῖα τοῦ βίου φέρειν ὡς ῥᾶστα, Eur. *Hell.* 255, and this is the advice Tekmessa here gives Aias. But since she had herself become a victim to the tyrannous power of Necessity, she narrates the history of her own fortunes, not with the view of proposing it as an example for the imitation of Aias, but to excite his commiseration and pity.” LOBECK. “ἀναγκαίης, fated, inevitable. Some editors understand it of captivity.” NEUE. With Dindorf and other scholars, we must confess our inability to deduce from the language here employed the admonition which is contained in the verse quoted from Euripides. The words of Tekmessa simply state that *men meet with no greater evil than the lot assigned them by Necessity*, and imply no exhortation that this misfortune is to be endured with constancy. Nor, if this sense could be extracted from these verses, would such advice be appropriate either to the circumstances in which she stood with regard to Aias, or to the design she had in hand. We regard them rather as a preface to the narrative which subsequently follows. Her whole address is nothing more than a pathetic appeal to Aias that he will not, by depriving himself of life, bring shame, want, and misery upon the relatives he will leave behind him. Lastly, the opposition pointed out by Wunder in the following words, ἰγὰρ δ' ἱλευθέρου μὲν, κ. τ. λ., evidently shows that we are to understand ἀναγκαία τύχη of *slavery*, and that the sense of the entire passage is briefly this:—*The greatest of all human ills is slavery. To this calamity am I reduced, who erst was free and the scion of a lofty race: for thou hast made me a slave. I adjure thee, therefore, to have compassion on me and on thy son:*

*for a frightful destiny awaits me, if I, bereft of thee, shall be delivered into the hands of thy enemies.*

463. Εἴπαιε τινός. SCHOL.: εἴπαιε τινός · ἀντὶ τοῦ ὡς οὐκ ἄλλου τινός. The MSS. Γ. Dresd. b. Lips. a. b. read εἴπαιε τινίς, which variation is manifestly due to some transcriber ignorant of the construction. Εἴπαιε τινός σθίνοντος ἐν πλούτῳ is said by attraction for σθίνοντος ἐν πλούτῳ, εἴπαιε τις ἄλλος ἰσθίει, and the genitive Φρυγῶν is added, because this formula contains the superlative notion μέγιστον σθίνοντος. See Jelf's *Gr. Gr.* 869. 3; Schäfer on *Æd. Kol.* 734; and compare Demosth. p. 701. 7, ἰγὼ δ', εἴπαιε τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἰρησται, νομίζω καὶ μοι νῦν ἀρμόσκειν εἰπεῖν; Hdt. 9. 27, ἡμῖν ἔστι πολλά τι καὶ εὖ ἔχοντα, εἰ τίσις καὶ ἄλλοις Ἑλλήνων, i. e. ἡμῖν μάλιστα ἔστι; Arrian. *Alex.* III. 22. 3, Δαρείῳ . . . ἀνδρὶ τὰ μὲν πολέμια εἴπαιε τινὶ μαλθακῷ. — ἐν πλούτῳ. With the use of the preposition ἐν to denote means and instrumentality as existing in the object itself in a more emphatic way than the mere instrumental dative, see Jelf's *Gr. Gr.* 622. 3; Kruger's *Griech. Sprachl.* 68, *Ann.* 6; and compare v. 494 *infra*, ἐν σοὶ παῖς ἔγωγε σύζαμαι; Demosth. p. 824. 3, Ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἔστιν ἡ σωτηρία. In this usage it may be rendered *by* or *through*. "By the noun πλοῦτος, not only wealth, but resources and prosperous circumstances of all kinds, are meant. Compare below, v. 494; *Trach.* 134; *Æd. Tyr.* 380; *Elektr.* 648; and *Æd. Tyr.* 1070, ταύτην δ' ἰᾷσι πλουσίῳ χαίρειν γίνεσθαι." WUNDER.

464. Νῦν δ' εἰμι δούλη. Compare Eur. *Hek.* 349, τί γὰρ με διὗ ζῆν, ἔ πατήρ μιν ἦν ἄναξ Φρυγῶν ἀπάντων . . . νῦν δ' εἰμι δούλη. Achilles Tat. V. 17, p. 118, ἐλίσσειν με γυνὴ γυναῖκα, ἐλευθερὰν μιν ὡς ἴφρι, δούλην δὲ ὡς δοκῶ τῇ τύχῃ.

465. Καὶ σὴ μάλιστα χερσί. Schäfer calls attention to the peculiar beauty of this additional remark. Tekmessa fears that, in attributing her condition as a slave to the mere good pleasure of the gods, she may arouse the anger of her haughty lord. Our own Milton, in the noble lines in which he delineates the distinction between the sexes, has correctly appreciated and beautifully described the feeling which induced this true-hearted woman "in sweet humilitie" so to correct her language: —

"For valor he and contemplation formed;  
For softness she and sweet, attractive grace:  
He for God only, *she for God in him.*"

466. Τὸ σὸν λίχος ξυνῆλθεν. On the accusative, see note to v. 276 *supra*, and the examples quoted there, from which it will be learnt that

these words do not signify, as some suppose, τὸ σὸν λίκος ξυνελθοῦσά σοι ἴσχον, but εἰς τὸ σὸν λίκος ξυνῆλθον. Compare Eur. *Phæn.* 831, ἡ δὲ σύναιμον λίκος ἦλθεν. *Trach.* 27, λίκος γὰρ Ἑρακλεῖ πριτὸν ξυστάσθαι. Hom. *Od.* 23. 296, οἱ μὲν ἴππιστα ἀσπασίαι λίκτροισι παλαιῷ θισμὸν ἵκοντο. — εὖ φρονῶ τὰ σά. SCHOL. : εὖνους σοι καθίσταμαι. Similarly, Eur. *Androm.* 689, ταῦτ' εὖ φρονῶν σ' ἱπῆλθον.

467. Καί σ' ἀντιάζω, κ. τ. λ. SCHOL. : κάλλιστα ἀμφοτέρους τοῖς ὄρεσι ἰχρήσατο· μέγιστον γὰρ δικαίωμα, τὸ τῆς αὐτῆς ἰστίας ἱπτιυχιῶν, ὅπου καὶ τῶν πολυμίων διὰ ταῦτα φειδόμεθα· καὶ τὸ σιμνὸν τῆς κοίτης χρήσιμον, ὅπου γὰρ καὶ τὸ σιμνότερον τῶν προσώπων, περὶ τοῦτο ὁμνυσι· Σὴ δ' ἰερὴ πιφαλὴ καὶ νωτίτερον λίκος. (*Il.* 15. 39.)

468. ἡ συνηλλάχθης ἰμοί. SCHOL. : συναλλαγὰς ἰχίς, γάμω συνηζύχθης, συνηρμόσθης, ὅθεν καὶ συνάλλαγμα. ἡς συνηλλάχθης· δι' ἡς συνηρμόσθης. The MSS. Ien. Dresd. B. Mosq. b. Membr. read ἡς, which has met the approval of Brunck, because the Attics construct the relative in the case of its antecedent substantive, not in that which is required by the verb contained in the relative clause. That the Tragedians frequently decline to avail themselves of this attraction is, nevertheless, most certain. Compare *Æd. Tyr.* 384, ἀρχῆς, ἣν ἰμοὶ ἱνεχίρισι; Eur. *Orest.* 78, ἀδελφῆς, ἣν οὐκ εἶδον; 1079, ἀδελφῆς, ἣν σοι κατηγγύησα; *Heracl.* 152, τοσαύτης, ἣν ἱπῆλθον, Ἑλλάδος, and frequently elsewhere. Eustathius, therefore, p. 147. 10, observes correctly, χαίρω τῇ λόγῳ ᾧ λίγυς καὶ ὃν λίγυς· καὶ γὰρ τοῦτο ἀσόλοικον. That the dative in the signification δι' ἡς ἰμοὶ συνηρμόσθης or καθ' ἣν is legitimate, is proved by such passages as Eur. *Trond.* 74, λίκτρα καὶ γάμοι, οἷς ἦλθον εἰς μέλαθρον Ἑκτορος. As, then, our reading has the additional authority of the first Laurentian and the majority of the manuscripts, we have not hesitated to receive it into the text. If the genitive should be preferred, it may be regarded as standing either for the accusative ἣν, after the analogy of the following examples: Hom. *Il.* 15. 32, φιλότης τι καὶ εὐνὴ, ἣν (μοι) ἐμίγη; Dionys. *Per.* 656, ἐκ γὰρ ἐκείνης φιλότητος, τήν ποτε Σαυρομάτησιν ἐπ' ἀνθρώποις ἐμίγησαν; or for the dative ἡ, as in Diog. VII. 93, καρετρία ἰστὶν ἱπιστήμη ᾧν ἱμμινετίον; Paus. IV. 26, σοὶ . . . ἵσται κρατὶν, ὅτων μὲν ὅπλων ἐπέρχη, and the numerous passages from Xenophon and Æschines which are collected by Krüger in his masterly *Commentt. de Attractione*, pp. 274–278; Bernhardt, *Synt.* p. 301; and Matthiä, *Gr. Gr.* 473.

470. χυρίαν ἰφίς τινί. The majority of the ancient copies exhibit ἀφίς. We have received ἰφίς on the authority of the Scholiast and the MSS. Laur. a. b. Γ. Suidas s. Χυρίαν : μή με τῶν σῶν ὑπ' ἰχθρῶν χυρίαν

ἰφης τινί. Compare v. 1235 below: ἰφῆκεν ἰλλοῖς ἰχθύσιν διαφθορέν. On the perpetual interchange of these prepositions in the manuscripts, see note to v. 276, *supra*.

471. Ἦν γὰρ θάνῃς. *For in case you die and by your death abandon me.* The MSS. La. Lb. Γ. and Aug. B. read εἰ γὰρ θάνῃς, the latter with ἦν suprascriptum. That this construction is admissible may be inferred from Æsch. *Choeph.* 173, εἰ τῆσδε χώρας μήποτε ψάύσῃ ποδί; *Ed. Kol.* 1443, δυστάλαινα τᾶρ' ἰγώ, εἴ σου στερηθῶ, *wretched indeed am I, if, as you say, I am to lose you.* See Hermann to *Antig.* 706; Krüger to Dionys. p. 270; Matthiä, *Gr. Gr.* 521, *Obs.* 2, and 525. b; Jelf's *Gr. Gr.* 854, *Obs.* 1. The MSS. Mosq. B. Ien. have εἰ γὰρ θάνεις, which was formerly approved by Hermann, but in his last edition of this play (Leipsic, 1848) he writes θανῶ. Dindorf, who is followed by Wunder, has admitted Bothe's conjecture ἦ γάρ, but this is rendered inadmissible by the addition of the words τῇ τόθ' ἡμέρᾳ in the following verse, and is, moreover, shown to be unnecessary by *Trachin.* 720, καίτοι δίδοκται, κίῃνος εἰ σφαλήσεται, ταύτῃ σὺν ἑρμῇ καὶ μὲν συνθανεῖν ἄμα, where εἰ and ταυτῇ are correlative.

474. δουλίαν ἔχειν τροφήν. SCHOL.: οὐ ψιλὸν τὸ τῆς δουλείας εἶπιν, ἀλλὰ καὶ ὅσα ἔνιστιν εἰπεῖν τινα ἰδόντα αὐτὴν ἐν δουλείᾳ. καὶ ἡ τοιαύτη δὲ διδασκαλία Ὀμήρου· Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τι γυναῖκα (*Il.* 6. 432). ἀποτρέψαι δὲ βούλεται αὐτὸν διὰ τῶν τοιούτων λόγων. On δουλίαν, for which Aldus and some manuscripts exhibit δούλιον, see note to v. 172 *supra*.

476. Λόγοις ἰάπτων. *Lædens maledictis.* SCHOL.: γρ. ἀτίζων. The correction is unnecessary. Λόγοις is here equivalent to σπώμματα, as at *Trach.* 263, πολλὰ μὲν λόγοις ἐπερρόθησι, and frequently elsewhere. See Markland to Eur. *Suppl.* 565. Compare Æsch. *Theb.* 388, θίνειν ὀνείδει; Hom. *Od.* 13. 142, πρεσβύτατον καὶ ἄριστον ἀτιμίσιν ἰάλλειν; Mosch. 4. 39, ἰάπτομαι ἄλγισιν ἥτορ; Maxim. Tyr. 108, πληγαῖς ἰάπτειν. The whole passage is a close imitation of Hom. *Il.* 6. 440, καὶ ποτί τις εἴπῃσιν, κ. τ. λ.

478. Οἷας ἀνθ' ὅσου. See below, vv. 533, 874, and the many passages collected by Monk to Eur. *Alkest.* 146. On the attraction of the relatives, cf. Jelf's *Gr. Gr.* 823; Stallbaum to Plat. *Phil.* p. 54. A. The expression ἀνθ' ὅσου ζήλου is for ἀντὶ βίου μάλιστα ζηλωτοῦ. — τρέφει. SCHOL.: αὖξαι, ἔχει. See Abresch. to Æsch. 3. p. 81; Wunder to *Antig.* 884; and Liddell and Scott, s. v.

479. Καὶ μὲν δαίμων ἰλᾶ. "In these words we must not suppose-

with the Scholiast that δαίμων ὧν ἡ δυστυχία is meant, but Death, as at Apoll. Rh. II. 815, "Ἰδμενα ἤλασε μοῖρα, *me quidem his calamitatibus mors eximet, tibi autem vel post mortem dedecori erit.*" LOBECK. "To this observation we have first to object the meaning given to ἱλαύνειν, which assuredly can never signify *to remove from life or rescue from misfortune*; secondly, it is equally impossible that δαίμων, standing, as it does, without any additional epithet, should denote the god of death; and thirdly, the thought which, according to this explanation, the words before us are made to yield, is not simply inappropriate, but in direct opposition to the context. Tekmessa has just alluded, in the words ταῦτα τις ἔσει, to the bitter scorn which will be heaped upon her by the foes of Aias after his decease, and the reproachful taunts which will be levelled at himself. That in the words now under our review, and those with which they are immediately connected, she is setting forth the consequences of this crimination and abuse, is shown clearly and unequivocally, amongst other considerations, by the subsequent words αἰσχευέσθαι ταῦτα. But besides this, she also speaks, as we may see from ἐμὲ μὲν and σοὶ δέ, of the double calamity which will ensue upon these taunts; the misfortune, namely, which they will inflict upon herself, and that moreover which they will bring upon Aias. Now it would have been really absurd if she had sought to represent as the consequence of this offensive language, on the one hand, her own removal from the world, and, on the other, the shame and disgrace which were to be accumulated upon Aias." WUNDER. On the constant employment of the verb ἱλαύνειν, in the sense here assigned to it, by the Tragedians, see note to v. 262, *supra*. That ἤλασε is used in the same signification by Apollonios, in the passage quoted by Lobeck, will be apparent to every one who reads it in connection with the context. Compare *Æd. Kol.* 1749, ἱλαίνων γὰρ ἐς τίν' ἔτι με δαίμων τανῦν γ' ἱλαύνει;

481. αἰδῆσαι . . . . προλείπων. On this construction, see Matthiä, *Gr. Gr.* 551. 1. The employment of the participle denotes that the state of mental feeling expressed by the verb is either antecedent or coincident with the action expressed by the participle. *Antig.* 540, ἀλλ' . . . . οὐκ αἰσχύνομαι ξύμπλουν ἑμαυτὴν τοῦ πάθους ποιουμένη. *Æd. Tyr.* 635, οὐδ' ἐπαισχύνισθε, γῆς οὕτω νοσούσης, ἴδια κινεῦντες κακὰ; On the other hand, the infinitive is joined with these verbs when the idea of disinclination, hesitation, or aversion to a course of action is to be represented as predominant. *Xen. Anab.* 2. 3. 22, αἰσχύνομαι θεοὺς Κῦρον προδοῦναι, *reverence for the gods prevents me from betraying Cyrus.* *Eur. Hek.* 96, αἰσχύνομαι σε προσβλέπειν ἱαντίον, *shame prevents me from looking you in the face.*



482. μητέρα . . . . πληροῦχον. "Compare Eumathius *de Ism.* L. III. p. 106, οὐκ αἰδῶ τὸν Θιμισθία πατέρα τὸν σὸν καὶ τὴν τῶν παλλῶν ἱτῶν πληροῦχον Διάντιαν. Eustathius, p. 878, νῖος ᾧ καὶ ὀλίγων ἱτῶν πληρονομῆσας." LOBECK.

485. νίας τροφῆς . . . . μόνος. Νία is *juvenilis*, as at Pind. *Ol.* 2. 78, νίαι αἰθλα; Eur. *Med.* 48, νία φροντίς. "To the following words the gloss of Hesychius, δισίσται· διάξυ, βιάσται, apparently refers, and Suidas s. v. interprets in the same manner. The Schol. Barocc., however, explains differently: χωρισθήσεται τοῦ θανόντος or κομισθήσεται πιχωρισμῆος. Musgrave adopts the view first given, and supplies βίον or αἰῶνα, which is open to the objection that δισίσι βίον rather than δισίσται would be required, and that διαφέρειν τὸν βίον must be understood of the whole of life, and not simply of that portion of it which is spent under the care of guardians. Hence it would appear more appropriately rendered *vexabitur, raptabitur maleque tractabitur*, in a very similar sense with the language of Dio Chrys. *Or.* XLI. 506. C, ὑπ' ὀρφανιστῶν διασπασθήσεται, and Plutarch, *V. Timol.* c. 13, ἔτη δώδεκα ἐν ἀγῶσι καὶ πολέμοις διαφερέθη, *circumactus et jactatus est.*" LOBECK. "The objection Lobeck urges against the explanation of Musgrave, that διαφέρειν τὸν βίον must be understood of the whole period of life, instead of the interval spent under the care of guardians, appears to me of little force. Nor do I think that the mere notion of the separation of Eurysakes from his deceased parent is sufficiently appropriate to the sense of the passage. Perhaps the verb should be taken in its own strict meaning, *differetur, in varias partes trahetur, huc illuc trudetur.*" HERMANN. Wunder urges, in opposition to the opinion of Lobeck that διαφείσθαι is here used in the sense of *vexari, male tractari*, that no passage can be cited from any classic writer in which it has this signification. An equally conclusive reason against this explanation may be derived also from the consideration, that, whilst the employment of the middle for the active is somewhat rare (consult note to v. 611 below), this ought to occasion less hesitation than the assumption that it is used in the sense of the passive. In reference to the statement that δισίσται βίον must refer to the whole period of life (cf. Eur. *Hel.* 10, Hdt. 3. 40, and many other passages in which it has undoubtedly this application), we think that it exists in the very nature of the thing, that this expression was allowable also of a definite interval or portion of existence; and as our poet has expressly defined the period during which Eurysakes, in the event of the death of Aias, must spend his life unhappily, we agree with Hermann in considering the phraseol-

ogy of the text as free from all objection on this score. On the genitive with *μόνος*, here equivalent to *μονωθεὶς*, cf. Matthiä, *Gr. Gr.* 351.

489. Ἐμοὶ γὰρ οὐκ ἴσ' ἐστίν. SCHOL. : καὶ τοῦτο Ὀμηρικόν . Οὐδέ μοί ἐστι πατήρ καὶ πότνια μήτηρ . εἶτα ἰξῆς . Ἀτὰρ σύ μοί ἐστι πατήρ καὶ πότνια μήτηρ . (*Il.* 6. 413, 429.)

491. Καὶ μητίρ' ἄλλη μοῖρα τὸν φύσαντά τι. "The reading of the books is Καὶ μητίρ'. ἄλλ' ἡ μοῖρα τὸν φύσαντά μιν. If it is correct, we consider it as much more discreditable to Sophokles than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent a use of the particle ἄν. It is a most wanton violation of propriety to represent Aias as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Aias flourished, and which Hesiod distinguishes from the brazen age which preceded it by the epithets *δικαιότιρον καὶ ἄριον*. But we know of no age or state of society in which the mention of such a transaction would not be carefully avoided in a tender and pathetic appeal, like the present address of Tekmessa. We commend Bothe, therefore, who, in his "Aias," represents the parents of Tekmessa as both deceased before the destruction of their country. The words of Bothe's Tekmessa are, Καὶ μητίρ' ἤδη μοῖρα, τὸν φύσαντά τι, Καταῖχιν, Αἴδου θανάσιμους οἰκήτορας. Erfurdt reads, Καὶ μητίρ' ἄλλη μοῖρα τὸν φύσαντά τι Καθεῖλιν Αἴδου θ. οἶκ. The alteration of the received reading is very slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us that the common reading agrees better with the two next following verses, Τίς δῆτ' ἰμοὶ . . . σώζομαι. If Tekmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more impertinent than her question, Τίς πλοῦτος; compared with the words of Andromache, Ἐκτορ, ἀτὰρ σύ μοί ἐστι πατήρ καὶ πότνια μήτηρ. We think, therefore, she mentions the loss of her parents merely as a subordinate incident to the loss of her country; and that country, father, and mother are all included in the word *πατρίς*." ELMSLEY. A sense somewhat less objectionable than that referred to in the preceding observations, which sufficiently explode the punctuation of the common copies, might be obtained from adopting the following alteration in the words before us : καὶ μητίρ' ἄλλ' ἡ μοῖρα τὸν φύσαντά τι καθ., *ac matrem meam patremque aliud quam fatum sustulit*. If this slight change should be admitted, Tekmessa must be

understood to intimate that her parents perished together in the indiscriminate slaughter which ensued upon the capture of her ancient city by the Greeks, and that for this Aias, as their leader, was in some degree responsible. We have, however, received into the text the emendation of Lobeck and Erfurdt, which is supported by the authority of the MSS. Aug. B. Γ., and is suprascriptum in the MS. Lb. Nevertheless, it is still doubted if this reading is a genuine restoration of the writing of the poet. "Hermann, on account of there being nothing to which ἄλλη is opposed, conjectures that a verse has perished, in which Tekmessa may have added something concerning the destruction of her house and her own abduction into slavery. Bothe thinks that ἄλλη should be written, *alio abripuit*, i. e. ad Orcum. Neither of these suggestions will be thought necessary, if we assume that the parents of Tekmessa perished together when Aias stormed their city, not by the hand of Aias, but in the common slaughter of the citizens, and that Tekmessa, in order to avoid seeming to impute the blame of this most dire calamity to Aias, intended to convey this representation by the ambiguous expression ἄλλη μοῖρα, which may be regarded as a euphemism for *infelix* or *adversa fortuna*. So δαίμων ἄλλος, Eur. *Rhes.* 884; εἰ συμβήσεται τι ἄλλο, Thuk. 7. 64, where the Scholiast remarks, εὐφημέστατα ἠνίξαστο τὴν ἥτταν. And in Polyb. 15. 10, the expression τὸ ὡς ἄλλως is said antithetically of things which happen in correspondence with a vow." LOBECK. "That the adjective ἄλλος cannot be employed without an opposition expressed or implied is evident as day. In the expression δαίμων ἄλλος, and in similar phrases, there must have been either the express mention or the implied intimation of a δαίμων, to which the δαίμων ἄλλος is put in opposition, and, in conformity with the usage of the Greeks, a δαίμων ἄγαθος. In the passage from the *Rhesus*, τί ποτ' εὐτυχίας ἐκ τῆς μεγάλης Τροίαν ἀνάγει πάλιν εἰς πένθη δαίμων ἄλλος, τί φυτεύων; the idea of a δαίμων ἄγαθος is contained in the words εὐτυχίας ἐκ τῆς μεγάλης. In our own verse, Aias himself must be the opposition to ἄλλη μοῖρα, as the antecedent words σὺ γάρ μοι πατρίδ' ἤστωσας δορί most manifestly show. Consequently, Tekmessa would call Aias, as the destroyer of her father-land, a δαίμων ἄγαθος, or a μοῖρα ἀγαθή. But that this is impossible requires no further exposition. If the words were really written by the poet in the way we have exhibited them in the text, they can bear no other meaning than this, that Tekmessa ascribes the overthrow of her country to the prowess of Aias, and the sending her parents to the under-world to the might of some other, and indeed to μοῖρα. The words ἄλλη μοῖρα, therefore, stand for ἄλλος, δη-

λονότι μοῖρα. Upon this use of the pronoun, see my observations to *Philokt.* 38." WUNDER. Upon this highly ingenious and admirable explanation, we have simply to observe, that we should have preferred ἄλλο, δηλονότι μοῖρα. See note to v. 428, *supra*.

492. Καθιῶλιν . . . . οἰκήτορας. "Supplenda est præpositio εἰς." BRUNCK. "Perhaps the poet wrote καθιῶλ' εἰς Ἀΐδου . . . . οἰκήτορας, demisit ad *Orci incolas*." MUSGRAVE. Both these editors have failed to perceive that οἰκήτορας is here said by prolepsis for ὥστε οἰκήτορας εἶναι. See note to v. 69 *supra*, and the numerous examples quoted, in illustration of this usage, by Lobeck to this line. — θανάσιμους. SCHOL.: ἀντὶ τοῦ νεκρούς. So also Moschopulus, *Sched.* p. 49, who quotes our verse in order to establish the passive signification in which this adjective is occasionally employed. Cf. *Æd. Tyr.* 959; *Philokt.* 819. On the other hand, it is used in its more frequent active sense, *infra*, v. 977; *Æd. Tyr.* 560; *Trach.* 758.

494. ἐν σοὶ . . . . σώζομαι. On the preposition, see note to v. 463, *supra*, and on the adverbial signification of the pronoun πᾶς, to v. 262.

495. Ἀνδρῆ. "Said emphatically, as its position at the commencement of the clause sufficiently indicates, for εὐγενὴς ἀνὴρ below, v. 499. It has the same pregnant signification at vv. 1021, 1282, 1301; *Antig.* 710." JAEGER. See Wunder to *Æd. Kol.* 389. — "Ἀλλ' ἴσχει πάμοῦ. SCHOL.: παλῶς τὸ πάμοῦ, οἶον μὲτὰ τὸν πατέρα καὶ τὸν υἱὸν πᾶμὲ ἐν τινὶ μοίρᾳ κατὰ-  
θου· αἰσθάνεται γὰρ τὰ τῆς τύχης, ἐν ᾗ νῦν ἔστιν. αἰδημόνως δὲ αὐτὸν ὑπομι-  
μνήσκει τὰ τῆς εὐνῆς, διὰ τοῦτο γὰρ μάλιστα δοκεῖ αὐτὸν πείθειν. ὁ δὲ γι  
Εὐριπίδης μαστροπικώτατα εἰσάγει τὴν Ἑκάβην, λίγουσαν (v. 811 sqq.).  
"Ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ, ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπα-  
σμάτων χάριν τιν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ;"

496. εἴ . . . . πάθοι, si passus sit. The MSS. La. Lb. Γ. εἰ . . . . πάθῃ, si passus fuerit, in case he may have suffered, which is received by Wunder. Hermann's observation, "*Imperitum se rationis syntacticæ prodat, qui id recipiat, nisi scribat ἤν*," is too sweeping. See notes to vv. 266 and 471 *supra*, and compare *Æd. Tyr.* 198, εἴ τι νῦν ἄφῃ. *Æd. Kol.* 1442, εἴ σου στερεθῶ. Even in Attic prose, εἰ is sometimes found with the conjunctive, if the idea of the truth or realization of the conditional clause is to be made predominant. Thuk. 6. 21, οὐ ναυτικῆς καὶ φαύλου στρα-  
τιᾶς μόνον διῷ, εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι. Xen. *Anab.* 3. 1. 36, εἰ δὲ ὑμεῖς αὐτοὶ τι παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ περιέσσονται μι-  
μῶσθαι. The optative is defended by v. 1282 below: "Ἀνδρα δ' οὐ δίκαιον,

εἰ θάνοι, βλέπτειν, κ. τ. λ. So again at v. 1102, καὶ γὰρ αἰσχροὺς, εἰ πύθοιτό τις, λόγοις πολάζειν. With the sentiment, compare Virg. *Æn.* IV. 317, Si bene quid de te merui, fuit aut tibi quicquam Dulce meum, miserere domus labantis, et istam, Oro, si quis adhuc precibus locus, exue mentem.

498. "Οτου δ' ἀπορρίῃ . . . . " Eustathius, p. 981. 33, οὐκ εὐγενὴς ἴστιν εἴ γε ἀπορρίῃ αὐτοῦ μνηστὴς εὖ πιπονθότος. Longinus, LXXIII. 31, ἡ μνήμη τῶν καλῶν ταχίως ἀπορρίῃ. Synesius, *Ep.* XCVIII. 238, τὰ μεγάλα τῶν ἔργων ἀπορρίῃ τῆς μνήμης." LOBECK. See Jacobs's *Anth. Pal.* p. 625.

499. Οὐκ ἂν γίνοιτ' ἴθ' οὗτος εὐγενὴς ἀνὴρ. Such is the reading of the MSS. La. Lb. Aug. B. Mosq. b, and the Scholiast, who adds the following explanation: οὗτος γὰρ οὐκ εἰς τὸ ἰξῆς γυναικὸς νομισθείη. Aldus and the remainder of the MSS., γήνοιτό ποθ' οὗτος, which is retained by Brunck. Porson (*Præf. ad Eur. Hek.* p. lviii.), from a MS. of Suidas in the library of Corpus Christi College, Oxford, emended, Οὐπω γίνοιτ' ἂν οὗτος εὐγ. ἀνὴρ, in order to remove the objectionable anapæst in the third foot, observing, at the same time, that he would offer no objection to the reading in the text. Hermann aptly quotes Eur. *Suppl.* 47, πῶς οὖν ἴτ' ἂν γίνοιτ' ἂν ἰσχυρὰ πόλις. Add Ar. *Avv.* 829, καὶ πῶς ἂν ἴτι γίνοιτ' ἂν εὐτακτος πόλις. *Infra*, v. 1019, οὗτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἴτι. Plat. *Apol.* 6, ἣν δὲ αἰσθάνωμαι χεῖρων γιγνόμενος καὶ καταμίμφωμαι ἑμαυτὸν, πῶς ἂν ἐγὼ ἴτι ἂν ἡδίως βιοτεύοιμι. Elmsley to Ar. *Acharn.* 306 observes, that ἴτι in such passages is redundant, and was probably influenced by this consideration in his Review of Porson's *Hekuba*, p. 67, to propose the following correction in the verse before us: οὐκ ἂν γίνοιτ' ἂν οὗτος, κ. τ. λ.

500. ὥς πάγῳ. SCHOL.: δυσωπητικὰ τὰ τοιαῦτα. εἰ γὰρ ὁ ξῖνος ἔκτειρε, πόσῳ μᾶλλον ὁ Αἴας; Wunder observes, that we might have expected ὥς ἐγώ, καὶ σὲ, κ. τ. λ. See Seidler to Eur. *Iph. T.* 577; Heindorf to Plat. *Phædon.* 23; and compare *Elektr.* 1301; *Æd. Kol.* 53.

502. Καὶ πάρετα . . . . τελιῖν. *And of a truth she shall meet with approbation at my hands, if she has but resolution to execute the thing I have enjoined.* "The poet, with admirable art, represents Aias as replying in these brief words to the admonitions of the Chorus. The sentiment which they express is this:—*It is not for me to obey her commands, but for her to fulfil mine. If she discharge this duty, she will obtain my approbation at all events.* Moved in no respect by the address of Tekmessa, he commands the presence of his son in order that he may, before his death, exhort him to the pursuit of virtue, and declares that he will

reward Tekmessa with the guerdon of his praise if she offer no impediment to the speedy execution of his purpose." WUNDER. On the collocation, *καὶ κάρτα*, see Liddell and Scott, s. v.

506. *Καὶ μὴν φόβεισί γ' αὐτόν.* SCHOL.: τοῦ φόβου χάριν ῥύσασθαι θύλουσα ἰξήγαγον. From this observation it has been conjectured that the Scholiast read ἰξιῤῥυσάμην, and this is edited by Hermann. On the dative φόβεισι, see Matth. Gr. Gr. 397; Brunck to *Antig.* 1195. — ἰξιλυσάμην, *sustuli e conspectu, ablegavi.*

507. Ἐν τοῖσδε τοῖς κακοῖσιν. "Aias here speaks of the time in which he was insane." WUNDER. On the contrary, the use of the demonstrative pronoun intimates that Aias must here be understood to point to the proofs of his insanity, which, as he spoke, surrounded him, i. e. the slaughtered cattle.

509. Πρίπον . . . . τόδε. SCHOL.: ἦν καὶ τοῦτο τοῦ ἱμοῦ δαίμονος, τὸ ὑπ' ἱμοῦ τὸν παῖδα ἀναιριθῆναι· ἀντὶ τοῦ ἱπρίσι τῇ παρούσῃ μου τύχῃ τὸ καὶ αὐτόχειρά μιν τοῦ παιδὸς κατασκευάσαι. On the construction of the genitive δαίμονος with the participle πρίπον, of which this is the only example found in classical Greek writers, see Jelf's Gr. Gr. 521. 3. Lobeck observes, that the observation of Thomas Magister, p. 734, τὸ πρίπον οὐ δοτικῇ μόνον ἀλλὰ καὶ γινικῇ· Θουκυδίδης, ὡς πρίπον ἡμῶν, is incorrect, so far as *Thuk.* 3. 59 is concerned, for all the manuscripts and editions exhibit the dative. In the present case, it is perhaps best to regard the genitive as dependent upon the substantive force of the participle. Cf. Matthiä Gr. Gr. 386, Obs. 1. The tyro will observe that τᾶν is not for *τις* ᾶν, since, as Porson remarks to Eur. *Med.* 863, "the Attics never employ the collocation γί τις," but for *τοίς* ᾶν. On the crasis of these particles, see Blomfield to *Æsch. Theb.* 179; Jelf's Gr. Gr. 14. 3. Ellendt, *Lex. Soph.* s. v., observes that γί, when it is placed before restrictive particles, often appears redundant, but in *Philokt.* 823, *Æd. Kol.* 1324, *Antig.* 1064, *Trach.* 1212, and our own passage, both particles are necessary: "γί ut extollendo, τοίς copulando serviat, tamen significans." Compare also Jelf's Gr. Gr. 736. 4, 790, Obs.

510. τοῦτό γ' ἀρκίται. SCHOL.: ἀποσεβῆσαι τὸ θανιῶν. On the infinitive without the article, as the complement of a verb whose signification is referred directly to a specification of the same subject, see Matthiä's Gr. Gr. 506. 1, and the numerous examples collected there.

512. ὡς ἐκ τῶνδε, *ex hoc rerum statu*, i. e. *quum hæc ita sint, porro.* Compare Eur. *Androm.* 1184, οὗτος τ' ᾶν ὡς ἐκ τῶνδ' ἐτιμᾶτ' ᾶν. *Thuk.* 4. 17, ὡς ἐκ τῶν παρόντων, *ex presentibus.* Soph. *Philokt.* 893, ἐκ τούτων.

See Krüger, *Griech. Sprachl.* 68. 17. 10; Ellendt. *Lex. Soph.* II. s. 'Ως, A. 4; Hermann *ad Vig.* p. 570.

515. *παρουσίαν ἔχουσιν*. SCHOL.: ἤτοι παρίστανται. See note to v. 179 *supra*. The MSS. Γ. Aug. B. Dresd. B. omit οὐ. In defence of the common reading, Lobeck quotes *Æsch. Prom.* 632, τί δῆτα μέλλεις μὴ οὐ γιγανισκῆν τὸ πᾶν. See Jelf's *Gr. Gr.* 750. 2, and *Obs.* 5.

518. Ἐρποντι . . . . λόγου; SCHOL.: ἰγγύς ὄντι ἢ ἀπολιμπανομένη τῆς κλήσεως. "Matthiä to *Eur. Hippol.* 323, has accurately taught that λείλιμμαί τινος signifies, *non assecutus sum rem, non novi, ignoro*. Hence λείλιμμένος λόγου denotes one, *qui dictum non assecutus est, or non audivit*, i. e. in the passage before us, *qui jussum non exsequitur*." WUNDER. Compare *Eur. Hel.* 1262, λείλιμμαι τῶν ἐν Ἑλλήσιν νόμων, *ignarus sum Græcorum instituti*. *Orest.* 1085, λείλιψαι τῶν ἐμῶν βουλευμάτων, *you do not understand* (literally, *fall short of*) *my plans*, i. e. do not obey them.

520. Αἶρε. SCHOL.: πρόσφρις. Μὴ μοι εἶναι ἄρις, *Hom. Il.* 6. 264. Cf. *Eur. Elektr.* 791, αἶρεν λουτρά. *Soph. Elektr.* 634, ἴπαιρι δὴ σὺ δύμαθ'. With the position occupied by οὐ, Neue directs us to compare *infra*, vv. 526, 646, 1268; *Æd. Tyr.* 137; *Antig.* 96; *Æd. Kol.* 125, 363, 906, 1000; *Trach.* 44, 425; *Philokt.* 12, 887. See Elmsley to *Eur. Med.* 1073; Wex to *Soph. Antig.* 96.

521. Νισοφαγῇ τόνδε . . . . φόνον. *These recently-slaughtered cattle*. See note to v. 296 *supra*. The MSS. Γ. Lb. Dresd. B. Mosq. b. Lips. read νισοφαγῇ τοῦτόν γε.

522. Εἴπερ δικαίως ἴστ' ἐμός . . . . "This expression is simply the Homeric εἰ ἱσιόν γ' ἐμός ἴστι. Compare the observation of Priscian, XVII. 23, p. 90, *juste pro vere vel vere pro juste* . . . . *Sophocles*, Αἴαντος δίκαιος γόνος *pro ἀληθείας*, and again, XVIII. 24. 202, *justum pro vero et verum pro justo frequenter tam nos quam Attici ponimus*, Σοφοκλῆς Αἴαντι δίκαιος γόνος. See Taylor *ad Æsch. c. Ctes.* p. 586." LOBECK. Cf. *Æd. Tyr.* 853, 1283; *Trach.* 853, 1283, where δίκαιος has the same signification.

524. *πωλοδαμνῆιν*. SCHOL.: ὡς πῶλον γυμνάζειν. See *Eur. Rhes.* 187, 624; *Plut. Mor.* p. 2. E; *Xen. Æk.* 13. 7; *Eustathius*, p. 1217. 6.

525. ὦ παῖ, . . . . πατρός. SCHOL.: μέτριος ὁ λόγος. ἡ δὲ ὁμοία εὐχὴ παρ' Ὀμήρου. Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι Παῖδ' ἐμὸν, ὡς καὶ ἐγώ (*Il.* 6. 476). "Compare the language of Coriolanus, as narrated by Dionysius, *Antt.* VIII. 41, *τρέφετε τὰ παῖδια ταῦτα . . . . οἷς θεοὶ δοῖεν εἰς ἄνδρας ἐλθοῦσι τύχην μὲν κρείττονα τοῦ πατρὸς, ἀρετὴν δὲ μὴ χείρονα*. *Libanius, Decl.* T. W. 252, *Θυγατριδοῦς εἰ γένοιτο, τύχη μὲν, ὧ θεοὶ, δινέγκοι τοῦ πάππου, τὰ δ' ἄλλα ὅμοιος γένοιτο*. *Attius in Armorum Judicio*

*op. Macrobi.* VI. 1, Virtute sis par, dispar fortunis patris. *Virg. Æn.* 12. 435 sq., Disce, puer, virtutem ex me, verumque laborem; Fortunam ex aliis." LOBECK. On the optative γίνομαι, see Jelf's *Gr. Gr.* 418. b.

529. Ἐν τῇ φρονίῳ, κ. τ. λ. In this passage the poet asserts that childhood is the sweetest period of existence, because then the mind does not indulge in the contemplation of misfortunes with which it has made no practical acquaintance. Poverty, hardships, contempt, on the one hand, and wealth, the favor of the world, and all other sources of enjoyment and esteem, on the other, do not vex or agitate the happy days of the child, whose intellectual life is not so far advanced as to be able to recognize in them causes for joy or sorrow. We meet with the same thought in our own poets. Gray, in his beautiful Ode on a Distant Prospect of Eton College, v. 41 fg., thus writes:—

"Gay hope is theirs by fancy fed,  
Less pleasing when possess;  
The tear forgot as soon as shed,  
The sunshine of the breast:  
Theirs buxom health, of rosy hue,  
Wild wit, invention ever new,  
And lively cheer, of vigor born;  
The thoughtless day, the easy night,  
The spirits pure, the slumbers light,  
That fly the approach of morn.  
Alas! regardless of their doom  
The little victims play;  
No sense have they of ills to come  
Nor care beyond to day."

And again, v. 98 fg.:—

"Thought would destroy their paradise.  
No more;—where ignorance is bliss  
'T is folly to be wise."

Milton, *Comus*, 359:—

"Peace, brother; be not over-exquisite  
To cast the fashion of uncertain evils;  
For grant they be so, while they rest unknown,  
What need a man forestall his date of grief?"

Prior (Ep. to Hon. C. Montague, st. ix.):—

"From ignorance our comfort flows,  
The only wretched are the wise."



Davenant, *Just Italian*, p. 32 :—

“ Since knowledge is but sorrow’s spy, it is not safe to know.”

And Dodsley, *Old Plays*, XI. p. 119 :—

“ Ignorance is safe ;

I then slept happily ; if knowledge mend me not,

Thou hast committed a most cruel sin

To wake me into judgment.”

530. Τὸ μὴ φρονεῖν . . . . κακόν. Valcknäer to Eur. *Hippol.* 247, Brunck to the preceding verse, Porson to Eur. *Med.* 140, Elmsley to *Herakl.* 1014, and most modern critics, consider this line a spurious introduction from the margin. It is omitted by Stobæus, *Serm.* LXXVIII. 9, where the preceding and subsequent verses are quoted, but is recognized apparently by the Schol. Rom. in the words ἐν τῇ ὑπερίῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ὅμως ἀκίνδυνον, by Suidas s. v. Ζηλοῦν, Eumathius de *Ism. et Ismenia*, p. 52, and Tzetzes, *Chil.* 6. 69. Hermann argues warmly in its favor, and represents it as extremely appropriate to the language which precedes. “ *Quum poeta dixisset ignorantes vivere jucundissime, ne hoc falso dixisse videatur, in parenthesi addit: nam si malum est ignorantia, at innoxium est malum, usque dum discernere didiceris quid sit gaudere et quid dolere. Repetitio verborum in his ἐν τῇ φρονεῖν μηδὲν et τὸ μὴ φρονεῖν, neminem offendet, qui meminerit frequentissimas esse hujusmodi repetitiones. Illa autem ἡδιστος βίος et κάρτ’ ἀνώδυνον κακόν, non idem, sed diversissima sunt.*” Even if there had been no diversity of meaning, the repetition of the language would have weighed little with us as an argument against the reception of this verse for δις ταῦτα λήγουσιν οἱ σοφοί, as at *Elektr.* 1078, Eur. *Phæn.* 358, *Ion.* 50, and frequently elsewhere. We cannot, however, agree with this eminent critic in thinking that the words before us are added as an explanation of a thought which we fail to discover in any part of this address; nor is it, we believe, customary for explanatory or qualifying clauses to be introduced, in either prose or poetry, without some previous mention of the sentiment which they are intended to limit or define. Who, moreover, can suppose that τὸ μὴ φρονεῖν γὰρ κάρτ’ ἀνώδυνον κακόν would have been placed by any writer for that which, in conformity with Hermann’s reasoning, ought to have been written κακὸν μὲν ἵστί τὸ μὴ φρονεῖν, ἀλλὰ κάρτ’ ἀνώδυνον? On such principles of interpretation, the words under review may be regarded as corrective of any idea under heaven. In the connection in which we find them, and in reference to the words immediately antecedent, we must, then, confess ourselves unable to discover

any consistency between the two assertions ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδίστοτος βίος, and τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν. The ἀφροντιστία of early childhood, as an indication of intellectual inferiority, may, indeed, be called a κακόν, but why should the adjective ἀνώδυνον be added? Still more difficult is it to understand why, even as an ἀνώδυνον κακόν, it should be represented as the cause τοῦ ἡδίστου βίου. For, as Lobeck accurately observes, the particle γὰρ is here used in a causal, and not a mere corrective sense. The mere inability to discriminate between pain and pleasure, and the total want of all consciousness of this inability, must be regarded as unsatisfactory and inadequate reasons for the extreme enjoyment of the child. That the reference is not, on the other hand, to that insensibility to external ills so characteristic of thoughtless youth, is evident from the consideration that this has been already stated at v. 528, in the words ὅτι οὐδὲν τῶνδ' ἰσχυρίζεται κακῶν. If, then, this verse is to be retained, our only alternative is emendation. The reading of Suidas, l. c., τὸ μὴ φρονεῖν δέ, κ. τ. λ., is certainly preferable to the Vulgate, and has been viewed with favor by some scholars. A far better mode will be to read τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακῶν, i. e. ἄνευ κακῶν, or rather ἄνευ οἰδύνης κακῶν. No explanation will be required to show how entirely opposite a sense this simple alteration will impart, and no hesitation will be felt at the expression ἀνώδυνον κακῶν, so thoroughly in harmony with the Sophoclean diction, by those who remember *Œd. Kol.* 786, κακῶν ἄνατος; *Ibid.* 865, ἄφρωνος ἀρεῆς; v. 308 *supra*, ἀψόφητος ὀξίων καχυμμάτων; *Elektr.* 36, ἄσπιυος ἀσπίδων; and the numerous similar examples from the other Tragedians which have been collected by Jelf, *Gr. Gr.* 529, *Obs.* 2.

531. Ἔως . . . μάθης. The temporal conjunctions ἕως, ἕστε, πρὶν, and μέχρι (οὐ) are sometimes, although rarely, constructed with the conjunctive without ἄν, when, as in the present passage, the thought expressed by the writer or speaker is represented as not problematic or uncertain. Cf. *Plat. Phæd.* 62, οὐ πρότερον αὐτὸν ἀποκτινύναι δεῖ, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ. *Thuk.* 6. 10, οὐ χρεὶ ἀρχῆς ἄλλης ὀρίγισθαι πρὶν ἢν ἔχομεν βιβαιωσώμεθα. *Ib.* 1. 137, τὴν δὲ ἀσφάλειαν εἶναι μηδὲν ἐκβῆναι ἐκ τῆς νεῶς μέχρι πλοῦς γίνηται. *Soph. Philokt.* 917, Μὴ στίναζι, πρὶν μάθης. *Infra*, v. 547, μέχρις μυχοῦς πίχῳσι νεοτέρου θεοῦ. See Jelf's *Gr. Gr.* 842. 2.

532. δεῖ σ' ὅπως πατρὸς δεῖξαις. On this "remarkable construction," see Jelf's *Gr. Gr.* 898, *Obs.* 2, and compare *Philokt.* 54, τὴν Φιλοκτήτου σε δεῖ ψυχὴν ὅπως λόγοισιν ἐκπλέψαις λίγων. *Kratinos ap. Athen.* IX. p. 373. E, δεῖ σ' ὅπως ἀλεκτρούνας μηδὲν δεοίσεις. As the future

indicative is the prevalent construction with *ῥως* after verbs which express the idea of caring, considering, exerting one's self, etc., when the end proposed is not represented as simply problematic, but as definitely possible, it is perhaps best to suppose an ellipse of *φροντίζειν* or *πράττειν*, in the sense of *curare*, after the words *δοῦναι*. So in Xen. *An.* 1. 7. 3, *ῥως οὖν ἴσασθε ἄνδρες ἄξιοι τῆς ἐλευθερίας*, supply *ἐπιμελιῖσθε*.

533. *οἶος ἐξ οἴου*. See note to v. 478, *supra*.

534. *κούφοις πνεύμασιν*. SCHOL.: *κούρη καὶ ἀπαλὴ ζωῇ · τῇ δὲ μεταφορᾷ τῶν μικρῶν φυτῶν ἰχρήσατο, ἅτινα οὐδὲν σφοδρὸν δύναται ὑποφέρειν, οὐ καύσωνα οὐκ ἄνιμον*. "Compare Dio Chrys. *Or.* XII. 202. B, *τρεφόμενοι τῇ διηνικίᾳ τοῦ πνεύματος ἐπὶ ῥῶσιν ἀέρα ὑγρὸν ἔλκοντες ὥστε νήπιοι παῖδες*. Lucian, *Bis accus.* T. II. 793, *ἄνιμοι φυτουργοῦντες*. See other instances in Aglaoph. T. I. 760." LOBECK. Add *Trach.* 141, *τὸ γὰρ νεάζον ἐν τοιαῖσδε βόσκειται Χώροις, ἐν' αὐαίνοντος οὐ θάλασος θείου, οὐδ' ἄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ*, etc. Orph. *H.* 37. 22, *πνεῶς ψυχροτρόφους*. Pallad. *Epigr.* 122, *αὔραι ζωογόνοι*. Catullus, LXIII., *Ut flos in septis secretus nascitur hortis, Quem mulcent auræ*.

535. *νίαν . . . χαρμονήν*. "*Teneram animam (vitam) fovens, ut matri huic gaudio sis*. On *χαρμονήν* (a source of joy), in apposition with *νίαν ψυχὴν*, see Matthiä, *Gr. Gr.* 432, and compare v. 1149, *infra*, *Elektr.* 966, *Æd. Tyr.* 603, cited by Neue." WUNDER. Compare Pindar ap. Plat. *Polit.* 1. 5, *γλυκιῖά οἱ παρδίαν ἀτάλλουσα γηροτρόφος συναερίῃ ἰλπίς*. HESYCHIUS: *ἀτάλλει · τρέφει, τιθηνῖ*.

536. *Οὗτοι . . . μή τις ὑβρίσῃ*, i. e. *οὐδὲν δυνόν, μή τις ὑβρίσῃ*. See note to v. 83, *supra*. The MSS. Ien. Mosq. B. Par. D. Aug. B. read *ὑβρίσει*, which is edited by Brunck, in conformity with the canon of Dawes, that after *οὐ μή* the conjunctive of the 1 aor. act. is never found. We believe with Elmsley, that the reading in the text, which is supported by the authority of the MSS. La. Lb. Γ. Θ., is right, and we are certain that *ὑβρίσει* is wrong. The form of the Attic future is *ὑβρίσει*. See the *Quarterly Review*, Vol. VII. p. 454; Matthiä, *Gr. Gr.* 517, *Obs.* 1; Lobeck ad Phryn. p. 746; Elmsley to *Æd. Kol.* 177; Reisig, *Comment. Crit. in Soph. Æd. Kol.* p. 251 sqq.; Liddell and Scott, s. *Οὐ μή*; and compare *Philokt.* 381; *Æd. Tyr.* 771; *Æd. Kol.* 408, 702; Ar. *Lysistr.* 704; Xen. *Anab.* 4. 8. 13, 7. 3. 26.

538. *Τοῖον πυλωρὸν . . . ἱμῶα*. "The expression *πυλωρὸν φύλακα* is analogous to *λιθόλιυστον* "Arn., v. 242, *supra*, and other instances quoted in my note to *Antig.* 500. Strictly speaking, the adjective *πυλωρός* signifies *πύλης φύλαξ*, i. e. it already contains the idea expressed by the noun with

which it is here conjoined. In translation, however, we can only lay stress upon the notion *πύλης*, and must, therefore, consider *πυλωρὸς φύλαξ* as simply equivalent to *πύλης φύλαξ*. Even this must be regarded as a metaphorical expression to convey the notion of a *perpetual guardian, who never leaves the place or person whom he undertakes to guard*. Sophokles has used *οἰκουρῶν* in the same manner at *Philokt.* 1328, *Χρύσης πηλασθεὺς φύλακος, ὃς τὸν ἀπαλυφῇ σὴν φυλάσσει κρύφιος οἰκουρῶν ἔφης*. As an adjective, *πυλωρὸς* is employed in the same way as *οἰκουρὸς*, with this distinction only, that *πυλωρὸς* means *πύλην φυλάττων*, and *οἰκουρὸς*, *οἶκον φυλάττων*. Aias, then, says, that *he shall leave Teukros as the constant and intrepid guardian of the nurture of his son.* WUNDER. The reading *ἴμπα, κτῖ*, for which Aldus and the manuscripts generally exhibit *ἴμπακ' εἰ*, originally due to the emendation of Reiske and Hermann, is supported by the testimony of the MS. Laur. A., Suidas, s. v. *Τηλωπὸς*, and the Schol. Rom. See note to v. 122, *supra*; Porson, *Adv.* p. 220; Schäfer, *Index to Mel. Critt.* p. 163.

540. *Τηλωπὸς οἰχνῖ*. *Is gone far out of sight*. For the construction, see note to v. 216, *supra*, and compare *Elektr.* 313, *θυραῖος οἰχνῖ*. SCHOL.: *τηλωπὸς · γράφεται καὶ τηλουργός*, and this is preferred by Musgrave, who refers to Eur. *Orest.* 1331; *Androm.* 890; *Elektr.* 251. The reading in the text is every way superior, and is defended by *Philokt.* 216. With the following words, *δυσμειῶν θέραν ἔχων* = *δυσμειῶνς θερῶν* or *θερώμενος*, compare v. 838 below, where *ἔχων ἄγρας* is employed in the same periphrastic way for *ἀγρεύων*, and consult notes to vv. 180, 306, *supra*. Here, again, the Scholiast observes, *τὸ δὲ θέραν γράφεται καὶ φρουράν*, i. e. as he subsequently explains, *φυλακὴν ἔχων τῶν ἰχθρῶν*, and the same word appears also on the margin of the MS. Laur. a. Its inferiority to the common reading will be at once detected by referring to v. 330, *supra*, and the observations we have added there.

543. *ἔπως . . . διίξι*. In place of *διίξη*, which is found in the majority of the ancient copies and editions, Brunck has rightly edited *διίξι*, on the authority of the MSS. Par. I. Lb. Mosq. A. Aug. C. See note to v. 532, *supra*; Matthiä, *Gr. Gr.* 519. 7.

545. *Ἐρῖβοίᾳ λίγω*. Schäfer (*Mel. Critt.* p. 163) and Erfurdt direct us to substitute the accusative *Ἐρῖβοιαν*; and this, although the common reading may be defended by *Æsch. Fr. I.*, *ἄσσειν ἦλθιν Ἀντιπλείας, τῆς σῆς λίγω τοι μητρός*, and other passages cited by Lobeck, in which the verb *λίγω* is placed *extra constructionem*, we are disposed to think more probable. Compare *Antig.* 32, *τοιμαῦτά φασι τὸν ἀγαθὸν Κρίοντα σοὶ καίμαι*,

λίγω γὰρ, πᾶμι, κηρύξαντ' ἴχιν. At *Æsch. Theb.* 655, ἱερυνίμῳ δὲ πάρετα, Πολυνείκην λίγω, several manuscripts read Πολυνείκη. That the letter ν is frequently converted by the transcribers into ι, is notorious to all. The representation of Sophokles, that Eriboia was the name of the mother of Aias, is supported by the statement of Pindar, *Isthm.* 5. 45; Diodoros, IV. 72; Philostephanos ap. Schol. Hom. *Il.* 16. 14; and Hyginos, *Fab.* XCVII. On the other hand, Xenophon, *Cyn.* 1. 9, Apollodoros, III. 12. 6, and Pausanias, 1. 42. 4, call her Periboia. Pherekydes appears to have called her Phereboia, whom Plutarch, *V. Thes.* c. 28, distinguishes from Periboia, the mother of Aias, but adds, that Theseus married both. Cf. Huschk. *Anal. Litt.* p. 325; *Lehrs de Aristarchi Stud. Hom.* p. 249. If the common reading in Athen. XIII. p. 557. A is correct, Istros named her Meliboia. In the above passages, Xenophon, Apollodoros, Philostephanos, Diodoros, and Pausanias add, that she was the daughter of Alkathoos, the successor of Megareus. Lobeck observes, that these diversities of statement on the part of the historians and genealogists above mentioned are in all probability due to their anxiety to illustrate the closeness of the intercourse between Attika, Megaris, and Salamis, at the time of the Trojan war.

546. Ὡς σφιν γίνηται, κ.τ.λ. "Lobeck and Erfurdt have adopted ἵς τ' ἄν γίνηται, the emendation of Hermann (*Præf. ad Hek.* p. liv.). They might have read ἵως γίνηται, comparing v. 531 (where see our note). As these emendations are violent, and as the common reading, whether we read μέχρ' οὐ or μέχρ' ἄν, is objectionable on more than one account, we are inclined to reject v. 547 as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression γηροβοσκὸς εἰς αἰή, in the preceding verse, required some qualification. The words εἰς αἰή may be translated *as long as they live*. Compare *Æd. Tyr.* 275; *Trach.* 1204." ELMSLEY. In addition to the foregoing remarks, we have only to observe, that the anapæst, formed by two words, with which the verse commences, — the fact that μέχρ' or μέχρ' οὐ, much less μέχρ' οὐ or μέχρ' ἄν, are never used by the writers of ancient Attic tragedy, — and the unpoetical character of the expression μυχοὶ τοῦ πάτω θεοῦ, — are decisive arguments for the rejection of this verse.

549. μὴ θέσουσι. The construction is to be referred to ἔπω in v. 543, *supra*, where see note. — ὁ λυμίων ἱμός. The reference is to Odysseus. The unusual position of the pronoun is defended by Eur. *Hippol.* 683, Ζεὺς σ' ὁ γινήσκει ἱμός; Theokrit. *Id.* 27. 58, τῶμ' ἰχθύνων ἱμόν; and several passages in Plato and Thukydides. See Dindorf to this verse; Schneider

ad Plat. Civ. T. II. p. 319 ; Siebelis ad Pausan. 1. 25. 6 ; Bernhardy, Synt. p. 323.

550. 'Ἄλλ'.... ἐπώνυμον. SCHOL. · πίπτεται ὡς οὐδὲν ἀπολειψομένου τοῦ παιδὸς τῆς αὐτοῦ ἀρετῆς · τὸ δὲ σάκος διὰ τὸ ἐξαίρετον τῷ παιδί φυλάσσειν κελύει, τὰ δὲ ἄλλα τύχη συνθάψαι φησὶν · ἐπίσταται γὰρ καὶ αὐτὰ περιμάχητα ἰσόμενα. εἶδεν Ὀμηρος ὅπλα συγκαίόμενα · 'Ἄλλ' ἄρα μὲν κατίκῃ σὺν ἱντισσι δαυδαλίῃσι. (Il. 6. 418.) On the adjective ἐπώνυμος, Hemsterhuis, ad Luc. Dial. Mort. IX. 1, observes, "Ἐπώνυμος præditum duplici potestate, eo magis observanda, quod sæpe deluserit eruditos interpretes ; vel qui nomen ab alio trahit, vel qui suum alteri tribuit." Render, of the same name with yourself, or from which you have received the name Eurysakes.

551. διὰ . . . . πόρπακος. Swaying it by means of the thickly-folded handle. Homer, Il. 7. 219, mentions Tychios, of Hyle, σκυτοτόμων ὄχ' ἔριστος, as the maker of Aias's shield of seven ox-hides. See also Nonnus, Dionys. 13. 671, and the other authorities cited in Lobeck's note. On the word πόρπαξ, which Eustathius, p. 995. 19, denies to have been used by the heroes of the Homeric age, see Eur. Hel. 1396, ἰμβαλὼν πόρπακι γυναιάν χεῖρα, Wesseling to this verse, Klausen to Æsch. Agam. 757, and more particularly Smith's Dict. of Greek and Roman Antt. p. 298. a.

553. τιθάψεται. See Jelf's Gr. Gr. 407. 1. — On κοινά, for κοινῶς, see Wunder to Antig. 544 ; and on the practice here alluded to, the observations of the Scholiast quoted in note to v. 550, compared with Thuk. 1. 8.

555. Καὶ δῶμα πάκτου. All the manuscripts and old editions καὶ δῶμ' ἀπάκτου. A precisely opposite error has been already pointed out in the note to v. 178, supra. The genuine reading has been preserved by Eustathius, p. 742. 40, and is defended by Ar. Lys. 265, μοχλοῖς δὲ καὶ πλήθεσι τὰ προπύλαια πακτοῦν ; Archiloch. ap. Polluc. 10. 27, θύρας πακτοῦν ; Anth. Pal. V. n. 4, πηκτὴν κλιῖς θύρην. — ἐπισκηνούς, at or before the tent. See note to v. 216, supra ; Matthiä, Gr. Gr. 446. 8 ; Jelf's Gr. Gr. 714. a.

556. Κάριτα . . . . γυνή. "Sophokles does not here say, *Lamentis mulierum facile hominum miserationem commoveri*, but Hermann, who finds fault unnecessarily with the common explanation, *facile misericordia afficitur mulier*." APITZ. With the sentiment, compare Eur. Med. 924, γυνὴ δὲ θῆλυ, καὶ πὶ δακρύοις ἔφθ. Herc. F. 536, τὸ θῆλυ γὰρ πως μᾶλλον εἰκτρὸν ἀρσένων. Trach. 1062, γυνὴ δὲ θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν. On the predicative employment of the neuter adjective when the subject

refers to a class, and not to a particular individual, see Matthiä, *Gr. Gr.* 437; and compare Virg. *Æn.* 4. 569, *Varium et mutabile semper Femina*; *Ecl.* 3. 80, *Triste lupus stabulis*.

557. Οὐ πρὸς . . . . πῆμασι. *For it is not the part of a skilful physician to utter doleful incantations over a disease that asks the knife, i. e. my malady can only be cured by the sword.* With the word *ἰαφδαί*, used, in the sense of the Latin *incantationes*, to denote songs or charms for the alleviation or cure of physical pain and suffering, compare Hom. *Od.* 19. 457, *ἰαμοιδῇ δ' αἶμα κελαινὸν ἴσχυθον*, with the observation of the Scholiast there: *ἰστίον ὅτι ἀρχαία ἰστίον ἢ διὰ τῆς ἰαμοδῆς θεραπεία, ὅστις καὶ Πίνδαρος ἐπὶ τοῦ Ἀσκληπίου "μαλακαῖς ἰαμοιδαῖς" λίγει.* (*Pyth.* 3. 31.) *Æsch. Eum.* 649, *τούτων ἰαφδάς οὐκ ἰποίησιν πατήρ*. On the preposition *πρὸς*, see note to v. 306, *supra*; Jelf's *Gr. Gr.* 638. 2. b; and with the construction of *θρηνῖν*, for which the common copies incorrectly exhibit *θροῖν*, with the accusative, compare Hom. *Il.* 722, *αἰδὸν ἰθρήνιον*; Ar. *Av.* 213, *θρηνῖν ὕμνους*; and the numerous examples in Jelf's *Gr. Gr.* 566. 4. — *τομῶντι*. SCHOL.: *τῆς τομῆς διομίνῃ*.

559. Δίδου' ἀκούων. See note to v. 480, *supra*.

560. Οὐ γάρ μ' ἀρίσκει. "That is, *ἀρίσκει μοι*, not *ἀρίσκει μοι*. See my note to Ar. *Plut.* 353, and Greg. Cor. *de Dial. Att.* XXIII." BRUNCK. Cf. Elmsley to Eur. *Med.* 12; Monk to *Hippol.* 184; and Jelf's *Gr. Gr.* 594. 4, *Obs.* 2.

561. *δρασίμεις*. Cf. v. 317, *supra*; and on the frequent employment of these *verba desiderativa* by the Tragedians, see Buttman's *Ausführ. Griech. Sprachl.* Bd. II. s. 389. According to the *Etym. M.* 750. 50, they are employed only in the present tense.

562. *πρῖν*. SCHOL.: *ἀνάγκη*. *Ne interroga*. Cf. *Antig.* 399; *Elektr.* 1445; *Trach.* 195, 314, 388. — *Σωφρονῖν*. SCHOL.: *νῦν τὸ μὴ περιεργεῖν*. *ἐν τούτῳ γὰρ μέλιστα ἡ σωφροσύνη ταῖς γυναῖξιν διασώζεται, εἰ μὴ περιεργάζονται, ὅ, τι πράττει ὁ ἀνὴρ*. "Aias forbids all prying curiosity on the part of Tekmessa, and commands her *τὰ αὐτῆς πράττειν*, which is Plato's definition of *σωφροσύνη*." CAMERARIUS.

564. *μὴ προδοὺς γίνῃ*. "*Ne deseras*. So below, 1205, *Elektr.* 368, *Æd. Tyr.* 331, and elsewhere. On the periphrase *προδοὺς γίνῃ*, see my observations to *Æd. Tyr.* 928, and to *Philokt.* 756." WUNDER.

565. *Ἄγαν γε λυπῶς*. . . . *ἰφιλήτης ἴτι*; "Ursinnus, p. 498, aptly compares Virg. *Æn.* 11. 51, *Nos juvenem exanimum et nil jam coelestibus ullis Debentem vano mœsti comitamur honore*, which he pronounces an imitation of our passage. In the same way, Maximian, *Eleg.* V. 231,

Nil mihi cum superis, explevi munera vitæ; and a matron on the point of death, in Val. Max. 2. 6. 8, tibi quidem dii magis, quos relinquo quam quos peto, gratias referant. Aias, therefore, says this: *Di, per quos me obtestaris*, (i. e. *superi*) *nihil ad me, cui mori decretum est.*" LOBECK. "Of the various explanations given by the Scholiast, that alone is true which directs us to supply *τινι* or *σοί* to the infinitive *ἀρξαιν*. Render, therefore, *Nescisne, non me amplius hoc debere diis, ut tibi opituler?* i. e. vain is your adjuration by the gods, for they have no such claim of merit upon me that for their sake I should bear aid to thee." HERMANN. Neither of these explanations is entirely satisfactory; the first, because it assigns no place to the verb *ἀρξαιν*, and expresses a sentiment to which the admonition that follows immediately from Tekmessa, *εὐφημα φωνεῖ*, *blaspheme not*, is entirely inappropriate; the second, on account of the imperfect sense attributed to *αὐδίν*, and the harshness of the supposed ellipse. The expression is rather equivalent to *Οὐκ πάτισθ', ὡς ἰγὰ θεῶν οὐκίτι ἐφιλίτης ἱμὶ ἀρξαιν τι;* *Knowest thou not that I am no longer under obligation to the gods to render any aid?* Aias says, You adjure me by the gods: are you, then, ignorant that they have visited me with calamities so vast as to release me from all responsibility and obligation, and that no appeal to them can be effectual in procuring any assistance from me? With the flagrant impiety of this inquiry, the reply of Tekmessa harmonizes well. On the construction of the infinitive with *ἐφιλίτης*, see Jelf's *Gr. Gr.* 667, and compare Eur. *Rhes.* 965, *ἐφιλίτης δέ μοι τοὺς Ὀρφίως τιμῶσα φαίνισθαι φίλους*, i. e. *ἐφίλῳ δὲ τιμῶν*, *κ.τ.λ.*

569. *ξυνέξισθ'.* SCHOL.: *ἀποκλείσασθαι τοῖς θεράπουσιν περιεῖν αὐτὴν ἀποκλείουσιν.* The MS. Lb. *ξυνέξασθ'*, with *ξισθ'* suprascriptum; the MSS. Θ. Lips. a. b. *συνέξισθ'*; and the MS. Aug. C. *συνέξισθ'*. On this old form, cf. *Æd. Tyr.* 890; Thuk. 5. 11; Hdt. 3. 136; Plat. *Gorg.* p. 461. D; Buttmann, *Ausf. Griech. Sprachl.* Bd. II. s. 169; Poppo to Thuk. 8. 74. The Scholiast understands these words as a command to the attendants to shut up Tekmessa within the tent, and supplies *αὐτήν* as the object of *ξυνέξισθαι*. Wunder, comparing vv. 555, 557, *supra*, decides that *τὸ δῶμα* is the accusative which must be understood. On the employment of the plural, see note to v. 331, above.

570. *φρονεῖν.* SCHOL.: *γράφεται λέγειν.* "Aias must now be supposed to retire within his tent, in company with Tekmessa and his son, from which he again advances at v. 610. Welcker, in *Mus. Rhen.* III. Fasc. 1. 87, maintains, on the contrary, that they remain upon the stage. *Τοῦτο πῶσαι ἵσται συχνῆς πειθοῦς.*" LOBECK. In what respect we differ



from the views of Lobeck, will be seen by referring to the note upon v. 333, above. That the opinion of Welcker is still more incorrect may, we think, be learnt from the arguments brought forward there, and from the language of Aias at v. 555, *μηδ' ἰπισκήμευς γόους Δάκρυι*. In the following song, the Chorus expatiate, in an apostrophe to their native island, first, upon the many woes which the malady of Aias will entail upon themselves, and next, upon the grief into which his parents, and more especially his aged mother, will be plunged, when intelligence far more dreadful than the tidings of his death shall be communicated to them respecting their unhappy son.

573. *Ναίης . . . ὑδαίμων*. *Art a place of happy residence*. Compare *Il.* 2. 626, *νήσων αἷ ναίουσι πέρην ἁλός*. Hesiod. *Opp.* 286, *ἰδὲς ἐγγυθὶ ναίει*. The majority of the manuscripts, and Eustathius, p. 306. 19, exhibit *ἁλίπλαγκτος*, which occurs again at v. 659 below, in an active signification, as an epithet of Pan. Erfurdt, Hermann, and most editors have received the emendation of Lobeck, *ἁλίπλακτος*, on the authority of the MSS. Aug. B. Γ. Lips. a. b., and *Æsch. Pers.* 307, *θαλασσοπληκτον νῆσον Αἴαντος*. That *ἁλίπλαγκτος* was used also in the passive sense of *ἁλίπλυστος*, *sea-washed*, or rather *sea-tost*, is clearly taught by Pind. *Pyth.* 4. 24, *φαμὶ γὰρ τᾶσδ' ἐξ ἁλιπλάγκτου ποτὶ γᾶς Ἑπάφειο, κ. τ. λ.* Eur. *Hek.* 782, *θαλασσοπληκτόν γ'*, for *ᾧσσι θ. ἵναι*, so as to be tossed upon the waves.

574. *Πᾶσιν περίφαντος αἰί*. *Renowned for aye in the estimation of all men*. Welcker has pointed out the anachronism involved in this indirect allusion to the naval victory at Salamis in Ol. 75. 1, B. C. 480. The dative *παῖσιν* is not, as Musgrave supposes, equivalent to *παντάπασι*, *in all respects*, but is used in the same manner as the dative of the personal pronouns, to express the persons *in whose opinion or estimation* the predicate is here affirmed of the subject. Cf. *Æd. Tyr.* 40, *ὦ κράτιστον παῖσιν Οἰδῖπου κῆρυ*. *Æd. Kol.* 1446, *ἀνάξιαί γὰρ παῖσιν ἵσσι δυστυχίῃ*. Xen. *Mem.* 1. 1. 1, *Σωκράτης ἄξιός ἵσσι θανάτου τῇ πόλει*. *Infra*, v. 1072, *τῷδε δ' οἴχομαι*, *as far as he is concerned*. See Bernhardt, *Synt.* p. 83; Jelf's *Gr. Gr.* 600. 1.

575. *παλαιὸς ἀφ' οὗ χρόνος*. SCHOL.: *ἐκ πολλοῦ χρόνου*. Cf. *Philokt.* 493, *παλαιὸν ἂν ἐξ οὗτου*, Isokr. *Or. ad Phil.* p. 91. 47, *οὗτοι οὐ πολλὸν χρόνον ἐξ οὗ εἰς τασαύτην μεταβολὴν ἦλθον*, and the many similar examples quoted in Lobeck's note.

576. *Ἰδαίᾳ μίμνω . . . τρυχόμενος*. "So Aldus. The difficulty of this passage consists in the three words *λειμωνία πόφ μήλων*, out of which

it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read *λειμωνία μήλων ποία*. Brunck edits *λειμωνία ποία μήλων*, with the consent of most of the MSS., including five out of six of those in the Bodleian Library. The sixth reads *λειμωνία ποία μήλων*. *Ποία* or *ποιᾶ* is the proper orthography, whether the first syllable be long or short. Bothe reads *λειμωνίδι μηλοποία*. *Λειμωνίδι* is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits *λειμώνιδι* (*sic*) as the reading of the two Baroccian MSS. at Oxford. Erfurdt reads *λειμωνίδι ποία μήλων*, and says in his note, *ποία μήλων, licet corruptum, servare placuit*. Perhaps the true reading is *λειμωνίδι ποία μήλων*. *Μίλιν* and *μίλισθαι* are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among*, etc. The following examples, among others, are supplied by Beck, *Index to Euripides*. *Iph. T.* 642, *κατολοφύρομαι σὶ τὸν χερνίβων | ῥανίσι βαρβάρων μιλόμινον αἵμακταῖς*, where we have supplied the word *βαρβάρων* to complete the verse. *Hel.* 194, *Ναύτας Ἀχαιῶν | τις ἔμολεν, ἔμολε, | δάκρυα δάκρυσί μοι φέρων, | Ἴλίου κατασκαφὰν περὶ μέλουσαν Ἰδαίῃ*. Compare *Hel.* 931; *Hel.* 1176, *Νῦν δ' οἱ μὲν Ἀἰδᾶ μέλονται πάτω*. Our emendation affords an exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (586) is, *νῦν δ' αὖ φρενὸς οἰοβότας*. The Scholiast reads *οἰοβώτας*, which Erfurdt has admitted into his text. The Triclinian editions read, *νῦν δ' αὖ φρενὸς γ' οἰωβότας*. Although Triclinius is perhaps guilty of the insertion of this particle, we believe him to be innocent with regard to *οἰωβότας*, which is found in Erfurdt's *Augustanus Secundus*. If Triclinius had not found this reading in his copy of Sophokles, he would not have changed the order of the words in the corresponding verse of the strophe. *Οἰωβότας* accords perfectly well with our reading of the strophic verse. Yet we suspect that *οἰοβότας* is the true reading. The strophes and antistrophes of this ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is *Ἰδαίᾳ μίμνω*; the antistrophic, *Κρατοῦντ' ἐν Ἀρεῖ*. ELMSLEY. In these exceedingly corrupt verses, we have adhered to the form in which they are given in the MSS., with the exception that a few copies exhibit *ποία*, with an inaccurate accentuation, for *ποία*, and in the subsequent verse *ἐννόμα* is read in place of *ἐννώμα*, by the far larger number. As Elmsley has observed, the depravity of these verses is at once discernible from both sense and metre, and there can be no doubt from the following explanation of the Scholiast, itself not free

from numerous errors, that he must have found the same corruptions in the copies he made use of. *ΙΔΑΙΑΙ. τῇ Τρωϊκῇ. οἶον, ἐν τῇ τῆς Ἰδης χωρίῳ τοῖς χλωροῖς καὶ λειμῶνας ἔχουσι διάγων. ANHPIΘΜΟΣ. ἐν οὐδυνὶ ἀριθμῷ ταπτόμενος, ἀλλὰ περιρρίμντος. EYNOMAI. ἤτοι τῷ εὐνομούμηνῳ καὶ δικαίῳ. ἢ εὐκινήτῳ. ἢ εὐνόμα λειμῶνι, τῷ καλὰς νομὰς ἔχοντι. τὸ δὲ ἔξῃς, παλαιὸς ἀφ' οὗ χρόνος αἶν εὐνόμα χρόνῳ τρυχόμενος Ἰδαίῳ μίμνω λειμωνία πόα μῆλων. ἀνέριθμος κακὴν ἰλπίδα ἔχων, πῶς με δεῖ τὸν Ἀἰδὸν ἀνύσειν.* Hermann's explanations and emendations are as follows: "*Partem veri me vidisse puto, quum in istis λειμωνία ποία, λειμώνι' ἄποινα* latere conjeci. Nisi magnopere fallor, scribendum est: *ἐγὼ δ' ὁ τλάμων πάλαιος ἀφ' οὗ χρόνος Ἰδαία μίμνω λειμώνι' ἄποινα, μηνῶν ἀνέριθμος αἶν εὐνόμα χρόνῳ τρυχόμενος, ego autem miser diu est ex quo Idaea pratensia præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus. Ἰδαῖα λειμώνι' ἄποινα* intellige præmia commorationis in prato Scamandrio, in quo secundum Homerum pugnabatur, i. e. eversionem Trojæ direptionemque. Deinde junge *μηνῶν ἀνέριθμος, mensium numero carens.* Ita in *Æd. R.* 179, *ὣν πόλις ἀνέριθμος ὄλλυται.* Ita *El.* 232, *ἀνέριθμος θρήνων.* Maxime vero quadrat hoc in *Trach.* 256, *ἢ καὶ τὴν ταύτην τῇ πόλει τὸν ἄσκαπον χρόνον βιβῶς ἦν ἡμερῶν ἀνέριθμον;*" All these corrections and the interpretation of their author have been received by Dindorf, but are dismissed by Lobeck with no remark beyond the following: "*Aptissimum videtur, λειμώνι' ἔπαυλα μῆλων,*"—as if the word *μῆλων* was not *per se* sufficiently perplexing. We are happy to perceive that critics of such acute discrimination as Elmsley and Hermann agree in considering *μῆλων* a corruption, and cry Lobeck's mercy if we refrain from further investigation of the *poetry* of his conjecture. We must object, however, to the mode in which Hermann renders his own correction *λειμώνι' ἄποινα*. According to universal usage, the adjective *λειμωνία* would, in such a collocation, occupy the place of the genitive *λειμῶνος*, and with *ἄποινα* would accordingly denote *ransom-money*, or *compensation for a meadow* which had been ceded to another. How entirely opposite this is to the destruction and plunder of Troy needs no formal explanation. Other equally inexplicable difficulties, which we cannot stay to notice, are presented by the adjectives *εὐνόμα* or *εὐνώμα*. We believe the text is incurably corrupt, and that, without further means of assistance than those we now possess, it is hopeless to suppose that we shall succeed in tracing the writing of the poet.

580. *ἀνύσειν.* Supply *ἰδὸν ἰς*. See Elmsley to *Æd. Kol.* 1562, Monk to *Hippol.* 740, Matthiæ, *Gr. Gr.* 409, and compare *Antig.* 805, *τὸν παγ-*

ποιῖται ἢ ἔρῳ θάλαμον τήνδ' Ἀντιγόνην ἀνύτουσαν, sc. ἰδὼν εἰς θάλαμον. Eur. Suppl. 1142, ἀνύτειν Ἀἰδην.

581. ἀπέτροπον, from which one turns away. Cf. *Æd. Tyr.* 1314; Pind. *Pyth.* 8. 133, ἀποτρόπη γνώμα σισιυσμίνον. On ἀἰδῆλον, devouring, destructive, see Buttmann, *Lexil.* I. S. 247 (p. 48, Eng. edit.). Others follow Passow, in rendering, invisible, dark, unknown.

582. Καὶ . . . . Αἴας. SCHOL.: οἶον πρὸς τοῖς πρώτοις κακοῖς ἄσπιρ διύτιρόν ἐστί μοι κακὸν τὸ τοῦ Αἰάντος ξυνιστηκός· τοῦτο γὰρ δηλοῖ τὸ ἰφιδρος. ἰφιδρος δὲ ἐστὶν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος (ὁ μεταπαυόμενος?) εἰς τὸ ἀγνοῖσθαι ταῖς νικῶσιν· ἐνταῦθα οὖν φησιν, ὅτι ἰσχατος καὶ ὡς ἰφιδρος ἐλίσφθη μοι ὁ Αἴας εἰς κακόν. The general meaning of the Chorus in the words which follow seems to be this: My long absence from my native island, the pressure of advancing age, and the many hardships I here endure, have been my first and arduous conflict. And if I rise victorious from this, a second and more fearful is at hand in the person of my own king, whom the gods have visited with madness, of which all hope of cure is vain.

583. ἰφιδρος. A fresh or third combatant. For a full explanation of this term, see Wesseling to Diodor. IV. 50, Krüger to Xen. *Anab.* 2. 3. 10, and especially Liddell and Scott, s. v.

584. μανία ξύναυλος. SCHOL.: ἀντὶ τοῦ σύνοικος. Literally, dwelling with madness, i. e. mad. Cf. *Æd. Tyr.* 1206, ξύνεικος ἀλλαγῇ βίου; Plat. *Symp.* 203. D, ξύνεικος ἰνδία; *Rep.* 367. A, τῷ μεγίστῳ κακῷ ξύνεικος ἦ, and the similar use of the verb συνεῖναι, as a periphrase for the simple verb, in *Æsch. Pers.* 177, *Æd. Tyr.* 303, *Elektr.* 611, Ar. *Nub.* 1404, Xen. *Ek.* 15. 12. On the expression θεία μανία, see note to v. 185, *supra*.

585. ἱξιπέμψω. SCHOL.: ἀντὶ τοῦ ἱπιμψας ᾧδε, i. e. to Troy.

586. νῦν δ' αὖ φρενὸς οἰοβάτας. SCHOL.: αὐθαίριτος, ὡς ἂν εἴποι τις, αὐτὸς ἑαυτοῦ διάνοιαν βόσκων, καὶ μηδενὶ πειθόμενος· ἢ μονωθεὶς ἐκ τῆς φρενὸς, ἢ μονότροπος, μιμονωμένος τῷ λογισμῷ· ἢ ποιμαίνων τὴν ἑαυτοῦ διάνοιαν, καὶ μόναρχος ὢν τῷ λογισμῷ· ἢ οἶον διεσθίων αὐτοῦ τὴν φρένα, παρὰ τὴν βόσιν· ἢ ὁ βαίνων ἐν ἐρημίᾳ, διὰ τὸ συγκικλικίνειν ἑαυτὸν, καὶ ὁμοίον ἐστί τὸ Ὅν θυμὸν κατίδων, πᾶτον ἀνθρώπων ἀλλεῖνων. (II. 6. 202) ἢ φρενὸς οἰοβάτας, οὐ σὺν φρεσὶν, ἀλλ' ἐκ τῶς φρενῶν διάγων. [Εἰς τὸ αὐτό.] ἀποπληνθεὶς, ἀπὸ μεταφορᾶς τῶν πλανηθέντων προβάτων καὶ μόνων βοσκομένων. Aldus and the greater number of the MSS. οἰοβάτας, which is edited by Brunck, Lobeck, and Schäfer. The MS. Ven. reads οἰοβάτας, whence the explanation of the Scholiast ὁ βαίνων ἐν ἐρημίᾳ. The reading in the text,

which is approved by the most recent editors, is exhibited in the MSS. La. Aug. C, and Suid. Cod. Leid. s. v. Render, *feeding apart on his own mind*, i. e. *self-willed, inflexible in his own secret purposes and resolution*. Compare v. 604. sq. On the genitive *φρενός*, dependent upon the verbal notion contained in the compound substantive, see Jelf's *Gr. Gr.* 542. 2.

588. Τὰ πρὶν δ' ἔργα χερσὶν, κ. τ. λ. SCHOL.: τὰ δὲ πρότερα μίγιστα τῆς ἀρετῆς τῶν χειρῶν αὐτοῦ ἔργα ἐν ἐλιγυρίᾳ εἰσι παρὰ τοῖς Ἀτρεΐδαις. ἢ οὕτω· τὰ δὲ πρότερα αὐτοῦ ἀνδραγαθήματα φρεῦδα παρὰ τοῖς Ἀτρεΐδαις. Wunder observes, correctly, that the words *ἔργα χερσὶν*, *deeds done by his hand*, are so closely united as to form but one idea, and are thus equivalent in signification to the single word *χειρουργήματα*, *hand-deeds*. On this attributive genitive, in which there is implied a verbal notion of creation, as, for example, in Hom. *Il.* 2. 397, τὸν δ' οὐποτι κύματα λείπει παντοίων ἀνέμων, *created or produced by all sorts of winds*, see note to v. 457, *supra*; Matthiä's *Gr. Gr.* 380, Obs. 1; Bernhardt, *Synt.* p. 163. Erfurdt errs, therefore, in constructing *ἔργα μίγιστα ἀρετῆς χερσὶν*.

590. Ἀφιλα παρ' ἀφίλοις. SCHOL.: παρὰ τοῖς πρώην αὐτοῦ φίλοις, νῦν διὰ πάντων ἐπιλιησμένοις· ἢ ἄφιλα παρ' ἀφίλοις, ἰχθρὰ παρ' ἰχθροῖς. The former of these observations refers to the corrupt reading *παρὰ φίλοις*, exhibited by Suidas, s. Τὰ δὲ πρὶν. On this peculiarly Sophoklean collocation, see note to v. 252, *supra*, Neue to *Elektr.* 198, and Wunder to *Antig.* 13.

592. παλαιᾷ . . . γήρᾳ. Hermann observes, correctly, that the poet's meaning is, *γερᾷα μὲν τῇ χρένῳ γηραῖα δὲ καὶ τὸ σῶμα*. In other words, the employment of the particles *μὲν . . . δέ* is not discriptive, but serves, by making the clauses seem as if they were different notions placed in contrast to each other, to increase the importance of the common notion, by a diminution of its sameness. Cf. Xen. *Mem.* 2. 1. 32, ἰγὰρ δὲ σὺνείμι μὲν θεοῖς, σὺνείμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. Philokt. 530, ὦ φίλτατον μὲν ἡμᾶς, ἥδιστος δ' ἀνὴρ, Φίλοι δὲ καὶ οὗτοι. So too with *μὲν* omitted. Eur. *Med.* 99, κινεῖ κραδίαν, κινεῖ δὲ χόλον. *Ibid.* 1067, ὦ φιλτάτη χεῖρ φίλτατον δέ μοι πάρα. On *ἡμέρα*, in the sense of *time* or *age*, see (*Ed. Kol.* 434, 1140, 1218; Eur. *Troad.* 1321; Porson to Eur. *Phæn.* 550; Blomfield, *Gl. ad Æsch. Pers.* 266.

593. Φρενομόρως. SCHOL.: ἀντὶ τοῦ εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, ὃ ἴστί φρενοβλαβῶς, μανικῶς. "Νοσοῦντα φρενομόρως is identical in signification with *φρενομανῆ*, or *νοσοῦντα λυσσάδι μοίρᾳ*, Eur. *Herc.* 1002." LOBECK. Aldus and a few MSS. read *φρενομόρως* incorrectly.

595. Αἴλινον . . . θρηνήσει. SCHOL.: οἶον οὐ μέτριον· ἀναστρεπτικόν δέ.

ἄρχῃ γὰρ τοῦ λόγου τὸ εὖ, ἢ ἡ, οὐκ αἴλινον, οὐδ' εἰκτεῖς γόον ἀηδοῦς ἦσαι, ἀλλ' ἔξυτόνους μὲν φῶδες, καὶ τὰ ἱξῆς. Hermann, Ellendt, and most editors, assent to this interpretation, and supply εὖ from the verse that follows, in order that the construction may be οὐκ αἴλινον, οὐδὲ . . . , asserting that the expression is poetical for εὖ μιστρίως. Wunder opposes this view, and contends, from the language of Pausanias, 9. 29. 3, that the word αἴλινον cannot be applied to mere moderate lamentation, and that, even if it could, Sophokles would not have repeated it twice, had he intended it to be so understood in our passage. This reasoning, however, appears to be overturned by the language of Heliodoros, V. 2. 176, εἶεν ἡρίνης ἀηδόνες αἴλινον φῶδην ἐν νυκτὶ μυρομένης, from which it certainly appears that this epithet can be applied to the song of the nightingale, and that the opposition between the shrill-toned shrieks of the mother of Aias and the plaint of the piteous bird is extended also to this word. On the αἴλινος, or lament for the death of Linus, see Blomfield, *Gl. in Æsch. Ag.* 119; Klausen to *Agam.* 1060; and on the omission of εὖ, Schäfer to L. *Bos de Ellipse.* p. 777.

597. φῶδες θρηνήσει. See note to v. 558, *supra*.

601. Κρίσσω γὰρ, κ. τ. λ. The manuscripts and old editions ἡ νοσοῦν, first corrected by Lobeck. Elmsley, in his note on *Æd. Tyr.* 1368, silently reads παρ' Αἰδᾶ, and in a subsequent notice of this verse in the *Mus. Crit.* Vol. I. p. 364, observes, that “Αἰδᾶ κεύθων, without the preposition, can signify nothing except ἐν Αἰδᾶ κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς Αἶδου and εἰς Αἶδην, and even Αἶδην without the preposition (*Antig.* 822), we apprehend they never say ἐν Αἰδῇ, but only ἐν Αἶδου. If ἐν Αἰδῇ occurs at all, it may be compared with ἐν Ἀθήνᾳ, Eur. *Herakl.* 754. The expression παρ' Αἰδῇ κεύθων may be compared with κεύθαι παρ' Αἰδῇ, *Æd. Tyr.* 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. Eur. *Med.* 1059, Μὰ τοὺς παρ' Αἶδην νεκτεῖρας ἀλάστορας. Παρ' Αἶδην is proper only where there is the idea of motion. See Soph. *Æd. Kol.* 1552; Eur. *Alkest.* 237. Read, therefore, παρ' Αἰδῇ.” On the construction of these words, for κρίσσω γὰρ ἴσται τὸν μάτην νοσοῦντα ἐν Αἶδου κεύθου, see Matthiä, *Gr. Gr.* 555, *Obs.* 2, and compare *Æd. Tyr.* 1368, κρίσσω γὰρ ἦσθα μηκίτ' ὦν ἡ ζῶν τυφλός; Demosth. *Ol.* 3. 38. 6, βελτίων εἴ οἱ μὲν; Dionys. *Antt.* VI. 9, κρίστων γὰρ γίνονται ἐν ὁ τοιοῦτος πολίτης ἀποθανών. It is, moreover, to be observed, that κεύθων is here used for κεύθου. Cf. *Æd. Tyr.* 967, κεύθου πάτω γῆς, for κεύθου. See Dorville ad *Charit.* p. 435; Fischer ad

Well. *Gr. Gr.* p. 61 sq.; Erfurdt ad *Soph. Œd. Tyr.* 153, *ed. min.*; Abresch. ad *Æsch.* I. p. 80. Lastly, *νοσιῶν μάταν*, for which a few manuscripts furnish *μάτην*, is of almost identical signification with *φρενομόρως νοσιῶν*, v. 594. SCHOL.: *νοσιῶν μάτην · μιμνηώς · ματὴν γὰρ νοσιῶν τὸ ἀθιραπιύτως μαίνισθαι · οὐ λίγαι δὲ ὅτι ὅταν αὐτὸν πύθηται τιτιλιυτηκότα · ὁ γὰρ μιμνηώς καὶ τὰς φρένας διφθαερμένος κρείσσων Ἀἰδᾶ κιύθων · οἶον, ἄμεινον τῇ μιμνηότι ἰξίναί τοῦ βίου · οἶον, ἡγήσεται κρείσσονα τὸν θάνατον τῆς τοῦ Αἴαντος μανίας.*

602. *ἄριστος*. This word is found only in the MSS. Laud. Dresd. a. It is suprascriptum in the MS. Mosq. b. The observation of the Scholiast in the MSS. La. Γ., *λείπει τὸ ἄριστος*, leads us to infer that it had been introduced into some copy in his time, probably that of which Triclinius speaks in the following note: *ἦκων γινεῖς ἄριστος γράφει, ἵνα ᾗ ὁμοίον τῇ τῆς στεροφῆς κώλῳ. οὕτω γὰρ εὐρίθη καὶ ἐν τινι τῶν παλαιῶν πάνυ.* In order to strengthen its claims to our support, Lobeck aptly cites *Trach.* 180, *πρωτογόνων ἦκων οὐδενὸς ὕστερος*. Brunck renders, *qui paterni generis nobilitate præstans fortibus Achivis*. Compare v. 409 sqq. On *ἦκων*, see Wunder to *Œd. Tyr.* 982; Ellendt, *Lex. Soph.* s. v.

605. *Ὀργαῖς*. SCHOL.: *τρόποις, ἔρμαῖς*. See v. 1097, *infra*. *Συντρέφοις*, in the preceding verse, is for *οἰκίαις*, as at *Philokt.* 203.

606. *ὦ τλαῖμον*. This reading, which is found in the MSS. La. Lb. Harl., is supported by *Antig.* 39, *ὦ ταλαῖφρον*; *Trach.* 1112, *ὦ τλαῖμον Ἑλλάς*; and other instances collected by Matthiä ad *Eur. Hek.* 166, 194; *Or.* 1376. Hermann prefers *τλάμων*, in accordance with the reading of the majority of the manuscripts.

608. *ἴθριψιν*. SCHOL.: *ἀντὶ τοῦ ἴσχιν*. See note to v. 478, *supra*. — *αἰών*, age, or generation. Cf. *Æsch. Theb.* 744.

610. SCHOL.: *ἰξίρχεται ὁ Αἴας, ὡς δὴ κατακνηθηὶς ὑπὸ Τεκμήσσης μὴ σφάττειν ἑαυτὸν, καὶ προφάσει τοῦ δεῖν εἰς ἱερμίαν ἰλθεῖν καὶ κρύψαι τὸ ξίφος · ἐπὶ τούτοις ἀναχωρεῖ καὶ διαχρῆται ἑαυτόν. παρίστησι δὲ ὁ λόγος, ὅτι καὶ οἱ ἱμῆρες καὶ παρακολοθοῦντες τῇ φύσει τῶν πραγμάτων, ὅμως ὑπὸ τῶν τοιούτων παθῶν ἐπὶ τὸ χεῖρον ἀπολισθάνουσιν, ὡς ἐν Τραχινίαις ἡ Δηϊάνειρα περὶ τοῦ ἱερωτοῦ διαλιγομένη καὶ τοῦ ἀνδρὸς, ὅτι αὐτῇ οὐκ ἀντιστήσεται, οὐδὲ λυσισιλαῖ αὐτῇ, ἀντιπράττειν τῇ ἐπιθυμίᾳ τοῦ ἀνδρὸς, πρᾶττει μὲν ταῦτα, ἄπειρ αὐτὴν ἀνέπεισιν ἡ ζήλοτυπία.* Aias here leaves his tent, and, coming forward upon the stage, delivers an address, in which he feigns to have been overcome by the solicitations of Tekmessa and the remembrance of the misery into which his death will plunge his wife and child. He persuades the Chorus that he has renounced the intention of self-murder, and is now

anxious to avert the anger of the gods by the immediate performance of certain rites of expiation, and to procure the return of favor from the Greeks by the burial of Hector's fatal gift. Although no one interrupts him in his speech, and he is permitted to retire without reply or hindrance, it is yet clear, from v. 648, below, that Tekmessa, in addition to the Chorus, was present during his harangue. — μακρὸς ἀναρίθμητος. "These adjectives are conjoined in the same manner as in the Homeric expression γαῖα πολλὴ καὶ ἀπίρων, *Odys.* 15. 81, and are repeated from this verse by Nicephorus Blemmidas, *Geogr.* XV. 81. Compare Theokr. 25. 24, πολὺς καὶ ἀθίσφατος ὄλβος. Hom. *Il.* 10. 6, πολὺς ἔμβρος ἀθίσφατος. Zosim. II. 19, πολλοὶ καὶ ἀναρίθμητοι." LOBECK. — κρύπτεται. SCHOL.: ἀντὶ τοῦ κρύπτει. On the frequent employment of middle verbs for active by our poet, see note to v. 486, *supra*, and compare vv. 730, 1314, *infra*; *Æd. Tyr.* 287, 1021; *Trach.* 103, 474, 680; *Elektr.* 1053.

612. Κούκ ἴστ' ἄιλπτον οὐδὲν. Compare Archiloch. *Fragm.* 30, χρημάτων ἄιλπτον οὐδὲν, οὐδ' ἀπώμοτον, the latter part of which is made use of by Sophokles in *Antig.* 388, βροτοῖσιν οὐδὲν ἴστ' ἀπώμοτον. Ar. *Lys.* 256, ἢ πόλλ' ἄιλπτ' ἵνιστιν ἐν τῇ μακρῇ βίῃ. — ἀλλ' ἀλίσκνεται . . . φρίνεις. "Brunck excellently renders, *sed vincitur etiam jurisjurandi religio et mentis obstinata rigor*. And so the Scholiast: *χω δεινὸς ἔρκος · ὅτι καὶ ὁμόσαντίς τινες ἐν μεταβολῇ γίνονται τῇ χρόνῳ*. The expression *ἔρκος ἀλίσκνεται* is remarkable, and scarcely to be found elsewhere. Nor would this verb have been employed in the present passage, if the words *αἱ περισκλιῖς φρίνεις* had not been added. On the adjective *περισκλιῖς*, see Lobeck to this verse." WUNDER.

614. ὃς τὰ δεινὸν ἱκαρτέρουν τότε. *Who lately was resolute in my dread threat*. On the accusative, see Eur. *Alkest.* 1074; *Iph. Aul.* 1370; Jelf's *Gr. Gr.* 548, c. 550; on the insertion of the article, consult note to v. 299, *supra*. — τότε. SCHOL.: ὡσάντι πρὸ τοῦ. The frequent use of τότε in vague retrospective reference may be learnt from vv. 1178, 1315, *infra*, *Æsch. Choeph.* 975, Eur. *Med.* 1401, *Elektr.* 1203, *Alkest.* 915, and the observations of Brunck to Ar. *Lys.* 1023.

615. Βαφῇ σίδηρος ὤς. SCHOL.: ἐν τῇ βαφῇ οὐκ ἀνίσταται ὁ σίδηρος, ἀλλὰ μᾶλλον σπικαίνονται. οὕτως οὖν διασταλτίον · καὶ γὰρ, φησὶν, ὃς ἠπειλουν καὶ ἔζιον καὶ ἰβόων, ὡς ἐν βαφῇ σίδηρος · ὡς "Ομηρος, 'Ἐν ὕδατι ψυχρῇ βάπτει μεγάλα ἰάχοντα (*Odys.* 9. 392). νῦν ἐβηλύνθη ἐπὶ τῶν λόγων τῆς γυναικός. ἢ ὅτι δισσῶς βάπτεται ὁ σίδηρος. εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν εἶναι, ἰλαίῳ βάπτουσιν, εἰ δὲ σικρόν, ὕδατι. In support of the last explanation, which has obtained the sanc-



tion of Wunder, and connects the words βαφή σιδηρος ὤς with those which follow, Musgrave quotes Plin. *H. N.* XXXIV. 41, tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur. The same practice is alluded to in Hippokr. *Coac. Prænn.* p. 294, T. I. and Plutarch *de Prim. Trig.* c. 13. On the other hand, Lobeck observes correctly, “βαφή h. l. significat omnem cudendi ferri fabricam, qua ferrum non solidatur solum sed etiam ad tractandum aptius, hoc est, flexile et elasticum, redditur ademta per aquam ferrariam naturali ejus asperitate. Quare Statius com- mode hac in re verbo *laxandi* usus est. Achill. 1. 429, *Ferrum laxatur in usus innumeros.*” Compare Plat. *Rep.* III. 411. B, τὸ θυμοειδὲς ὤσπερ σιδηρον ἰμάλαξι καὶ χρήσιμον ἀντὶ ἀχρήστου καὶ σκληροῦ ἰποίησι. *Antig.* 473, ἀλλ’ ἴσθι τοι τὰ σκληρὰ ἄγαν φρονήματα | πίπτειν μάλιστα, καὶ τὸν ἱγκρατίστατον | σιδηρον ἑπτὸν ἐκ πυρὸς περισκιλῇ | θραυσθίντα καὶ ῥαγίντα πλεῖστ’ ἂν εἰσίδῃς. See Klausen to *Æsch. Agam.* 216.

616. οἰκτιρίζω . . . . λισιῖν, *pity prevents my leaving.* With this rare construction, compare *Odys.* 20. 202, οὐκ ἱλιαίρις ἄνδρας, ἱπὴν δὴ γίνισαι αὐτός, μισγίμιναι κακότητι καὶ ἄλγισι λειυγαίῃσιν. The infinitive is employed, instead of the participle, to denote unwillingness to perform the action it expresses, on account of the mental feeling expressed by the principal verb. Compare note to v. 481, *supra*; Matthiä, *Gr. Gr.* 534. b.

618. πρὸς τι λουτρὰ . . . . λειμῶνας. “By the first of these substan- tives the end or purpose of his departure is declared; by the second, the place to which he will repair. Cf. *Æd. Tyr.* 761, ἀγρούς σφι πείμψαι καὶ πρὸ ποιμνίων νομάς. Pind. *Ol.* 1. 38, ἐς ἱερὸν φίλαν τι Σίπυλον.” NEUE.

619. λύμαθ’ ἀγνίσας ἱμά. “The word λύματα is not used here to denote the *moral filth* or *defilement* which Aias had contracted by the slaughter of the cattle, so much as *physical filth*, or *dirt to be removed from the body by washing*, in the same sense as we find it said of Here in Hom. *Il.* 14. 171, λύματα πάντα πάθῃσιν. Ἀγνίζιν, *lustrare*, which strictly is applied to sacrificial purification, is employed by Sophokles in the present passage in order to intimate that this cleansing of his person was pre- requisite to any effort he might subsequently make for a reconciliation with Athene. For it was esteemed the highest impiety to proceed to sacrifice when stained with blood or any other kind of impurity. See *Il.* 14. 266.” JAEGER.

620. ἱξαλύξωμαι. The manuscripts generally and Aldus read ἱξαλιύσω- μαι. See Liddell and Scott, s. Ἑξαλιύομαι. Brunck restored the true reading, traces of which are found in his *Membranæ*. HESYCHIUS: ἱξαλύ- ξωμαι, φυλάξωμαι. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ.

621. Μολών τι . . . . κάτω. SCHOL.: ὑρήσω, φησὶ, τόπον, οὗ οὐδεὶς ἐπιβήσεται. τοῦτο δὲ πιθανόν, ἵνα μή τις αὐτῇ ἀπολουθήσῃ· πιθανόν δὲ καὶ τὸ λαβεῖν τὸ ξίφος, ἵνα ὑπορήσῃ ἑαυτὸν διαχειρίσασθαι. "It was apparently a common practice with the ancients, either to destroy the instrument by which any criminal action had been performed, or, if they were prevented from doing this by the indestructible character of its material, to remove it altogether from their sight. In Seneca's *Herc. Fur.* 1230, Hercules is represented as saying, —

‘Tibi tela frangam nostra ; tibi nostros, puer,  
Rumpemus arcus, ac tuis stipes gravis  
Ardebit umbris.’

Harpocration, s. v. ἰξυθυμία, has left on record, that they were in the habit of felling or burning trees from which any one had hung himself. So Plato, p. 935. E, in imitation of Drako, wishes certain inanimate objects to be removed beyond the boundaries of this nether world. Swords which had been used in the commission of some atrocious crime, and which on this account were deemed unworthy of exposure to the light of the all-seeing sun (*Æd. Tyr.* 1425), were usually buried deeply in the earth where they could not shock his rays. Hence, probably, the language of Apollonios, IV. 296, respecting Jason at the hearth of Kirke: μέγα φάσγανον ἐν χθονὶ πήξας, ὅτι τ’ Αἰήτας πᾶν κτάνειν." MUSGRAVE.

622. Ἰγχοι. SCHOL.: ἀντὶ τοῦ ξίφους. See to v. 95, *supra*.

623. Γαίας. The genitive depends upon the local adverb ἵθα. See note to v. 367, *supra*. Jelf's *Gr. Gr.* 527. — ὄψεται. In similar dependent clauses of an *oratio recta*, the *oratio obliqua* is sometimes used, as, for example, at *Trach.* 903, κρύψας' ἑμαυτὴν, ἵθα μή τις εἰσίδει, in order to intimate a reference on the part of the speaker to a thought or statement of another, in contradistinction to his own. In our passage, the indicative future, expressing no such intimation, and limiting what is said to the mind of Aias, is properly employed. See Matthiä, *Gr. Gr.* 529. 4 ; Bernhardt, *Synt.* p. 157 ; Jelf's *Gr. Gr.* 885, *Obs.*

627. κιδνόν, i. e. τίμιον, ἀγαθόν. Cf. Blomfield, *Gl. ad Æsch. Theb.* 62.

629. Ἐχθρῶν . . . ὀνήσιμα. Compare Eur. *Med.* 621, κακοῦ γὰρ ἀνδρὸς δῶρ' ὀνησιν οὐκ ἔχει. Milton, *Comus*, "none, But such as are good men, can give good things." Anth. Pal. VII. 152, οὕτως ἐξ ἐχθρῶν αὐτοκτόνα πίμπριτο δῶρα, ἐν χάριτος προφάσει μοῖραν ἔχοντα μέρου. With the expression ἄδωρα δῶρα, *gifts that are no gifts*, Neue directs us to compare *Elektr.* 1154 ; *Æd. Tyr.* 1214 ; *Ant.* 588, 1277 ; *Philokt.* 534, 848.

Similar expressions are met with in *Elektr.* 492; *Antig.* 980; *Æd. Kol.* 1549. "By what argument we may deduce from this verse that the *Medea* of Euripides is older than the *Aias* of Sophokles, Elmsley has stated in his note to v. 605 of the former play." HERMANN.

630. εἰσόμεσθα μὲν . . . . εἴπειν, μαθησόμεσθα δ' . . . . σίβειν. On the infinitives, see Jelf's *Gr. Gr.* 683, *Obs.*; and on the particles μὲν . . . . δέ, consult the note to v. 592, *supra*.

632. Τί μή; "Compare *Æsch. Eum.* 203, ἔχρησα ποινὰς τοῦ πατρὸς πίμψαι; τί μή; *Agam.* 672, λίσσουσιν ἡμᾶς ὡς ὀλωλότας· τί μή;" WUNDER. Add Blomfield, *Gl. in Agam.* 655.

634. Τιμαῖς. Wunder renders, *to men excelling in dignity*, and Neue, *to power*. The latter gives, in our opinion, a sentiment which harmonizes better with what follows, and with the feelings entertained by Aias to the rulers of the Grecian army. The Oxford translator quotes, in illustration of the sentiment, a very similar passage from Shakspeare's *Troilus and Cressida*:—

"The heavens themselves, the planets, and this centre,  
Observe degree, priority, and place,  
Insisture, course, proportion, season, form,  
Office, and custom, in all line of order."

— νιφοστιβίῃς, *thick with snow*. Compare *Æd. Tyr.* 301, χθονοστιβῆ. On τοῦτο μὲν, with δέ in the correlative clause, cf. *Philokt.* 1345; *Æd. Kol.* 440; Hermann to Vig. p. 702; Matthiä, *Gr. Gr.* 288, *Obs.* 2.

635. θίρει. See Jelf's *Gr. Gr.* 593. 1.

636. αἰανῆς. SCHOL.: τουτίστιν, ὁ σκοτεινὸς κύκλος, ἢ ἀδιάλειπτος. SUIDAS: αἰανῆς. Σοφοκλῆς· Νυκτὸς αἰανῆς κύκλος. ἢ αἰανῆς, θρηνητικῆς, παρὰ τὸ αἰάζω τὸ θρηνῶ. Zonaras, p. 64, αἰανός, σκοτεινός. Σοφοκλῆς· νυκτὸς αἰανῆς κύκλος. ἢ θρηνητικῆς, ἀπὸ τοῦ αἰάζω, τὸ θρηνῶ. The manuscripts generally exhibit αἰανῆς, the MS. La. reads αἰανῆς, which Hermann and Wunder have received. See Liddell and Scott, s. v.; Blomfield to *Æsch. Pers.* 935. "In *Elektr.* 492, ὦ Πίλοπος ἀπρόσθιν Πολύπονος ἰσπεία, Ὡς ἔμολες αἰανῆς Τᾷδε γᾶ, the common reading is αἰανή, which Hermann preserves in his edition. Wunder reads αἰανῆς. *Æsch. Eum.* 394, Ἡμεῖς γάρ ἴσμεν νυκτὸς αἰανῆς τέκνα. So Hermann, Schütz, Bothe, Burgess, Wellauer. Müller prefers the common reading, αἰανή. *Ibid.* v. 457, αἰανῆς νόσος. *Ibid.* v. 542, ἐς τὸν αἰανῆ χροόν. *Ibid.* v. 903, μηδ' ἄκαρπος αἰανῆς ἰφιερέτω νόσος. *Pers.* 628, αἰανῆ δύσθρον βάγματα. *Ibid.* v. 903, αἰανὴν αὐδάν. From these passages and their various readings, we see

manifest traces of the form *αἰανός*, of which Zonaras has made mention. Hermann observes, *Ac re vera αἰανός et αἰανός idem esse, atque ex eadem origine natum videtur, unde αἰνός est: quod, nisi fallor, ab αἰή deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque tœdii plenum significabat.* Thus in *Eum.* 542 it means *diuturnus*, and its cognate adverb *αἰανῶς* is used in the same sense at v. 642 of the same play. On the other hand, in *Elektr.* 492, *Æsch. Eum.* 457, 903, *Pers.* 628, 903, its signification will be found to be *gravis, molestus, lacrymabilis*. But what does it denote in our own verse and *Æsch. Eum.* 394? Suidas gives two explanations, *σχετῖνος* and *ἀγεννητικῆς*. In the first, he is supported by the Scholiast and Wunder, who says in his note, *hoc loco manifestissimum vere Scholiastam αἰανός explicasse σχετῖνός.* *Nihilominus ingenue profiteor me nondum perspexisse quomodo tam diversæ significationis uni huic vocabulo attribui potuerint.* We have determined to follow Lobeck in retaining the vulgar reading, and deny the inaptitude of Suidas's second interpretation. On the same principle that we find Night termed *ἐνφρόνη*, from its 'nursing the tender thought to reason,' it is here very properly joined with the epithet *αἰανός*, for reasons which we will give in the words of Montgomery:—

‘Night is the time to weep,  
To wet with unseen tears  
The graves of memory, where sleep  
The joys of other years:  
Hopes that were angels in their birth,  
But perished young, like things on earth.’

The same idea is to be found in an exquisite passage of Shakspeare, *II. Henry VI.*, IV. 1:—

‘The gaudy, babbling, and remorseless day  
Has crept into the bosom of the sea:  
And now loud howling wolves arouse the jades  
That drag the *tragic, melancholy night.*’

These two quotations sufficiently justify the second explanation given by Suidas. In the passage from the *Eumenides*, if we read, with Hermann, *αἰανός*, the sense will be the same as that claimed for our own; if, with Müller, *αἰανή*, translate, as he does, *Wir sind der Urnacht grause (dread, dismal) Töchter.* In the explanation of all poets, and especially of Sophokles, whose finest and most exquisite conceptions are generally conveyed in a very

nutshell, commentators ought not to lose sight of æsthetical considerations. Some of his most difficult passages yet await a solution by these means. The word κύκλος must not be understood here in the same sense as that in which it is found at *Antig.* 412, λαμπρὸς ἡλίου κύκλος, where it means *orb*, but as denoting *the rounded vault* of the sky. Cf. *Philokt.* 804, τὸν ἄνω λίσσους κύκλον; Eur. *Phœn.* 553, νυκτὸς τ' ἀφειγγίς βλίφαρον, ἡλίου τε φῶς | ἴσον βαδίζου τὸν ἰνιαύσιον κύκλον." The whole expression νυκτὸς αἰανῆς κύκλος is periphrastic for αἰανὴ νύξ, i. e. *the melancholy night*.

637. Τῷ λευκοπόλῳ . . . ἡμέρᾳ. Compare Æsch. *Pers.* 392, ἐπὶ γὰρ μίντοι λευκόπωλος ἡμέρᾳ πᾶσαν κατίσχει γαῖαν εὐφειγγῆς ἰδεῖν. Eur. *Troad.* 848, λευκοπτεῖρου ἡμέρας. Theokrit. 13. 11, οὐδ' ὅκα ἀλειύνιππος ἀνατρέχει εἰς Διὸς αἶψ. As white in distinction from black is a sign of joy, the epithet λευκόπωλος is here used in opposition to αἰανῆς, in precisely the same way as in Æsch. *Pers.* 301, λευκὸν ἡμαρ νυκτὸς ἐκ μιλαγχίμων, *a happy day after a night enwrapt in gloom*. — φέγγος φλέγειν. The infinitive is added to supply a more precise definition, according to Matthiæ, *Gr. Gr.* 532. d, or because, in addition to the principal verb, the mind of the reader supplies another with the idea of effecting, so as to render the expression ἰξίσταται τῇ ἡμέρᾳ φλέγειν equivalent to ἰξιστάμενος τῇ ἡμέρᾳ ποιεῖ αὐτὴν φλέγειν. So below, v. 1004, ἐνέλλαξεν πεισῖν is ἐνλλάξας ἰποιήσας πεισῖν. See Matthiæ, *Gr. Gr.* 423, *Obs.*

638. Διωνῶν . . . πόντον. SCHOL. : λείπει ἢ ὑπό. ὑπὸ διωνῶν πνευμάτων στήνοντα πόντον, ἄημα πρᾶον ἰκοίμιν αὐτόν. Such an explanation will be felt to be no less deficient in taste than in knowledge of the language. Musgrave and Jacobs, ad Anth. Pal. Vol. III. P. II. 210, correct λείων, citing Ar. *Ran.* 1003, πνεῦμα λείων, Heliod. V. 1, and similar passages, because διωνὰ πνεύματα augment, instead of lessening, the fury of the roaring main. The Scholiast vindicates the reading of the books by a second and more subtle explanation than that already given : πνοὴ μεγάλων ἀνέμων καταπράυνει ἡχοῦντα πόντον παυσαμένη δηλονότι καὶ ἡσυχάσασα, which is apparently embraced by Schäfer. "This learned commentator, in his note upon this passage, observes, that, upon the same principle that sleep is said, in the next verse, to release by its discontinuance τὸν τίως πεπιδημένον, is the δεινῶν ἄημα πνευμάτων represented by its cessation κοιμίζου τὸν τίως πεπιδημένον πόντον. And it is in truth an old and trite maxim, *pro defectu et absentia rei, ipsa res ponitur*. But the two passages in question differ most widely from each other; for with *verba solvendi, laxandi, remittendi*, the notion of withdrawing and annulling is so inti-

mately connected as to be incapable of separation from the meaning of the verbs themselves. Hence, in the expressions ὅταν γλυκὺς ὕπνος ἀνῇ με, Theokrit. 10. 22, and Ἄρης ἔλυσεν αἶνον ἄχος ἀπ' ὀμμάτων, no one can possibly suppose that it is necessary to supply the participles λισών or παυσάμενος, because the ideas conveyed by these participles are already pre-existent in the verbs λύειν and ἀνίαι. But κοιμίσει, since it belongs in no respect to this class of verbs, can only be defended upon the ground that it is preceded by the verbs εἴπειν, ἐκχωρεῖν, and ἐξίστασθαι, and that the idea of ceasing which they contain is reflected upon the verb κοιμίσει, not, indeed, that we are to understand *procella mare tumidum temperat*, which, taken apart from the context, and regarded simply by itself, would involve a contradiction, but rather this: *remittit aliquando, ceditque serenitati, ut luci tenebræ, hiems veri.*" LOBECK. If we have interpreted the remarks of this transcendent scholar correctly, it seems to us that his explanation is, in this instance, equivalent to none at all. Whatever words may precede, two things, at least, are certain; the first, that κοιμίζειν can never lose its transitive signification, *to lull to rest*; the second, that upon this the accusative στίνοντα πόντον immediately depends. The poet says in express terms, that *the blast of violent winds allays the roaring sea*, δεινὸν ἄημα πνιυμάτων ἐκοίμισε στίνοντα πόντον, and consequently attributes to the storm the power of pacifying the raging waves. How it can be represented as effecting this, is the point to be explained, and all our efforts to do this must fail, if the verb κοιμίζειν is taken in the intransitive meaning which it is evidently made to bear in the translation, *remittit aliquando ceditque serenitati*. The explanation of the Scholiast, which assumes the omission of a participle like παυσάμενον, is justly rejected by Lobeck, upon general considerations connected with the usages of Greek writers, and is open to the additional objection, that the notion it expresses is already present in the words themselves. The yielding or retrogression of the storm has for its immediate consequence the tranquillity of the sea, which it had previously roused into commotion. Now it is undeniable that the poets sometimes represent that which is *a consequence following* the action of certain objects in such a way as to make it seem an action produced by the direct agency or working of these objects. Thus in the *Elektra*, v. 19, the expression μίλαινά τ' ἄστρων ἐκλείπειν εὐφρόνη, standing, as it does, in manifest antithesis to the preceding words, λαμπρὸν ἡλίου σέλας, ἰὼν κινεῖ, κ.τ.λ., poetically represents the presence of dark night, a consequence attendant upon the appearance of the stars, as produced by the shining of the stars, in the same way as the clear light and life of day

are produced by the appearance of the sun. In a precisely similar way, the poet, in this verse, expresses the simple thought which the preceding words had led us to expect, *the storm gives way* or *yields*, by *the storm allays the troubled sea*, inasmuch as the pacification of the raging ocean is a consequence that follows or attends the yielding of the storm. Hence, in the words before us, the idea supplied by Schäfer already exists ; since the sentence, *the storm allays* or *pacifies the excited sea*, is equivalent to the sentence, *the storm gives way*, or *yields*. It is, therefore, quite unnecessary to assume that *κοιμίζω* is used in the neuter sense of *yielding* or *receding*. Wunder accurately observes, that both Greek and Latin writers frequently impute to the divinities as actual operations what is strictly a mere consequence of their absence or departure. In the example which he cites from Cicero, *N. D. 2. 19, Sol ita movetur, ut cum terras largâ luce compleverit, eadem modo his, modo illis partibus opacet*, we have an excellent illustration of this usage. For the sun has just as little the power of producing darkness as the raging wind that of tranquillizing the ocean ; nevertheless, the language used imputes directly to the agency of the sun that which is a mere consequence of his disappearance. Compare Hor. *Carm. Sec. 5. 9 sq.*, *alme Sol, curru nitido diem qui promissis et celas* ; *Od. 1. 3. 16, quo non arbiter Adriæ major, tollere seu ponere vult freta* ; and the additional examples quoted in his note. On the aorist *κοιμίσαι*, cf. Matthiä, *Gr. Gr. 502. 3.*

639. *ἰν δ'.* Moreover. See Elmsley to *Æd. Tyr. 27* ; Jelf's *Gr. Gr. 640. 2* ; Dorville to *Charit. p. 126* ; Liddell and Scott, s. v.

642. *Ἐγὼ δ'.* Supply *γνώσομαι σωφρονιστῶν*, or more briefly *σωφρονήσω*, from the preceding verse, and compare *Æsch. Choeph. 75, ἰμοὶ δ' ἀνάγκη γὰρ ἀμφίπτολιν θεοὶ προσήνεγκαν*, where the particles *δέ . . . γάρ* are employed in a similar elliptic usage to that of the more common collocation *ἀλλὰ γάρ*. See Matthiä, *Gr. Gr. 615.*

643. *ἰχθαετίας*. All the manuscripts read *ἰχθραντίας*. "I have already noticed, on *Eur. Or. 292*, that the tragic writers always say *ἰχθαίρω*, never *ἰχθραίνω*. In *Antig. 93*, Aldus has correctly edited *ἰχθαρή*, but Brunck has passed it over. For *ἰχθραντίας*, the second Juntine edition has a various reading *ἰχθαετίας* in the margin ; and that Suidas read in the same way is evident from the order of the letters." PORSON. The genuine reading is exhibited also as a correction from the first hand in the margin of the MSS. La. Lb.

644. *Ἱς τε τὸν φίλον.* *Quod attinet ad amicum.* See Jelf's *Gr. Gr. 625. 3. c.* On *ὡς* with the participles *φιλήσων* and *μινούντα*, in the sense *as if*,

upon the assumption that, see note to v. 271, *supra*; Matthiä, *Gr. Gr.* 568. 1; Ellendt's *Lex. Soph.* II. p. 1003. In illustration of the sentiment expressed in these lines, Lobeck quotes the precept of Bias found in Aristot. *Rhet.* II. 13. 765. E, XXII. 780. E, φιλιῦν διὲ ὡς μισήσοντας καὶ μισεῖν ὡς καὶ φιλήσοντας. Diodor. XII. c. 20, καλῶς εἴρηται τοῖς παλαιοῖς (i. e. the laws of Zaleukos) ὅτι καὶ φιλίας κοινωνητίον μὴ ἀπογινώσκοντας ἔχθραν καὶ προσπερυστίον ὡς φιλίας ἰσομίνης. Add Cic. *Lael.* c. 16, Negabat ullam vocem inimicorum amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis, esse sententiam.

647. ἰταιρίας. This is the reading of the MSS. La. Lb. Γ. Δ. Θ. Lips. a. b. and Suidas s. νν. ἄημα and λιμήν. See Porson to Eur. *Orest.* 1070. The common copies and the remainder of the manuscripts exhibit ἰταιρίας, which is retained by Brunck and Lobeck.

648. σὺ δὲ . . . . τελεῖσθαι. "Observe the inverted order in which the poet has arranged these words. A prose-writer would have placed them thus: σὺ δὲ ἴσω ἰλθοῦσα, γύναι, θεοῖς εὖχου διὰ τέλους τελεῖσθαι, κ. τ. λ." WUNDER. — διὰ τέλους. These words may be considered as said for διὰ παντός τοῦ χρόνου, (cf. *Æsch. Eum.* 64; Eur. *Hek.* 1193,) and connected with the principal verb in this sense: *pray continually to the gods*, or, as Lobeck prefers, may be regarded as equivalent to εἰς τέλος, and joined with the infinitive τελεῖσθαι, *to consummate completely, to carry to its complete and perfect fulfilment that which my heart desires.* HESYCHIUS: διὰ τέλους · διὰ παντός, i. e. by brachylogy for *right through to the end, completely.* See Matthiä, *Gr. Gr.* 580. g.

651. ταῦτά . . . . μοι τιμᾶτι. "*Honoris causa mihi tribuite.* Compare *Antig.* 520, πῶς δῆτ' ἐκείνῳ δυσσιβῇ τιμᾶς χάριν. Pind. *Pyth.* 4. 481, Παιάν σοι τιμᾶ φάος. Append. Epigr. n. 282, 'Ερμῇ, δίξο θυσίην, ἣν σοι λοιβαῖσι γεραίρω." LOBECK. — τῇδε. The dative, τῇδε, depends upon ταῦτά, and refers to Tekmessa.

653. Μίλιν . . . . ἡμῶν. With the employment of the genitive and the personal use of the infinitive, compare *Æsch. Agam.* 380; *Elektr.* 342; *infra*, 934; Matthiä to Eur. *Herc. F.* 753; Jelf's *Gr. Gr.* 496, *Obs.* 2.

656-676. SCHOL.: χρειάς ἵνα κατὰ χορικὸν νῦν παρίληπται · ἐξιελθόντες γὰρ τοῦ Αἴαντος ἴδαι βραχὺ διάλειμμα γενίσθαι, ἵνα μὴ καταληφθῇ ὑπὸ τοῦ ἀγγίλου · διὸ καὶ τὴν ὀρχησιν ποιοῦνται · ἵνα καὶ βραχὺ ἴσται τὸ



χορικόν, ὡς πρὸς χρείαν εἰλημμένον. "Αλλως. τίρεται ὁ χόρος ἐπὶ τῇ παύσει τῆς νόσου τὸν Αἴαντα καὶ φησὶν· ὑφ' ἡδονῆς ἔφριξα καὶ βούλομαι χορεῦσθαι. ἐντεπύφορος δὲ ὁ ποιητὴς ἐπὶ τὰς τοιαύτας μελοποιίας, ὥστε ἐντιθέσθαι τι καὶ τοῦ ἡδίου.

656. "Εφριξ ἔρωτι. "Ellendt understands ἔρωτι to mean *joy*; Wunder, *a desire to dance*. The first interpretation involves an awkward tautology, the second somewhat anticipates matters. By ἔρωτι may, I think, be understood the *strong emotion* which the gratifying declarations of Aias — more particularly in regard to the great change which had taken place in his feelings towards the gods (vv. 618 sq., 630) — had caused in the Choral mind, that emotion being accompanied, as all strong emotions are, by a convulsive shuddering of the bodily frame (ἔφριξα). The emotion terminates in an exuberant feeling of joy (πριχαρής), and such an action upon the lower members of the body as could only be worked off by a dance. The dance itself would naturally partake of the frame of mind which gives it birth. Instead of the grave and dignified ἐμμελὴς of Tragedy, it becomes one of those lively extemporaneous (αὐτοδαῆ) movements, in which Pan and his companions may be supposed to have indulged, when celebrating the birth of the wine-god at Nysos, or his union with Ariadne at Gnossos (*infra*, 662). Such appears to be the sense, and, if we may so speak, the philosophy, of this little Chorus. If it is to be considered as a specimen of the ancient *Satyr*ic dances, the metrical element, which entered into such dances, will here be found capable of some analysis." MITCHELL. It would be out of place to discuss at any length, in a note upon this passage, the various reasons which lead us to disbelieve the statement that dancing formed an element of the Greek Tragic Chorus. The language of Athenæus, p. xiv. 630. D, τρεῖς δ' εἰς τῆς σκηνηκῆς ποιήσεως ὁρχήσεις, τραγικῇ, κωμικῇ, σατυρικῇ, refers, not to *dancing*, but to *dramatic gesticulation*, as will be evident from comparing his words at l. 21. C, πολλὰ σχήματα ὁρχηστικὰ αὐτὸς ἐξερίσκων ἀνιδίδου τοῖς χορευταῖς. Aristotle, who in his *Poetics* enumerates with circumstantial minuteness all the elements of Tragedy, defining with the greatest care its peculiarities of rhythm, melody, and metre, and describing with infinite particularity the decoration (ὄψις) and the singing, never mentions dancing. One or two passages may be adduced in proof. At vi. 4, he writes : ἐπὶ δὲ πρᾶττοντες ποιοῦνται τὴν μίμησιν, πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μέρος τραγῳδίας ὁ τῆς ὀψίως κόσμος· εἶτα μελοποιία καὶ λίξις· ἐν τούτοις γὰρ ποιοῦνται τὴν μίμησιν. In vi. 10, he expressly states, in summing up these elements, that "all tragedy must consist of six

parts, καὶ δὲ τοῖα εἰς ἑστὶν ἡ τραγῳδία, *fable, manners, diction, sentiments, decoration, and music.* Of these parts, two relate to the means, one to the manner, and three to the object of imitation ; *and these are all.*" If, moreover, we look to the sense in which ἐρχῆσθαι and its derivatives are used by the Tragedians, we shall find that it is erroneous in all cases to translate them by dancing. See Donaldson, *Theatre of the Greeks*, p. 41, who declares the signification of the verb to be *acting in general*, for which *gesticulation* should be substituted. In this way it is applied to the Orators by Lucian, Περὶ Ὁρχησίως, c. 32. Cf. Smith's *Dict. of Greek and Roman Antiqq.* s. v. DANCING. Certain it is, that when the Tragedians wish to express *dancing* they use the word χορεύειν. (Cf. *Æsch. Agam.* 31 ; *infra*, 653 ; *Antig.* 147, 1097 ; *Æd. Tyr.* 896, 1093 ; *Eur. Cycl.* 156 ; *Bacch.* 114, 132 ; *Herc. Fur.* 686.) In our own passage, the Chorus simply say : *O Pan, Pan, Pan, wanderer over the sea, appear, O king, who leadest the dances of the gods, that in company with me thou mayst essay the Nysian Gnoesian self-taught dances, for now I wish to dance.* The Chorus simply express anxiety to dance ; and add nothing which sustains the inference that they were actually engaged in dancing. We have already observed, in our note to v. 333, *supra*, that every thing which happens on the stage is expressly indicated to the audience, either by the Chorus or one of the actors. "No one enters without being previously announced, or leaves the stage without having afforded some intimation of his purpose. The Chorus begin no hymn, no dirge, *no dance*, without some previous indication. The actors never approach each other without our being informed of it by the poet. Their feelings of friendship or enmity, the very appearance of joy or sorrow which is reflected from their countenances, are invariably described in terms the most precise." The silence of the Tragedians in regard to dancing is therefore very noticeable. On the other hand, singing, which is a necessary part of the Chorus, is expressly mentioned by *Æschylus* (cf. *Prometh.* 555 – 557, *Pers.* 568, 618, 624, 685, 936, 1039 ; *Theb.* 825, 834, 854, 867 ; *Agam.* 106, 120, 992 ; *Choeph.* 148 ; *Suppl.* 111 – 115, 120, 805, 1022), and in *Sophokles* the Chorus speak plainly enough of cries and songs. It is, moreover, to be added that the satyric plays of *Euripides* give express and distinct indication of the accompaniment of dancing. (Cf. *Cycl.* 34. 167 – 170 ; *Bacch.* 57, 199, 1151.) This silence of the tragic writers is to us conclusive. Lastly, if we reflect on the singular and incongruous spectacle which such a supposition involves, — a party of venerable old men "dancing one way while singing the strophe, and another dancing the antistrophe, then

standing still, and anon performing the evolution which dancing-masters call *pousser* during the epode,"—on the unmeaning and inappropriate relation in which it would stand, no less to the moral aim than to the lofty and severe grandeur of Greek Tragedy, we shall be disposed, on purely artistic grounds, to deny the fact of its existence. LEWIS. — On the dative *ἱρώτι* see Jelf's *Gr. Gr.* 607, and on the Doric form *ἀνιπτόμαν*, for which the MSS. La. Harl. and others read *ἀνιπτάμην*, see note to v. 269, *supra*. The metre of the following verse is dochmiac.

659. *ἄλιπλαγκτι*. The MSS. Mosq. B. Dresd. a. b. Aug. C. Flor. G. and the margin of Turnebus exhibit *ἄλιπλαγκτι*. Cf. note to v. 573, *supra*. "The Scholiasts suppose that this epithet is applied to Pan, *ἣ ὅτι ἰβροθήσει τοῖς Ἀθηναίοις ἐν τῇ ναυμαχίᾳ* (see Theætet. *Epigr.* III. 515. T. III.) *ἣ ὅτι τὸν Τυφῶνα δικτύοις ἤγειρε* (allured by fish according to the account of Oppian, *Hal.* III. 16) *ἣ ὅτι οἱ ἄλιῳις τιμῶσι τὸν Πᾶνα ὡς νόμιον θεόν*. See Pind. *Fragm.* LXV. 594. Ausonius Mosell. 172, represents a number of Panes as sporting in the waves, and in the sea-fight of Liber Pater described by Nonnus, 43. 214, Pan, as *ἀβάτοισιν ἐν ὕδασι κοῦφος ἰδίτης*, is especially preëminent. He is also mentioned as one of the Dii Litorales; see the Interpp. to Theokr. *Id.* V. 14; and as the guardian deity of fishermen in Agath. *Ep.* XXVIII. Hence it is evident that Pan, although not expressly enumerated among the marine deities, could nevertheless be styled *ἄλιπλαγκτος*, and in this place is so invoked by the Chorus in the words, *Tu, qui maria pervagari soles, ades dum mare Ægæum transectus*." LOBECK. Hermann and Bothe direct us to join *ἄλιπλαγκτι φάνηθι*, *per mare huc ades*, in the same way as *venias hodie*. See Krüger *de Attractione*, p. 77 sqq. Lobeck, on the other hand, objects that no example of this assimilation can be produced from the more ancient Greek writers; for the instances given by Matthiä, *Gr. Gr.* 312, and Bernhardt, *Synt.* p. 465, *ὃ δύστηνι φανίς*, *ὃ πολύκλαυτι θανών*, are constructions which correspond exactly with that employed in the other cases, *ὃ πολύκλαυτος θανών*, *θανόντος αὐτοῦ πολυκλαύτου*, etc., and cannot therefore be compared with passages in which we find an imperative or optative. See Jelf's *Gr. Gr.* 479. 4. — *Κυλλανίας*. "Sophokles mentions Kyllene in preference to Psytalia, on account of its being the most celebrated residence of Pan. See the Scholiast to Æsch. *Pers.* 447." LOBECK.

661. *Θεῶν χοροποι' ἄναξ*. Compare Pind. *Fragm.* 67. p. 593, *χορευτὴν τιλιώτατον θεῶν*. Creuzer, *Symb.* III. 247. Klausen, *Theol.* p. 133.

662. *Νύσια Κνώσι' ὀρχήματα*. By the first of these epithets Lobeck understands those dances which the Satyrs born at Nysos and the Nymphs

who reared the infant Dionysos celebrated, and by the second, those which were performed by the Curetes in order to drown the cries of the infant Zeus: SCHOL.: τῶν μὲν ἐρχήσιων ἢ μὲν Βερευνθιακὴ λέγεται, ἢ δὲ Κρητικὴ ἢ καὶ πυρρίχη· Νυσίας γὰρ ἢ Βερέκυνθος. Cf. Jungermann. ad Polluc. IV. 99, and Lobeck, *Aglaoph.* T. II. 154. — αὐτοδαῖ, *self-taught, extemporary*. SCHOL.: αὐτοδαῖ· αὐτομαθῆ, ἃ ἐκ φύσεως ἔχουσιν, οὐ διδασκτά. See Ellendt, *Lex. Soph.* s. v. — With ἰάπτειν ἐρχήματα, compare Ar. *Ran.* 328, ἰγκατακρούων ποδὶ . . . χορείαν. Virg. *Æn.* 6. 639, *pars pedibus plaudunt choreas*.

664. Ἰκαρίων . . . εὐφρων. "The Scholiast supposes that the adjectives εὐγνωστος and εὐφρων are associated in the following sense: φανερός ὢν ὅτι εὐφρων ἰστί, *favoris manifestus*; but I cannot agree. The Chorus had invited Pan to lead the dance, and nothing could be more appropriate than the presence of Apollo, as a festive god and as dwelling in the immediate neighborhood." LOBECK. "Although assenting to Lobeck's interpretation of the word εὐγνωστος, I must nevertheless refuse belief to the statement that Apollo is invoked by the Chorus, as a festive deity, to be witness of their exultation. It is, on the contrary, from the belief which the Athenians entertained that recovery from the dangers of disease was due to his assistance, and in order to render him their thanks for having removed by his interposition the malady of Aias, that the Chorus here implore his presence, and the continuance of his favor to themselves and their posterity. In very similar circumstances the Chorus in the *Trachiniae*, v. 205 sqq., upon receiving intelligence that Herakles is on the point of returning home in safety, address a hymn to the same deity. In our own passage the Chorus describe two things; — the first, that Apollo would take part in its gladness; the second, that he may be propitious to their descendants. The words εὐγνωστος . . . εὐφρων seem therefore to bear this sense: εὐγνωστος ἱμοὶ ξυγίη ὑπὲρ πελαγίων Ἰκαρίων μολῶν καὶ διὰ παντὸς εὐφρων εἴη." WUNDER.

666. ἔλυσιν . . . Ἄρης. SCHOL.: ὁ Αἴας ὁ Ἀρήϊος· ἢ Ἄρης, ὁ πάλαι μὲν ὁ περὶ τὸν Αἴαντα, ἔλυσιν ἡμῶν τὸ σκότος καὶ τὴν κατ'ἡφειαν· ἀπὸ τῶν ἁμαρτῶν τοῦ Αἴαντος. Ἄρης] ἢ λύσσα, ἢ μανία. The common copies read ἔλυσιν γάρ. See Elmsley to Eur. *Hek.* p. 66; Hermann, *Elem. Doctr. Metr.* p. 122 sq.; Seidler, *Ep. ad Lobeck.* p. 438; Purgold. *Emendd.* p. 39; Porson to Eur. *Orest.* 573. The reading in the text is sustained by the authority of the MS. Laur. a. The god Ares was esteemed the author, not merely of the disasters attendant upon war, but also of every other kind of calamity. See *Æd. Tyr.* 190; *Elektr.* 1385; Hom.

*Il.* 13. 569 ; *Æsch. Choeph.* 152, 447, 918; and many other passages. The name itself is, for this reason, frequently employed in poetry to denote *any impersonation* as it were of *Ares*, *any agency* or *thing done* (see v. 242, *supra*, *Æsch. Suppl.* 702) *in his spirit* or *likeness*. Musgrave supposes that the pestilential influence of the planet Mars is here referred to, and quotes Ovid, in *Ibin.* v. 215, Cicero, *Somn. Scip.* c. 4, Claudian, *Epigr.* 26, with many other passages from later Greek and Latin writers, in support of his hypothesis. Lobeck, *Aglaoph.* p. 426, has shown that such an explanation is inadmissible, because the superstition alluded to had no existence in the days of the Tragedians. In what manner the same deity who has been represented as the author of the insanity of Aias is here said to have removed it, has been explained in note to v. 638, *supra*. On the second explanation given by the Scholiast, see note to v. 51, *supra*.

669. Νῦν, ὃ Ζεῦ, πάρα λεικόν. SCHOL. : νῦν πάρεστιν ἡμέρα λαμπρὰ ἡμῖν, ὥστε ἰγγίσει τῶν νεῶν · πρότερον γὰρ ἐξιστριπόμιντο ἐπιμίγνυσθαι τοῖς Ἑλλήσι διὰ τὴν αἰδῶ. Musgrave observes correctly that λεικόν εὐάμερον φάος is a simple periphrasis for the more common expression, λεικὴ ἡμέρα. See note to v. 637, *supra*; Lobeck to Phryn. p. 473; Pierson ad Moer. p. 477; Peile to *Æsch. Agam.* 649. Wex ad *Antig.* 559, erroneously directs us to consider φάος νεῶν as said for *spes salutis in navibus posita*, but the genitive νεῶν is dependent upon *πιλάσαι*, according to Jelf's *Gr. Gr.* 510. Cf. *Philokt.* 1327, Χρύσης *πιλασθεὶς φύλακος*. On *πάρα* *πιλάσαι* for *πιλάσει*, Lobeck observes, "Sophocles fortasse sine exemplo, certe insolentius dixit." Compare *Æsch. Choeph.* 960, *πάρα* *τε* *φῶς* *ἰδύν*. *Ibid.* 972, *πάρα* *τὸ* *φῶς* *ἰδύν*.

670. Θεῶν ὠκυάλων νεῶν. SCHOL. : ἀντὶ τοῦ θεῶν. The common reading is *θεῶν*, which is retained by Hermann and Lobeck. The reading in the text is that of the MSS. La. Lb. Γ. Heidelb., and is supported by vv. 609, 838, 839, 896. — Θεῶν ὠκυάλων. With this conjunction of adjectives possessing the same, or nearly the same signification, Lobeck compares Hom. *Od.* 7. 84, *νηυσὶ θεῶσι πισπιθόται ὠκυήσι*. *Hymn. in Apoll.* 107, *ποδηνίμεος ὠκία*. Hes. *Theog.* 786, *ἡλιβάταιο ὑψηλῆς*. Theokrit. VII. 15, *λασίσοιο δασύτριχος*. Oppian. *Cyn.* II. 566, *διερεῖσιν ἐν ὕγρο-πάραισι βίνθισι*. Quint. Cal. XII. 114, *ἀθάνατος θεὸς ἄμβροτος*.

671. Λαθίπνοτος. SCHOL. : ἐπιλήσμων τῆς λύπης, ἰγίνετο δηλονότι. Cf. *Trach.* 1021.

672. Πάνθυστα θέσμια. Equivalent to *θεσμούςς πανσέπτους*, *all hallowed ordinances*. The Chorus allude to the intentions expressed by Aias, at

vv. 618, 630, *supra*. Wunder, to *Trach.* 51, observes, that  $\pi\tilde{\alpha}\nu$  in composition signifies either *prorsus* (see his note to *Antig.* 776), *valde*, or *multum*. Cf. *Elektr.* 105, 687, 1139; *Philokt.* 728; *Trach.* 506, 756.

673. *μαραίνει τε καὶ φλίγει*. SCHOL.: *φλίγει*. ἀντὶ τοῦ ζωπυρεῖ. The reading in the text is exhibited without exception by all the manuscripts. "Suidas cites this verse s. v. *φλίγει*. Heath has properly erased *τε καὶ φλίγει*, and these words do not appear to have been read by Stobæus, *Ecl. Phys.* I. 9. 24. p. 234. The whole verse is probably an imitation of the language of Simonides, *Hymn in Memor.* See Philostrat. *V. Ap.* I. 14; Dionys. Hal. *Antt.* II. 3, ὁ πάντα μαραίνων τὰ καλὰ χρόνος." PORSON. In this decision all succeeding editors have acquiesced except Hermann and Lobeck, who retain the common reading. "I believe that some words have perished from the corresponding strophic verse, and that the reading of the books is genuine. The Greek poets are exceedingly partial to the employment of similar antitheses in all such sentiments as that before us. Cf. v. 610, *supra*: ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος φύει τ' ἄδηλα καὶ φανίντα κρύπτειται. In a precisely similar way, the verb *φλίγειν*, *accendere*, is put in opposition to *μαραίνειν*." HERMANN. "Reisig, *Comm. Critt. ad CEd. Kol.* p. 364, emends, *πάνθ' ὁ χρόνος φλίγων μαραίνει*, in opposition to the sense and vigor of the passage. If we are to believe that the omission of either verb is necessary, we must retain *φλίγει* and sacrifice *μαραίνει*. For the meaning of the Chorus cannot be, that nothing is to be pronounced impossible, because time destroys all things; but that there is nothing which may not happen at some future time, because ὁ χρόνος πάντα φλίγει, i. e. *προφαίνει*, *εἰς τὸ φανερὸν παράγει*, or, to use the language of Sophokles himself, in a fragment preserved by Stobæus, *Ecl.* I. 9. p. 222, *πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει*. We may add to this consideration, that the sentiment expressed in the words *χρόνος πάντα μαραίνει* is so hackneyed as to render it extremely probable that it crept into the text from being written as a mere gloss upon the margin of some ancient copy. See Diodor. *Excc.* T. II. 556, ὁ χρόνος ὁ πάντα μαραίνων. Philostr. *V. Ap.* I. 14. p. 17. Nicet. *Ann.* III. 5. 57, *πάντα ὑπὸ τοῦ χρόνου μαραίνονται*. Dionys. *Antiqq.* II. 3. p. 80, ὁ πάντα μαραίνων τὰ καλὰ χρόνος. Plutarch. *Cons. ad Ux.* p. 102. A, *χρόνος ὁ πάντα πεπαινεν εἰωθώς*. Since, however, *φλίγει* by itself is not sufficient for the metre, I have followed Hermann's opinion, that the vulgate must be retained, and that some words must be assumed to have perished from the corresponding strophic verse. From the observation of the Scholiast, τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημῖνα (i. e. at v. 610, *supra*) διὰ βρα-

χίων ἔξῃλθαι, it is evident that both verbs were written in the more ancient copies which he used." LOBECK.

674. ἀναυδῆτον. SCHOL.: ἀπόρρητον, ἀνέλπιστον, ἄλιπτον. Erfurdt and Hermann edit ἀναυδατον, in correction of the reading of all the books and Suidas, s. "Αναυδον. — φατίξαιμ' ἄν. The MSS. and Suidas, l. c., exhibit φατίξαιμ' ἄν. A similar Dorism is found in anapaestic verse at Æsch. *Suppl.* 39. See Jelf's *Gr. Gr.* 224. 3; Buttmann's *Ausführl. Griech. Sprachl.* 92, *Anm.* 67. The reading in the text is due to the emendation of Lobeck, and is adopted by all recent editors, except Neue and Schneider. — εὔτε γ' ἔξ ἀίλπτων. SCHOL.: ὅποτε ἔξ ἀνελπίστων καὶ μεγάλων νικίων ὁ Αἴας μετιπίσθη καὶ μετιβλήθη τὴν ψυχὴν τοῖς Ἀτρεΐδαις ἀπὸ τῆς ἰχθρᾶς. μετιβλήθη καὶ πίπαιται τοῦ θυμοῦ. The MSS. Flor. Γ. Ien. Lips. b. read εὔτ' ἔξ. In the following verses, the MSS. Bodl. Laud. Ien. Aug. B. and Brunck's copies exhibit μετιγνώσθη. We have preferred the reading of the MSS. La. Lb. Γ. Δ. Lips. a. b. and Aldus. SUIDAS: Μιτανιγνώσθη· μετιπίσθη, πίπαιται τοῦ θυμοῦ, ὡς καὶ μετίγνωσθη, Σοφοκλῆς; εὔτ' Αἴας ἔξ ἀίλπτων μετιγνώσθη θυμὸν Ἀτρεΐδαις. HESYCHIUS: Μιτανιγνώσθη, μετανιπίσθη, τὸ μεταπιῦσαι ἀναγνῶναι (scr. μετανιγνῶναι) φασί. Lastly, nearly all the MSS. and Aldus read θυμόν, which is retained by Brunck; the single exception being the MS. Par. 1, which has θυμόν τ', corrected by Hermann, θυμοῦ τ'. The true reading is in all probability θυμῶν, and that this is not, as many have asserted, a mere emendation of Triclinius, is proved by the gloss, γρ. θυμῶν, appended to the margin of the MSS. Γ. The interpretation of the Scholiast, τὴν ψυχὴν, supports the reading of the books, but more weight is due to the observation of Triclinius: οἱ γράφοντες θυμόν τὸ μὲν μικρὸν οὐ καλῶς γράφουσι. μακρὰ γὰρ ὀφείλει εἶναι ἡ τοιαύτη συλλαβὴ, ὡς καὶ ἡ τοῦ κώλου τῆς στρεφῆς. The employment of the plural is supported by Plat. *Legg.* XI. 934. A, *Protag.* 323. E, and many other passages referred to by Lobeck. The words ἔξ ἀίλπτων are received by most editors in the sense of ἀνελπίστως, *ex insperato*, and that many similar expressions were employed by later writers in this adverbial meaning is indisputably true. Cf. Julian. *Or. ad Athen.* p. 285. C, τοὺς ἔξ ἀνελπίστων ἐφθίντας φίλους. Appian. *Civ.* IV. 15, ἱπανήχθησαν ἐκ παραλόγων ἐπὶ στρατηγίας. Celian. *V. H.* II. 13, ἐκ τῶν ἰανυσίων, *e contrario*. See Stephanus, *Thes. Gr.* T. I. 1856. Wesseling to Diodor. I. c. 46. In the more ancient writers, I nevertheless doubt whether the plural genitive is ever found for ἔξ ἀίλπτου or ἔξ ἀπροσδεκότητος and similar expressions. This doubt is not overthrown by the quotation of examples like Æsch. *Suppl.* 352, μὴ ἔξ ἀίλπτων ἀπρομηθῆ-

των νῆκος γίνηται, Eur. *Alkm. Fr.* XI. 491, πολλά τοι θιός καὶ τῶν αἰλπτων εὐπορ' ἀνθρώποις τιλεῖ, where the sense is not *insperato*, but *ex insperatis*, in accordance with the strict signification of the words. How these two expressions differ will be evident at once, if, in Plat. *Legg.* XII. 950. D, πᾶσα δ' ἰλπίς ἐκ τῶν εἰκότων, we attempt to substitute the adverb εἰκότως. In a verse from Ion cited by Athen. I. 21. A, ἐκ τῶν αἰλπτων μᾶλλον ὄρχησιν φρένας, the interpretation of the words ἐκ τῶν αἰλπτων by a mere adverb is equally inappropriate. Far more accurate is the opinion, that they are said in a pregnant sense for ἐξ ὧν ταῦτα οὐκ ἤλπισεν, in the same manner as the corresponding expressions in Thuk. 3. 67, οὐκ ἐκ προσηκόντων ἀμαρτάνουσι, and Plutarch. *V. Public.* c. 14, τὰς τιμὰς ἐκ προσηκόντων ἴσχει. If ἐξ αἰλπτων is unconnected with a case, we must join μετανιγνώσθη θυμῶν, as in Liban. *Decl.* T. IV. p. 753, μεταβάλλισθαι τῆς πρότερον αἰρέσεως; Plutarch. *V. Marcell.* c. 23, μεταβάλλειν τοῦ συνήθους καταστήματος; Philostrat. *V. Ap.* IV. 38. p. 178, τοῦ ἥθους; *Ibid.* VI. 11. 246, τῆς δόξης; Procop. *Ep.* XXVIII. μεταθίσθαι τῆς γνώμης; Priscus, *Excc. Legg.* p. 64. A, μετατρέπισθαι τῆς γνώμης; Lucian. *Amorr.* 4, μιθαερόσασθαι τῆς συνήθους σπουδῆς, and many similar examples." LOBECK. The citations in the above note fully prove that the plural, θυμοί, frequently occurs in Attic prose, and more especially as we believe of sudden and violent outbreaks of passion; but there still appears room to doubt, conclusive as the above observations appear to Wunder, whether this indisputable fact really proves any thing in favor of its adoption in the case before us. Its employment may be further illustrated by the language of Æschylus in Aristophanes, *Ran.* 1044, θυμούς ἰπταβοίους, which the Scholiast there explains by μεγάλους, ἀπὸ μεταφορᾶς τῆς ἀσπίδος Αἴαντος. The hesitation expressed by Lobeck as to the adverbial employment of the words ἐξ αἰλπτων is well grounded, and although Matthiä, *Gr. Gr.* 574, asserts with great confidence that they are here so used, we must confess our wish that this had been corroborated by the production of a similar example from the writings of a classical Greek author. Cf. Wesseling to Hdt. 1. p. 56. 42; Jelf's *Gr. Gr.* 523, *Obs.* and *Obs. Add.* If we assume the statement to be true, we should then prefer the emendation of Hermann, θυμοῦ, and render, *quoniam quidem Ajax ex insperato ab via et rixis in aliam erga Atridas voluntatem adductus est*, because it appears to us impossible that any hearer could avoid connecting ἐξ αἰλπτων θυμῶν in listening to the delivery of this passage. By the expression αἰλπτοι θυμοί, animi desperati, quos nulla spes est fidem habituros esse, the intensity of Aias's wrath is to be understood. HESY-



CHIUS : ἄλπτοι, δεινοί. Compare *Hymn. Hom. in Apoll.* 91, Orph. *Argon.* 935, where this adjective is used in a very similar signification. That μετανιγνώσθη may be constructed with the preposition ἐκ, as well as with the simple genitive, is evident from Plutarch, *V. Sert.* c. 25, μεταβαλὼν ἐκ τῆς πρότερον ἐπισκεΐας. Hippokr. *de Morbo*, IV. 27. 617. C, μεταστρέψαι τινὰ ἐκ τῆς γνώμης. On the dative Ἀτρεΐδαις, see Jelf's *Gr. Gr.* 602. 3, Matthiä, *Gr. Gr.* 387, and compare Hom. *Il.* 1. 204, χόλον Ἀχιλῆϊ. Render, *And I will for myself avow that there is nothing which may not be affirmed, since Aias has been diverted from his desperate wrath, and mighty feuds with the Atreidai.*

677. Ἄνδρες φίλοι. SCHOL. : ἄγγιλος ἦκει ἀπὸ τοῦ στρατοῦ, ἀγγίλλων τὴν παρουσίαν τοῦ Τεύκρου. Θαυμαστὴ δὲ ἡ εἴσοδος τούτου τοῦ ἀγγίλου · τοῦ Αἴαντος ἔξω ἑαυτὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τίκμησσα γινῶναι τὸ πραχθῆναι · πιθανῶς οὖν ὁ ἄγγιλος ἀπαγγεῖλαι παρασκηιάζει αὐτοὺς ἐξίνα κατὰ ζήτησιν · καὶ οὕτως ἐπιτεύχονται τῇ πτώματι. διξίως δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν · οἰκτιρὼν γὰρ τῇ μάντι · καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐκινύασται. Αἴαντος γὰρ καταλιπόντος, προῆλθεν ὁ ἄγγιλος · εἶτα τοῦ χοροῦ τὴν σκηνὴν ἐάσαντος διὰ τὴν ζήτησιν, ἔξιουσιν ὁ Αἴας ἐπὶ τὴν πρῶτον · τῇ δὲ θιατῇ οὐδὲν ἄργον περιλείπεται, πιστοιχιλμένης διαφόρου τῆς ἐν τῇ σκηνῇ προσωποποιίας. The reading of the manuscripts is τοπρῶτον. Musgrave, comparing Eur. *Elektr.* 230, ζῆ. πρῶτα γὰρ σοι τὰγαθ' ἀγγίλλαισι θίλω, and *Œd. Tyr.* 958, εἰ τοῦτο πρῶτον διῃ μ' ἀπαγγεῖλαι σαφῶς, | εὖ ἴσθ' ἐκείνον θανάσιμον βιβηκότα, emends ἄνδρες, φίλον τὸ πρῶτον, κ. τ. λ., which is approved by Hermann, who observes, that messengers were accustomed to preface the intelligence they came to impart by the employment of words of joyous import, and to reserve till a subsequent period the communication of tidings of evil omen. We think no alteration necessary, and that the introduction of the words ἀγγεῖλαι θίλω, followed by the *oratio recta*, are finely adapted to the character of the speaker as a *homo plebejus*, and his anxiety to communicate to the Chorus the welcome news of Teukros's arrival. We have precisely the same ἀγοραία φαυλότης in his language below, v. 706. So, too, from the loose grammatical connection and more colloquial style of the language employed by the Sentinel in the *Antigone* (vv. 238, 245), and the Emporos in the *Philoktetes* (vv. 591, 603), we must observe, that Sophokles has used these characters in nearly the same way as Shakspeare employs his clowns, — by way of contrast to the elevated and tragic tone of the phraseology ascribed to the more exalted personages of his plays. Sufficient deference is paid to the usage alluded to by Musgrave in the words Ἄνδρες φίλοι. Lobeck places a

hyphen after the word *τοπρῶτον*, (sic) in order to denote *ante omnia nunciabo vobis, Teucer adest*. It is to be observed, however, that whilst the word *πρῶτον* standing *per se* would signify *prius quam alia dicam*, the employment of the article imparts this force, *quod primum est et potissimum, nunciare volo Teucrum venisse*.

679. *στρατήγιον*. SCHOL.: τὸ στρατόπειδον Ἀττικῶς. This is erroneous. The word itself signifies the *prætorium*, *σκηνὴ στρατηγίς*, Paus. IV. 19. 1, and the expression *μῖσον στρατήγιον* denotes the large and open space — answering to what Polybios calls the *περίστασις στρατηγίου* of the Roman camp — in which the tent of the Atreidai was placed.

680. *Κυδάζισται*. SCHOL.: λαιδορεῖται, ὑβρίζεται ὑπὸ πάντων. καὶ Ἐπίχαρμος ἐν Ἀμύνῳ· Ἀμυνε, μὴ κύδαζέ μοι τὸν πρῖον βύτιρον ἀδελφεόν. καὶ Αἰσχύλος ἐν Ἰφιγενείᾳ· Οὗτοι γυναῖξί δι' κύδαζισθαι· τί γάρ; ἀρσενικῶς δὲ ὁ κύδας ἐπὶ τῆς ὑβρίως. The same testimony is given by the Scholiasts to Apollon. Rhod. I. 1337, and Ar. Nub. 618; *Etym. M.* p. 325. 3; Eustathius, p. 790. 40. See Liddell and Scott, s. vv. *Κυδάζω* and *Κυδαίνω*.

681. *Στείχοντα . . . ἀμφίστησαν*. "It is scarcely necessary to observe, that these words must be connected as follows: *πρόσθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφίστησαν ἐν κύκλῳ*." WUNDER.

682. *ὀνιδισιν ἤρασσον*. On the instrumental dative, see note to v. 476, *supra*, Jelf's *Gr. Gr.* 607, and compare v. 1182, *infra*, *κακοῖς βαλιῦτε*; *Philokt.* 374, *κἀγὼ χολωθείς εὐθύς ἤρασσον κακοῖς τοῖς πᾶσιν*; Ar. Nub. 1373, *ἐξαράττω πολλοῖς κακοῖς καὶ σχροῖσι*. — *οὔτις ἴσθ' ὅς οὔ*. Equivalent to *πάντες, nemo non*. See Jelf's *Gr. Gr.* 824. 2; Matthiä, *Gr. Gr.* 483; Elmsley to Eur. *Med.* p. 374.

684. *κἀπιβουλευτοῦ στρατοῦ*. "We should prefer *κἀπιβουλευτοῦ στρατοῦ*. Compare v. 999, *infra*, *Ὅστις στρατῷ ξύμπαντι βούλυσας φέρον*. *Verbale casum verbi sui regit, quod utriusque linguæ scriptoribus solenne est*. These are Brunck's words, in his note on *Antig.* 877. Those readers to whom this construction is not familiar may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47." ELMSLEY. That there is no objection to the construction with the genitive is apparent from Eur. *Med.* 478, *Iph. Taur.* 17, and other passages cited by Lobeck; and that homœoteuton, or similarity of termination, is not shunned by the Tragedians is shown by *Æd. Kol.* 1010, *τάσδε τὰς θεάς*, *Æd. Tyr.* 533, 1481, *Æsch. Prom.* 371, *Pers.* 502, and frequently elsewhere.

685. *ὥς οὐκ ἀρκέσοι*. SCHOL.: ἐπὶ τοῦ Τεύκρου· ὥς οὐκ ἵπαρκέσαι ἑαυτοῦ τὸ μὴ λιθόλευστος γίνεσθαι· ὥς οὐ κωλύσει αὐτὸν καταλιθωθῆναι. [Εἰς τὸ

αὐτό.] πωλύσαι. Brunck and Schäfer follow the MSS. Barocc. A. B. Mosq. b. Ien. and the recension of Triclinius, which exhibit ἀρκίσαι. The optative is defended by the authority of the best manuscripts, Suidas s. v. Ὡς οὐκ, and the *justa modorum consecutio*, since the clause in which it occurs is dependent upon a verb of past time, the construction being ὀνειδίσαι ἤρασσαν (= ὀνειδίζοντες ἔλπιον, see Hermann ad Vig. p. 875), ὥς οὐκ ἀρκίσαι. — On the manner in which the adjectival pronoun πᾶς is here employed, see note to v. 262, *supra*.

687. Ὡς . . . ἦλθον. The indicative follows ὥς when, apart from the idea of purpose, it introduces the statement of a consequence ensuing upon the action of the principal verb as an actual reality; the infinitive, when this result is conceived as belonging directly to the nature of the finite verb, or as an effect produced in conformity to the notion or idea it may express. For appropriate instances in illustration, see Jelf's *Gr. Gr.* 863. 1. 2 sqq.

688. Κολιῶν. On the genitive, see Wunder to *Philokt.* 613; Jelf's *Gr. Gr.* 530. 1.

689. δραμοῦσα τοῦ προσωτάτω. "I. e. *eis τοῦσχατον ἐλθοῦσα*, having proceeded to the utmost length. Lobeck quotes, in illustration of the construction, Xen. *Anab.* 1. 3. 1, ἵναι τοῦ πρόσω, Arrian. *Alex.* II. 6. 7, προίναι τοῦ πρόσω, and several analogous instances from Philostratos. See Matthiä, *Gr. Gr.* 350." WUNDER. Add Xen. *Anab.* 5. 4. 30, ἐπορεύοντο τοῦ πρόσω; Siebelis ad Paus. T. II. 624. Another, and perhaps preferable, mode is to construct the genitive with λήγει, according to Hom. *Il.* 6. 107, Ἀργεῖοι . . . λῆξαν φόνειο, in the following sense: *But the strife, in its hasty course, stops short of the farthest point* (i. e. bloodshed, or the death of Teukros by the sword or stoning), *in consequence of words of conciliation from the elders.* See Jelf's *Gr. Gr.* 514.

690. Ἀνδρῶν . . . λόγου. Equivalent to τῶν γιρόντων συναλλασσόντων αὐτοὺς διὰ λόγων. On the double genitive, see note to v. 53 sq.; Matthiä, *Gr. Gr.* 380, *Obs.* 1; and with the phraseology, compare Eur. *Suppl.* 602, λόγων ξυναλλαγαῖς.

691. ἡμῖν. "Sophokles, alone of the Tragedians, shortens the second syllable of ἡμῖν and ὑμῖν, as Porson teaches in his Preface to the *Hekuba*, p. xxxvii. He has done so forty-two times in his tragedies, *extra melica*, but has lengthened it before a vowel several times from necessity, as at *Æd. Tyr.* 631, *Æd. Kol.* 826, *Trach.* 1273, *Aj.* 689, *Elektr.* 255, 454, 1381, in all which Porson thinks emendation necessary. As to the accentuation of the shortened form, some would have us write ἡμιν and ὑμιν,

others ἡμῖν and ὑμῖν. Aldus makes use of the latter method in the *Aias*, and in the first 357 verses of the *Elektra*, but from the 358th verse to the end of the play he writes ἡμῖν and ὑμῖν. Modern editors write ἡμῖν and ὑμῖν, and I have followed them." ELMSLEY. See v. 215, *supra*; Jelf's *Gr. Gr.* 143. 5; Hermann *de Emend. Gr. Gr.* p. 79; and the more ancient grammarians cited by Lobeck to this verse.

693. νίας βουλὰς . . . . τρέποις. The allusion is, doubtless, to the renunciation of the purpose of self-destruction by Aias, in consequence of the change of feeling which he had previously professed. Lobeck quotes Cic. *ad Fam.* IV. 6, ad novos casus temporum novorum consiliorum rationes accommodare. On νίας νείσσειν, see note to v. 252, *supra*.

695. Ἰοὺ ἰού. SCHOL. : εἰδὼς ἀπὸ τοῦ μάντιος, ὅτι κακὸν αὐτῷ γίνισται, τοῦτο προαναφώνει.

696. Βραδεῖαν . . . . βραδύς. On the accusative, see note to v. 42, *supra*. The word ἰδόν is here equivalent to πέμψιν, *errand, mission*, — the statement of the Messenger being that the departure of Aias from his tent is attributable either to Teukros, for his tardiness in sending, or to himself, for the dilatory mode in which he had performed the journey.

698. Τί δ' . . . . ὑπισπανισμένον; SCHOL. : οἶον τί σοι λείπει, ὅπερ σπάνιον ἔστι πρὸς τὴν χρείαν τὴν νῦν · ἰσπάνιζι δὲ τὸ ἄμεινον εἶναι πρὸ ὀλίγου αὐτὸν παραγιγνέσθαι. καὶ ἐν Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγία ἀγγέλου πεμφθέντος · Βιότῃ καὶ σὲ μᾶλλον ἄνασσα πρότινος ἰλθών. ὑπισπανισμένον] δειόμενον τῆς τοῦ Αἴαντος παρουσίας. "To the exclamation of the Messenger, that he feared his arrival would be too late, the Chorus inquire what thing, absolutely necessary to be done, had been omitted or imperfectly executed, τί ἑλλείπει τῶν δειόντων γινέσθαι. By τῆσδε is denoted τῶν ἄπειρος δειῶν γινέσθαι." LOBECK. Of the two explanations given by the Scholiast, the first is undoubtedly correct: *quid hujus negotii justo parcius, i. e. tardius factum est?* Compare *Æsch. Choeph.* 575, φόβου δ' Ἐρινὺς οὐχ ὑπισπανισμένη ἄκρατον αἷμα πίεται τρίτην πόσιν, where ὑπισπανισμένη is interpreted οὐκ ἀποτυγχάνουσα by the Scholiast. On the partitive genitive dependent upon τί, see Jelf's *Gr. Gr.* 535, *Obs.* 2.

699. ἴνδοθιν στίγης μὴ ἔω παρήκειν. "The words ἴνδοθιν στίγης are rightly interpreted ἐκ τῆς στίγης in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: παρῆκειν · ἀντὶ τοῦ ἦκειν. ἢ παρὰ περισσῇ. It appears to us that neither ἦκειν nor παρῆκειν is capable of being used in any signification which will make sense of this passage. The Scholiast explains παρῆκειν by παρίναι. But παρῆλθιν, the infinitive of παρέρχομαι, means rather *to pass in* than *to pass out*,

and *παρίναι*, the infinitive of *παρίημι*, means rather *to let in* than *to let out*. *Πιρᾶν* is the verb best suited to the sense of this passage. We abstain from proposing improbable conjectures, and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty."

ELMSLEY. The meaning of the words before us is evidently this: *τὸν ἄνδρα ἐκίλευσιν ἰνδοθεν στίγης μίνιν*, for which the poet has employed the somewhat remarkable phraseology, *τὸν ἄνδρ' ἀπηύδα ἰνδοθεν στίγης μὴ ἔω παρήκειν*. With *ἰνδοθεν*, *from within*, Lobeck aptly compares Plaut. *Amph.* 2. 2. 137, *intus profecto pateram foras*, where later writers would have substituted *deintus*. Hermann answers the objections urged by Elmsley against the applicability of *παρήκειν* to the sense of the present passage by stating that the use of the verb *ἦκειν* is justified by the circumstance that the Messenger is now without the tent: *vetuit Teucer, ne Ajax intus veniret foras*, and approves the explanation of the Scholiast that *παρήκειν* has here the meaning of *παρίναι*. "Nam quod ait Elmslejus, *introire* potius hoc verbo, quam *exire* significari, alienum est ab hoc loco. Neque *introire* neque *exire* significant hæc verba, sed *venire* et *advenire*: quod refertur ad eum locum, de quo sermo est, ut *introire*, si intus est locus ille; *exire*, si foris, significetur." This explanation, which removes all doubt as to the authenticity of the text, and is supported by a precisely similar use of the verb *προσμολεῖν* in place of *ἐξιλεῖν* at v. 72, *supra*, is, in our judgment, perfectly satisfactory. "From the circumstance that *παρίναι* is the *verbum proprium* of those who go forth to a public assembly, I am disposed to infer that Teukros, in directing that Aias *μὴ ἔω παρήκειν*, was solicitous to prevent his appearance in public, and more especially his repairing to the public council of the Greeks. He feared that Aias, exasperated with rage at his recent disappointment, and boiling over with an inordinate thirst for revenge, might thereby expose himself to the greatest peril, but he entertained no apprehension at this time that Aias would lay violent hands upon his own life." LOBECK. The great inaccuracy of this conclusion is shown in the clearest manner by the language of the Angelos at v. 706 sqq. He there states, in the most precise terms, that his arrival is to be attributed, not to any opinion or presentiment entertained by Teukros that the departure of Aias would be prejudicial for this reason or for that, but to the urgent injunction of Kalchas, who had taken Teukros from the royal circle, and had besought him, as he valued the life of Aias, to see to it that he was confined to his tent for that day, during which he would be particularly exposed to the wrath of Athene. It is evident, therefore, that Teukros despatched the Messenger (v. 738 sq.), not in

consequence of any sudden fear and apprehension of his own, but in compliance with the admonitions and appeal of Kalchas. — *τύχη*. The MS. Γ. reads *τύχοι*, the last syllable of which is suprascriptum in the MSS. Mosq. b. Lips. b., and this has been received by Hermann and Dindorf, on account of the past time of the verb *ἀπηύδα* in the principal clause. The alteration is unnecessary, for the conjunctive may be referred, not to the past verb, but to the infinitive present dependent on that verb. See Jelf's *Gr. Gr.* 848, *Obs.* 3, and note to v. 107, *supra*. On the omission of *ἐν*, consult note to v. 531, *supra*.

701. *τραπὶς γνώμης*. Compare Hdt. 7. 16, *ἰπειδὴ τίτραψαι ἐπὶ τὴν ἀμείνω*, *scil.* *γνώμην*. On the genitive, see note to v. 674, *supra*.

702. *θεοῖσιν . . . . χόλου*. Compare Eur. *Med.* 896, *καὶ διαλλάχθηθ' ἀμὰ τῆς πρόσθεν ἰχθεῖς ἐς φίλους μητρὸς μήτα*. On the genitive, see Matthiä, *Gr. Gr.* 345, and on the dative after *χόλου*, note to v. 674, *supra*.

704. *Εἴπτε τι Κάλχας*. SCHOL.: *εἰς παροιμίαν ὁ στίχος παρῆνται, ἥν καὶ Ἀριστοφάνης ἀναγράφει*. On *Κάλχας*, doubtless from the same root as *καλχαίνω*, and therefore signifying *the Searcher*, see Donaldson to *Antig.* 20.

706. *Τοσοῦτον*. *Thus much*. SUIDAS: *τοσοῦτον · ἀντὶ τοῦ, μὴ χεῖ τοῦτου*. Σοφοκλῆς ἐν Αἴαντι. “That no offence should be taken at the collocation, *εἶδα* and *ἰτύγχανον*, is evident from the consideration that *καὶ παρὼν ἰτύγχανον* are added in this sense: *et ipse audiui*.” WUNDER.

707. *γάρ*. This particle is frequently employed, in animated narrative, to denote a reference to something which has been previously announced. Compare *Antig.* 238; *Æd. Tyr.* 277; *Elektr.* 644.

708. *οἶος Ἀτρειδῶν δίχα*. Compare v. 439, *supra*. *Antig.* 445, *ἔξω βαρείας αἰτίας ἐλεύθερον*. *Philokt.* 31, *ἔρῳ κενὴν οἴκησιν ἀνθρώπων δίχα*. On the word *οἶος*, *clam*, i. e. *nemine comitante*, which, besides the present passage, is found only in *Fragm.* 27, ed. Dindorf, in the writings of Sophokles, once only in Æschylus, and not at all in Euripides, see Elmsley to Eur. *Herakl.* 743.

709. *Ἐς χεῖρα . . . . θεῖς*. Compare Virg. *Æn.* 1. 418, *dextram suam dextræ Teucri amanter jungens*.

713. *Εἰ . . . . θέλοι*. The MSS. Mosq. b. Dresd. a. b. read *θέλει*. The common reading is unobjectionable, since in the *oratio obliqua* with an historic tense in the principal clause, the indicative of the *oratio recta* is, for the most part, changed into the optative. See Jelf's *Gr. Gr.* 885. 2.

714. *τῇδε θήμιστα*. Cf. v. 736, below; *Æd. Tyr.* 1283; Buttman, *Ausf. Griech. Sprachl.* 29, *Anm.* 9. 14; Jelf's *Gr. Gr.* 14. The reading

of the books is τῇδε θ' ἡμέρα, with ται adscriptum in the MS. Mosq. b. Erfurdt writes τῇδ' ἐν ἡμέρα, upon the authority of *Elektr.* 674, *Eur. Hippol.* 721, *Alkest.* 351. Hermann cites *Ar. Av.* 1072, τῇδε μίντοι θῆμέρα, and adds, that he can perceive no just reason for supposing that the Tragedians avoided this crasis. Tzetzes, *Exeg. in Iliad.* p. 33, quotes this verse, and exhibits the reading in the text. — On the verb ἰλᾶ, see note to v. 262, *supra*. The tyro will observe the transition into the *oratio recta*.

715. ὡς ἴφη λίγων. TRICLINIUS: τὸ ἴφη καὶ τὸ λίγων ἐκ παραλλήλου τινὲς οἴονται· τὸ δ' οὐ τοιοῦτον, ἀλλ' ὥσπερ φαμὲν τοιαῦτα ἴφη δημηγορῶν, οὕτω καὶ τεῦτο, οὕτως· ἴφη καὶ οἰονεῖ ἀπιφύνατο, λίγων τὸν περὶ τοῦ Αἴαντος λόγον. Wunder compares *Philokt.* 55, τὴν Φιλοκτήτου σε διῷ ψυχὴν ὅπως λόγοισιν ἐκκλίψεις λίγων. Demosth. *de Rebus Chers.* p. 108. 14, καὶ λίγων (i. e. ἐν τῇ δημηγορίᾳ) εἶπεν οὕτω πως· εἰπέ μοι, βουλευέσθαι, ἴφη, κ.τ.λ. Add *Antig.* 227, ψυχὴ γὰρ νῦν πολλὰ μοι μυθουμένη. Pind. *Isthm.* 8. 97, ὡς φάτο Κρονίδαις ἐνέποισα θιά. Somewhat similar is the expression τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἴπη. See Matthiä, *Gr. Gr.* 636; Fischer ad Well. IV. 46; Heindorf to Plat. *Soph.* c. 57, p. 363; Wesseling to Hdt. I. 122; Abresch to *Æsch.* T. I. 168.

716. Τὰ γὰρ περισσά. SCHOL.: τὰ παρίλκοντα καὶ ἀχρήσιμα καὶ πέρα τοῦ μέτρου, τὰ χωρὶς δικαίου. Suidas, s. τὰ γάρ, reads κανόντα, but s. ἀνόνητα preserves the reading of the books, which is also exhibited by Stobæus, *Ecl.* I. p. 114, *Serm.* XXII. 21, and Eustathius, p. 415. 13, 484. 17. Didymus Alex. *de Trinit.* L. III. c. 6. 358, has quoted this and the following verse, substituting, as became a Christian writer, πρὸς θεοῦ for πρὸς θεῶν. Wunder, contending that the adjective ἄνους, v. 721, *infra*, is used in the signification *impius*, rather than in that of *amens* or *demens*, follows Bothe and Vauvilliers in reading ἀνόνητα, to which he assigns a similar meaning, and pronounces the common reading “*ineptum*.” Independently of the objection that may be urged against such an interpretation of ἄνους, we find another in the fact that the verbal adjective ἀνόητος is invariably used by Greek writers in the sense of ἄφρων, *amens*, *ineptus*. See Hdt. I. 87; Plat. *Phæd.* 80. B; *Ar. Nub.* 416; Plutarch. *de Soll. An.* T. II. 959, ἰσχυρὸς ἀνόητος, *vis consilii expers*. That the employment of ἀνόητος in its own strict sense is not inconsistent with the character of Aias may appear to derive some support from the nature of the crime he had left his tent to perpetrate, and the language of Alexand. Aphr. *Probl.* 1. 16, “Ὁμηρος Ὀδυσσία μὲν φρόνιμον λίγει, Αἴαντα δὲ μωρότερον. But this opinion is in entire opposition both to the representation of Homer, who

testifies expressly to the heaven-imparted *πινυτή* of Aias, in *Il.* 7. 289, and the language of Sophokles himself at v. 119 of this play. See note to v. 127, *supra*. The objection to *ἀνόνητα*, that it is a mere repetition of the idea which had been previously expressed by the adjective *περισσά*, deserves no refutation, and is worthy of the merest tyro. Cf. *infra*, v. 1188 sq., *οὐ γὰρ οἱ πλαταιῖς οὐδ' ἐυρέωντο φῶτις ἀσφαλίεσθαι*. We may add, that the word recurs at v. 1210, and is again displaced by Wunder for his favorite *ἀνόνητα*. In illustration of the sentiment, compare Hdt. 7. 10. 5, *ἐρᾷς τὰ ὑπερίχοντα ζῶα ὡς κραιναὶ ὁ θεός, οὐδὲ ἔξ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδὲν μιν κνίζει; ἐρᾷς δὲ, ὡς ἐς οἰκήματα τὰ μέγιστα αἰὶ καὶ δένδρια, τὰ τοιαῦτα ἀπροσκήπτει τὰ βελία; φιλεῖ γὰρ ὁ θεός τὰ ὑπερίχοντα πάντα κολοῦειν*.

717. *πρὸς θεῶν δυσπραξίαις*. On the use of *πρὸς*, to intimate that the action spoken of arises from the presence of the agent, see Jelf's *Gr. Gr.* 638. 2. c, and compare Hdt. 2. 139, *ἵνα καπὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι*.

718. *ὅστις*. SCHOL.: ὅτι πρὸς τὸ σημαίνοντι ἴπιν ὅστις, τὸ ἀνθρώπου ἀποδοῦς, ἄτινα δῖον ἱππῖν, εἰ καὶ μὴ πληθυντικῶς ἴπιν· ἀπλούστερον γὰρ ἱππῖν εἴτινις ἴδι. Eustathius, p. 415. 6: *σύνθεσις Ὀμήρου σχῆμα, τὸ ἐκ πληθυντικῆς καταβαίνειν εἰς ἑνικόν*. On the singular relative referred to a plural substantive of different gender, see Matthiä, *Gr. Gr.* 481, note 1. In this *constructio κατὰ σύνοσιν* (Jelf's *Gr. Gr.* 378), the relative is for the most part used in a very indefinite and generalizing sense, = *εἴ τις*. Examples of a similar usage in the Latin poets are by no means rare. Cf. Tibull. I. 6. 39; Ter. *Eun. prol.* 1 sq.; Id. *Heaut.* 2. 4. 13. — *ἀνθρώπου φύσει βλαστάν*. Equivalent to *ἀνθρώπου φύσει φύς* or *βλαστὴν βλάστων*. Ellendt renders, "*procreatus secundum hominis naturam, i. e. homo natus, ut φύσει adverbiascat*." On the contrary, *φύσει* is here *the accusative of equivalent notion*, by a construction similar to that found in *Æsch. Pers.* 743, *ρίων ῥέον θεοῦ*. See Jelf's *Gr. Gr.* 548. c, 553, and consult notes to vv. 42, 276, 410, 414, *supra*. The more common expression is *ἄνθρωπος ὦν φύσει*, or *ἄνθρωπος φυσικώς*, Xen. *Kyr.* 1. 1. 3.

719. *ἴπιτα, yet, nevertheless*. Matthiä, *Gr. Gr.* 603; Blomfield, *Gl. in Æsch. Prom.* 802; Bornemann to Xen. *Symp.* 4. 2; Heindorf to Plat. *Kratyl.* 411. B. On *κατ' ἄνθρωπον, ut hominem decet*, see Jelf's *Gr. Gr.* 629. 3. d. — *φρονεῖ*. The MSS. La. Lb. and Stobæus, *Ecl.* I. 4. 20, read *φρονῇ*, by a construction similar to Eur. *Ion.* 855, *δοῦλος ὅστις ἐσθλὸς ἦ*. Cf. Brunck to *Æd. Kol.* 393; Ellendt, *Lex. Soph.* II. p. 103; Jelf's *Gr. Gr.* 629. 3. d. Lobeck, in defence of the common reading, aptly



quotes Antiphanes ap. Athen. X. 444. B, *δοῖσι δὲ μῖλλον ἢ κατ' ἀνθρώπων φρονίῃ*, and in illustration of the general sentiment, Dionys. *Antt.* VIII. 25, *νιμισᾷται ὑπὸ θιῶν τὰ ὑπερέχοντα καὶ τρίπται πάλιν εἰς τὸ μηδὲν. μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα (βάλλεται γὰρ Ὅσσα διόθεν κεραυνός, Æsch. Agam. 457, as Horace, feriunt summos fulgura montes).*

720. *εὐθύς ἰξερμώμενος*, at the moment of his departure. The temporal signification of the participle is defined with greater clearness and precision by the addition of *εὐθύς* before, of *ἄμα* before or after, and of *εἶτα*, *ἵτα*, *ἔταῦθα* δὴ after it. In the first case the participle should be rendered by a substantive. See Matthiä, *Gr. Gr.* 565, *Obs.* 2; see note to v. 443, *supra*.

721. *Ἄνους*, rash, inconsiderate. See note to v. 716, *supra*. The Oxford Translator observes that "the reason which is here given for the misfortune of Aias is precisely that of which Aristotle approves, who, after having rejected the two extremes of vice and virtue, proceeds to state his idea of a character adapted to Tragedy:—'And such a man is he, who neither in virtue and uprightness is transcendent, nor yet changes his lot to misfortune through vice and depravity, but one that does it through some error, and that a man of high renown and prosperity, such as were Œdipus and Thyestes.' *Poetics*, sect. 25."

722. *αὐτὸν ἰνίπει*. "*Ἐνίπειν* is generally *dicere, narrare, exponere*. Here it has the more unusual sense of *alloqui*, in which signification *προεινίπειν*, as at v. 815, *infra*, and *Trach.* 402, is more commonly employed. But Sophokles frequently substitutes the simple for the compound verb; and constructs it with the same case as that which is usually found only with the compound verb. Thus, for *πισιστρέφισθαι*, at v. 1061, we find *στρέφισθαι*; for *ἀνακρίνειν*, *κρίνειν* (see my note to *Antig.* 397); for *ἀνατίλλειν*, *τίλλειν*, *Elektr.* 699; for *ἰμβάλλειν*, *βάλλειν*, *Philokt.* 67, *Trach.* 916, 940; for *ἰμμίνειν*, *μίνειν*, *Antig.* 169; for *ἰμπίπτειν*, *πίπτειν*, *Trach.* 597; for *καταγιλᾶν*, *γιλᾶν*, *Philokt.* 1125. Homer has used the simple *εἰπεῖν* in the same meaning as that here given to *ἰνίπειν*. Cf. *Il.* 12. 60, 210; 13. 725; 17. 237; 20. 375." WUNDER. The ordinary construction is *ἰνίπειν τινι* or *πρὸς τινα*, as at *Elektr.* 1439. On the accusative, cf. Hes. *Opp.* 190, 260; Porson to Eur. *Med.* 719; Dindorf to *Elektr.* 556; Bernhardt, *Synt.* p. 135. With this advice of Telamon to Aias, Lobeck directs us to compare the similar address of Peleus to Achilles, *Il.* 9. 254.

724. Ὁ δ' ὑψικόμπος. SCHOL.: παρατήρει κἀνθάδε τὴν προσθήκην τοῦ ποιητοῦ, ὅτι προσῆψε τῷ Αἴαντι γλωσσαργίαν, μονονουχὶ θεραπεύων τὸν θιατὴν

μὴ ἄχθισθαι τῇ συμφορῇ τοῦ Αἰάντος· προσφικισμένοι γὰρ ἤδη τῇ ἀρετῇ αὐτοῦ, σχισδὸν καὶ τῇ ποιητῇ ἐργίζονται.

725. ἴμοῦ. SCHOL.: ἀντὶ τῆς σύ· τὸ δὲ ἰξῆς, τοῖς ἴμοῦ.

728. Τροῖνδ' ἐκόμπει μῦθον. On the accusative, see Jelf's *Gr. Gr.* 566. 1, and compare v. 1168, *infra*, ὑψήλ' ἐκόμπεις.

729. Δίας 'Αθάνας, ἡνίκ' ἐτρύνουσά νιν. Lobeck, Hermann, and Wunder explain, Δίας 'Αθάνας, ἡνίκ' ἄτρυνέ νιν, αὐδωμένης, by a sudden change of the construction with which the verse had been commenced, but we doubt whether this opinion can be defended by the quotation of a similar example from any classical Greek writer. Bernhardt, *Synt.* p. 161, supposes that the genitive is dependent upon ἔπος at v. 731, whilst Neue refers it to ἀντιφρονεῖ. If the explanation by a supposed anacoluthon is deemed inadmissible, it would be better to erase the period after μῦθον, and to read τροῖνδ' ἐκόμπει μῦθον ἵτα δεύτερον Δίας 'Αθάνας, ἡνίκ', κ. τ. λ. Compare *Antig.* 11, ἐμοὶ μὲν οὐδὲς μῦθος, 'Αντιγόνη, φίλων, οὐθ' ἡδὺς οὐτ' ἀλγυνές, ἵκιστο. *Supra*, v. 222; *Thuk.* 8. 15; *Cic. Verr.* 3. 44. 106, *mihi Ætne-sium brevis est oratio*. See Musgrave to *Eur. Ion.* 650. — ἡδᾶτο. Böckh to *Pind. Ol.* 2. 99 is mistaken in supposing that this verb is employed in a passive signification. See note to v. 610, *supra*.

733. καθ' ἡμᾶς . . . μάχη. Matthiä renders, *ibi ubi ego constitero, nunquam perrumpet pugna* (see *Gr. Gr.* 581). Hermann, *per me, quantum in me est, non perrumpet hostis ordines nostros*. Lobeck, on the other hand, believes the meaning to be rather this: *nunquam hostes meos ordines perfringent, ῥήξουσιν ἡμᾶς*. "By the words καθ' ἡμᾶς are denoted those things *quæ nobis sunt ex adverso et juxta posita*. Cf. *Xen. Kyr.* 7. 1. 16; *Plutarch. V. Mar.* c. 26; *Id. V. Ages.* c. 18; *Demosth. Phil.* 3. 25. In the same way, therefore, as those who were opposed in battle-array to the Fidenates are described as οἱ κατὰ Φιδηναίους ταχθέντες, *Dionys. Antt.* III. 24. 483, Aias might have said οἱ καθ' ἡμᾶς ταχθέντες, or μαχόμενοι οὐποτε ἐκρήξουσι." This explanation is accepted by Ellendt and Wunder, and, if we understand it rightly, makes the pronoun, ἡμᾶς, common to both the preposition and the verb.

734. Τροῖσδε τοῖς. Hermann has edited τρωῖσδ' ἐται on his own conjecture, and is followed by Dindorf. — ἀστρεγῇ. SCHOL.: ἀμάλακτον, ἀδιάβιστον. Cf. *Æd. Tyr.* 226; *Lykophr.* 1166. Lobeck remarks that the ἐργὴ τοῖς is displayed in the selection by Aias of that mode of repelling the attack made upon the leaders of the Achæians which would inflict upon them the greatest opprobrium and disgrace, when it was within his power to have achieved the same result in many other ways. — On κατ' ἄνθρωπον, in the following verse, see note to v. 719, *supra*.

736. τῇδε θῆμίρα. See note to v. 714, *supra*. The MSS. Lb. Aug. C. read τῇδ' ἐν ἡμίρα, which Erfurdt has received. .

737. αὐτοῦ. The MS. Flor. Γ. αὐτῷ. For θιῷ, the plural θιῶς is exhibited in the margin of Turnebus. Cf. v. 723, *supra*; *Æd Tyr.* 146.

738. ὁ δ' . . . . Τεῦκρος. *But this man . . . . I mean, Teukros.* When the substantive or proper name follows the article used as a demonstrative pronoun after the insertion of several words with which it stands in no immediate grammatical relation, it is to be regarded as a mere supplementary addition for the purpose of more precise explanation. Compare *Philokt.* 371, ὁ δ' ἔπει 'Οδυσσεύς. *Il.* 1. 409, 472; 4. 20, 329; 5. 133, 663, 907; 8. 425; 12. 196. On the circumstances under which the article was employed by the Attics in its primitive demonstrative signification, see Krüger, *Griech. Sprachl.* 50. 1; Rost, *Gr. Gr.* 98. 7; Jelf's *Gr. Gr.* 444; Bernhardt, *Synt.* 304; Liddell and Scott, s. 'Ο, II. 2.

739. ἐπιστολάς. SCHOL. : ἐντολάς. Cf. *Æd. Kol.* 1601; *Trach.* 493; *Æd. Tyr.* 106; *Æsch. Prom.* 3.

740. Εἰ δ' ἀπιστιρήμιθα. *But if we have been disappointed in our purpose, i. e. if we have arrived too late to secure the fulfilment of the injunctions which were charged upon us, that we should prevent the departure of Aias from his tent.* With the signification in which ἀπιστιρεῖν is here employed, compare the similar usage of ἱξαρτάνειν, in *Elektr.* 1039, 1207; *Æd. Tyr.* 621; *Philokt.* 95. — In a conditional sentence with εἰ, the indicative is used in both the hypothetical and consequent clause, if no uncertainty as to the consequence is intended to be expressed. See Jelf's *Gr. Gr.* 852. 1.

742. ὦ δαῖτα Τίκμησσα. SCHOL. : τίνος ἵνα κεν οὖν ἱποίησιν ἱξιοῦσαν τὴν Τίκμησσαν; ἵνα μετὰ τοῦ χοροῦ ἀκούσῃ τὰ περὶ τοῦ Αἴαντος· ὥς ἐν τοῖς ἄλλοις δράμασιν, ἐν τι Ἑλέκτρῳ καὶ Οἰδίποδι, ἅμα τῷ χορῷ τὰς τῶν γυναικῶν προόδους ποιῶ, ἵνα μὴ δισσολογῶσιν οἱ ἄγγιλοι. ῥητίον οὖν, ὅτι ὁ Αἴας ἐπέλυσεν αὐτὴν κατ' οἶκον εὐχασθαι τοῖς θεοῖς, εἰπὼν, καὶ δῶμα πάκτου. οὐδὲ μὴν αἰχμαλώτου σχῆμα ἔχουσαν ἴδει συνεχῶς ἱξίναί, μάλιστα ἐν τοίῳ τῷ καιρῷ ἡγευπηκυῖαν καὶ παρεκολουθηκυῖαν τῇ τοῦ Αἴαντος μανίᾳ. ἴδει οὖν μέγα τι φανῆναι τὸ ἱξάγον αὐτήν. διὸ πρὸς τὸν χορὸν ἰδίησι πρῶτον εἰπιῖν, οἷ ὥς ἐπὶ μεγάλῃ προφάσει ἐπαλοῦνται αὐτήν. ἄλλως τι οἱ ἀπὸ τοῦ χοροῦ αἰσιότεροί εἰσιν, ὥς πολῖται τοῦ Αἴαντος, ὥςτι καὶ ὁ ἄγγιλος καλῶς οὐκ ἱξήτησε μείζον πρόσωπον, ἀλλὰ τὸν Αἴαντα οὐ καταλαβὼν ἴνδον, πρὸς τὸν χορὸν φησιν. εἰς ἀνάγκην δὲ γιγνῶς ὁ ποιητὴς τοῦ διλογῆσαι, οὐδαμοῦ προσκορὴς ἰγνίται, ἀλλὰ τὰ δεύτερα διὰ βραχίων ἱξήνειγεν. On the adjective δαῖτα, *misera*, see note to v. 348, *supra*

744. *Ξυριῖ γὰρ ἐν χερσὶ*. SCHOL.: ἄπτεται τῶν ἀναγκαίων τοῦ χρωτός· καὶ ἔστι παροιμία ἐπὶ τῶν ἐπικινδύνων πραγμάτων, *Ξυριῖ ἐν χερσὶ*· ἐνίοτε γὰρ καὶ τοῦ σώματος ἰφάπτεται ὁ σιδηρός. Ἄλλως. *μίχρι βάθους* ἰφικνύται, ὥστε μὴ χαίρειν. τοῦτο· τοῦτο τὸ πρᾶγμα.

748. *πρᾶξιν ἣν ἤλγησ' ἐγώ*. On the accusative with *ἤλγησα*, see note to v. 136, *supra*. Reiske and Jacobs, in *Spec. Emendd.* p. 9, direct us to substitute *βάξιν* for *πρᾶξιν*, but Lobeck has shown that the common reading is unobjectionable by citing *Æsch. Prom.* 720; *Trach.* 151. Add v. 750, *infra*; *Trach.* 193, *ἀνδρὸς εὐτυχῇ κλύουσα πρᾶξιν τήνδε*. — With *φίρων*, *afferens*, *nuncians*, cf. 757, *infra*; *Antig.* 1172; *Æd. Kol.* 420; *Æsch. Agam.* 647, 873; *Pers.* 248; *Eur. Hek.* 663. The expression *πρᾶξιν φίρειν* is, therefore, equivalent to *φίρειν ἀγγιλίαν πράξις* or *ἀγγίλλειν πρᾶξιν*.

749. *ἄνθρωπε*. "Cf. v. 1098, *infra*. Aldus reads *ᾧ ἄνθρωπε* in both verses. Turnebus reads *ἄνθρωπε* in our verse, and *ᾧ ἄνθρωπε* in the latter. Brunck, Bothe, and Erfurdt read *ᾧ ἄνθρωπε* in the former, and *ἄνθρωπε* in the latter. Lobeck reads *ἄνθρωπε* in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read *ᾧ ἄνθρωπε* instead of *ᾧ ἄνθρωπε* in our line. With the exception of these two verses, we have not observed the vocative *ἄνθρωπε* in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting *ᾧναξ* or *ᾧναξ*, which occurs very frequently." ELMSLEY. The MSS. Lb. Γ. Δ. Aug. A. B. Dresd. A. read *ἄνθρωπε*. The MS. La. reads with Aldus *ᾧ ἄνθρωπε*, which is received by Hermann. Dindorf and Wunder read *ᾧ ἄνθρωπε*.

750. *Οὐκ οἶδα τὴν σὴν πρᾶξιν*. SCHOL.: *πρᾶξιν· τὴν τύχην, εἴτ' οὖν εὐπραγίαν, εἴτ' οὖν δυσπραγίαν*. See Wunder to *Trach.* 148 sq.; *Tafel, Pind. Dilucc.* I. 47; and compare *Elektr.* 1110, *οὐκ οἶδα τὴν σὴν κληδόνα*.

752. *ᾧσσι μ' ᾠδίνειν τί φῆς*. SCHOL.: ᾧσσι ἐμὲ συμβαίνει ζητεῖν μετὰ πόνου τί ἐστὶν ὃ λίγυς ἰμφοατικῶς τὸ ᾠδίνειν· οἰκτιρὼν γὰρ γυναικί· χαλεπώτατον δὲ τῶν γυναικείων πόνων ἡ ᾠδὴς. Cf. *Trach.* 42, 325; *Eur. Iph. A.* 1221, *μητρός, ἣ πρὶν ᾠδίνουσι ἐμὲ νῦν διυτίραν ᾠδὴν τήνδε λαμβάνει*. Matthiä, *Gr. Gr.* 488. 3, renders, *ut anxius expectem, quid dicas*. — In place of *λίγυς*, the future might have stood, as at *Ar. Nub.* 1391, *οἶμαι γὰρ τῶν νιωτέρων τὰς καρδίας πηδᾶν ὃ, τι λίξω*, i. e. ἐπὶ προσδοκίᾳ τῶν λειχθησομένων. *Cic. Phil.* 7, 3, *horreo quemadmodum accepturi sitis*. But the present is used here in the same force as it possesses at *Eur. Hek.* 185, *διμαίνω τί ποτ' ἀναστίνεις*.

756. Πάριστ' ἐκείνος . . . . ἰλπίζει φέρειν. Such is the reply of the Messenger to Tekmessa's inquiry where Teukros is, and with what view he had enjoined that Aias should not be permitted to leave his tent. The words ἰλπίζει φέρειν are replete with difficulty, but are, nevertheless, exhibited by all the manuscripts. SCHOL.: ὀλισθρίαν, ἀντὶ τοῦ ὀλισθρίως. ἰλπίζει φέρειν, νομίζει, μέλλει δέχισθαι. In Johnson's edition we read, moreover, the following scholion: ὀλισθρίως ἀντὶ τοῦ ὀλισθρίαν, τὸ δὲ φέρειν τούτιστα δέχισθαι. The same annotator has added to the succeeding verse: ἐρώτησις. παρὰ τίνος τῶν ἀνθρώπων μαθὼν ὁ Τεῦκρος ἰλπίζει φέρειν καὶ δέχισθαι τὴν ἔξοδον τήνδε τοῦ Αἴαντος ὀλισθρίαν. Caüter emends ὀλισθρίως; Musgrave, ὀλισθρίως Αἴαντ' ἐς ἰλπίζει φέρειν, *spectare putat ad Ajacis interitum*. Bothe has ingeniously conjectured ἰλπίζειν φέρι, *metuere nos facit*, with which Lobeck compares Æsch. *Agam.* 1444, τέχνηαι θισπιφδοὶ φόβον φέρουσι μαθεῖν. Matthiä thinks that the words before us are a confusion of two constructions, ἰλπίζει ὀλισθρίαν εἶναι and ἰλπίζει ὀλισθρον φέρειν τήνδε ἔξοδον. Lobeck retains the vulgate, and adds the following explanation: *Metuit Teucer ne hic exitus Ajacis, quem nunciat, perniciosus ei futurus sit*. In opposition to the denial of Hermann that ἰλπίζειν can be applied to denote the expectation of an evil, see *Trach.* 111, κακὰν ἰλπίζουσας αἴσαν. *Ibid.* v. 296, καὶ τοῦτο τοῦπος ἐστὶν ἀνδρὸς ἡμφρονος· ὅταν καλῶς πράσῃ τις, ἰλπίζειν κακά. *Ar. Avv.* 956; *Thuk.* 1. 1.; 7. 61; *Polyb.* 9. 6. 9. We must confess that, notwithstanding repeated consideration, we are unable, on the one hand, to vindicate the reading of the books by sound and satisfactory interpretation, or, on the other, to accept the "lenissima emendatio" by which Bothe supposes that he has succeeded in removing all the difficulties of this passage. Confident as the language and weighty as the reasoning of Wunder in its support may be, we think that he has omitted to notice three points of considerable importance;—the first, that the tenses in Bothe's reading can scarcely lead to any other inference than this, that Teukros had brought the apprehension or foreboding alluded to from Mysia; the second, that the use of the pronoun τήνδε would intimate that the departure of Aias was already known to Teukros, or had been distinctly foreseen by him; and lastly, that to Tekmessa's inquiry why Teukros had enjoined that Aias should not be allowed to quit his tent, the reply, *because he brings intelligence that he fears this departure will be destructive to his life*, is singularly inappropriate. Since writing the above, we have been favored with the reception of the following note, from which it will be seen that the true interpretation has at last been found. "May not the true construction be as follows: ἰλπίζει (ὁ Τεῦκρος) τήνδε ἔξοδον φέρειν ὀλισθρίαν (= ἐς ὀλισθρον) Αἴαντος? With reference to the use of τήνδε

in allusion to an event which Teukros cannot yet be aware of, it is only necessary to remark, that Tekmessa has just informed the Angelos that this event has actually taken place, and that the Messenger speaks from his own point of view : *this going forth of which you speak*. With regard to the use of *φέρειν* in its stricter signification of *leading* to a place, or its more metaphorical sense of *tending* to a result, it would be superfluous to multiply examples ; one or two will suffice. Thuk. 3. 24, τὴν εἰς Θήβας φέρουσαν ἰδόν. Plat. Gorg. 524. A (p. 120, ed. Woolsey), ἐν τῇ τριόδῳ ἐξ ἧς φέριτον τὸ ὁδὸν, ἢ μὲν εἰς μακάρων νήσους, ἢ δ' εἰς Τάρταρον. Hdt. I. 10, εἰς αἰσχύνην φέρι. Plat. Civ. IV. 144. E, καλὰ ἐπιστηδύματα εἰς ἀρετῆς πεῆσιν φέρι. The remaining point is the use of the predicate adjective *ἐλθερίαν* in the sense of *εἰς ἔλθερον*, to express the tendency or result of an action, in connection with the *genitivus objectivus*. This will be sufficiently illustrated by Æsch. Agam. 1079, γάμοι Πάριδος ἐλθέριοι φίλων. See Jelf's Gr. Gr. 542. 1 ; Pflugk to Eur. Hek. 1135." FELTON.

759. Τοῦ Θεστορίου μάντιως. See note to v. 134, *supra*.

760. καθ' ἡμέραν τὴν νῦν. SCHOL. : ἀμφιβόλως, ἥτοι μαθὼν τὴν νῦν ἡμέραν, ἢ ὅτι κατὰ τὴν νῦν ἡμέραν τεθνήξισαι. The MSS. Lb. Γ. Δ. Mosq. b. Ien. read ἢ ε' αὐτῷ. The collocation τὴν νῦν ὅτι, and the inquiry as to the subject of the verb *φέρει*, have given rise to considerable difference of opinion among the commentators. On the latter point, Erfurdt has suggested *ὁ μάντις*, and Schäfer *ἡ ἔξοδος*, the last of which is deservedly rejected by Lobeck. Hermann pronounces the whole expression an anacoluthon, and declares that the words καθ' ἡμέραν τὴν νῦν must not be disjoined from ὅτι, since the particles νῦν ὅτι, as at Æsch. Theb. 711, Suppl. 638, are equivalent to the simple νῦν. "Poeta debebat dicere, καθ' ἡμέραν τὴν νῦν ὅτι αὐτῷ θάνατον ἢ βίον φέρουσαν, quod poterat etiam omisso ὅτι dici. Nunc, posito illo ὅτι, non participium, quod propter τὴν inferendum erat, adjicit, sed verbum *φέρει* construit cum particula ὅτι. Νῦν ὅτι mediæ orationi inseritur, ut ἔστιν ὅτι et similia." Add, *sic ut structura non afficiatur*. It follows from this explanation, that καθ' ἡμέραν τὴν *φέρει* is substituted for καθ' ἡμέραν τὴν φέρουσαν, a change of construction altogether without parallel. It appears to us that the poet has conjoined the words καθ' ἡμέραν τὴν νῦν in the same manner as κατ' ἡμᾶς τοῦμφανὲς τὸ νῦν τόδε at v. 711, above, and that his meaning is evidently this : τοῦ Θεστορίου μάντιως μαθὼν, ὅτι καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρι, a Calchante edoctus, hodierno die Ajaci mortem aut vitam nunciante, i. e. hodiernum diem Ajaci mortem aut vitam allaturum esse dicente. On the signification here attributed to *φέρειν*, see note to v. 747, *supra* ; and, to the passages there quoted, add Trach. 123, ἄν ἐπιμεμφομένα σ' ἄδειᾶ

μὲν, ἀντία δ' οἶσω. Wunder, confessing that the writing of the books is beyond his comprehension, emends δς αὐτῷ, i. e. Calchas, *qui hodie aut mortem ei aut vitam nunciat*, and refers us, for an explanation of the post-position of the relative pronoun, to his note to *Antig.* 135.

761. πρόστητ' ἀναγκαίας τύχης. SCHOL.: ἐπίκουροι γίγνισθε τῆς κατεπιγούσης δυστυχίας. Consult note to v. 460, *supra*.

762. Καὶ σπιύσαθ', οἱ μὲν Τεῦκρον . . . . μολεῖν. "For the neuter verb μολεῖν, which depends upon the imperative σπιύσατε (cf. vv. 770, 1109), the employment of a transitive verb' with the meaning of *to summon*, might have been expected. A very similar example to our own is found at *Ed. Kol.* 246, ἄντομαι . . . . τὸν ἄθλιον αἰδοῦς πῦρσαι, for ἄντομαι τῷ ἄθλιῳ μεταδιδόναι αἰδοῦς. In the same way, the expression εὐνούστατον ἰμοὶ . . . . θανεῖν, v. 780, *infra*, is equivalent to εὐν. ἰμοὶ πτανεῖν με." WUNDER. See note to v. 637, *supra*; Jelf's *Gr. Gr.* 664.

763. ἀντηλίου, *lying opposite to the sun, looking towards the east*. Aldus, with the MS. Bar. A., reads ἀνθηλίου. Cf. *Æsch. Agam.* 528; *Eur. Meleag. Fragm.* XXI.; *Ion.* 1550; Blomfield's *Gl. in Agam.* 502; Klausen to *Agam.* 447; Buttman's *Ausf. Griech. Sprachl.* 17, *Anm.* 3; Matthiä, *Gr. Gr.* 35, *note* 3. Neue cites, in illustration of the sentiment, *Eur. Orest.* 1250 sqq., χωρεῖτ' ἐπιγνώμισθ' · ἐγὼ μὲν οὖν τρίβον τόνδ' ἐκφυλάξω, τὸν πρὸς ἡλίου βολάς. . . . καὶ μὲν ἐγὼ τίνδ', ὃς πρὸς ἐσπέραν φέρειν. — On the construction of the verb ἵναι, implying motion directed *to*, with the simple accusative, see Jelf's *Gr. Gr.* 559.

764. τᾶνδρός. The MSS. Γ. Δ. Θ. Aug. A. B. Mosq. a. b. Lips. a. b. and the two Juntine Editions, read ἀνδρός.

765. φωτὸς ἡπατημίνη. "These words apparently denote τῆς γνώμης αὐτοῦ ἀμαρτυρία, or αὐτοῦ ἐκείνου ἀποσφαλιῖσα, not ὑπ' αὐτοῦ, as the Scholiast supposes." LOBECK. Consult note to v. 457, *supra*; Porson to *Eur. Orest.* 491; Matthiä, *Gr. Gr.* 375, *Obs.* 1.

769. οὐχ ἴδρας ἀκμή. Compare *Eur. Orest.* 1277, οὐχ ἴδρας ἀγών. On the asyndeton, see note to v. 114, *supra*.

770. Σώζειν . . . . θανεῖν. The MS. Dresd. b. reads θίλοντος. The MS. Γ. reads ἄνδρα δς σπιύδει. The MSS. Δ. Aug. C, ἄνδρα γ' δς ἄν σπιύδῃ θανεῖν, which is evidently due to the anxiety of some transcriber for the restoration of the metre. Hermann has placed a colon after ἰγκονῶμεν, erased the comma after ἀκμή, for θίλοντες has substituted the accusative θίλοντας in dependence upon the words οὐχ ἴδρας ἀκμή, in order to avoid the objectionable repetition of thought which had been previously expressed in the words οὐχ ἰδρυτίον at v. 767, *supra*, and has

received the correction *σπιῦδῃ*, which is found in several manuscripts. Wunder properly objects, that, in place of the accusative, the dative *θείλοντι* was required, comparing *Philokt.* 12, *ἀπμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων*. See Matthiä, *Gr. Gr.* 556, *Obs.* 3. Lobeck has retained the common reading, but inserts unnecessarily a comma after *ἄνδρα γ'*. Dindorf has written *ἀνίε' δὲ σπιῦδι*, from his own conjecture. There can be no doubt, as Hermann has observed, that Tekmessa, who knew that every person present regarded the safety of Aias of equal importance with his own, could not have given utterance to a sentiment so feeble as that presented by the reading of the common copies, and we can scarcely avoid the inference, which the fluctuation of the ancient copies is alone sufficient to suggest, that the text is here corrupt. Since, then, several of the best manuscripts exhibit the subjunctive, and a few subjoin therewith the particle *ἄν*, we shall be justified in concluding that, in the closing words of Tekmessa's address, a general sentiment was intended by the poet. If this be true, it follows that the particle *γ'* is altogether out of place. Wunder follows Dindorf in substituting the accusative *ἀνίεα* for the genitive *ἄνδρος*, and urges the reception of the genitive *θείλοντος*, in conformity with the reading of the MS. Dresd. a. With these alterations, the verses before us would read as follows: *χωρῶμεν, ἱγνούμεν · οὐχ ἴδρας ἀπμὴ | σώζειν θείλοντος ἀνίε' δὲ σπιῦδῃ θανεῖν*, i. e. *let us go, let us hasten. 'T is not the time for him to rest who wishes to save a man who hastens to meet death*. If the common reading is retained, we must adopt the punctuation of the text, and consider the words *οὐχ ἴδρας ἀπμὴ* as inserted *παραθετικῶς*.

771. *Χωρεῖν ἵτοιμος*. *Paratus sum ad eundem*. On the ellipse of *εἰμί*, see Matthiä, *Gr. Gr.* 306. On the *infinitive of purpose* after adjectives and phrases which denote capacity, ability, zeal, fitness, readiness for any purpose, and their opposites, see Jelf's *Gr. Gr.* 667. a. This infinitive has for its subject the word with which the adjective agrees, and may be compared with the accusative of closer specification. The MS. Γ. reads *γ' ἵτοιμος*. — With these words, Tekmessa, accompanied by Eurysakes and the Chorus, quits the stage. SCHOL.: *μιτακχεῖται ἡ σκηνὴ ἐπὶ ἐρήμου τινος χωρίου, ἔνθα ὁ Αἴας,��περίπτας τὸ ξίφος, ῥῆσιν τινα πρὸ τοῦ θανάτου προφέρειται, ἐπεὶ γιλοῖσιν ἦν κωφὸν εἰσελθόντα περιπαιεῖν τῷ ξίφει. Ἔστι δὲ τὰ τοιαῦτα παρὰ τοῖς παλαιοῖς σπάνια · εἰώθασι γὰρ τὰ πιπραγμένα δι' ἀγγέλων ἀπαγγέλλειν. Τί οὖν τὸ αἴτιον; φθάνει Αἰσχύλος ἐν Θρήσσαις τῆς ἀναίρεσιν Αἴαντος δι' ἀγγέλου ἀπαγγεῖλαι. Ἰσως οὖν καινοτομεῖν βουλόμενος καὶ μὴ κατακολουθεῖν τοῖς ἱτέρου τινὸς ὑπ' ὅψιν ἔθηκε τὸ δρώμενον, ἢ μᾶλλον ἐκπληῆξαι βουλόμενος · εἰκὴ γὰρ κατηγορεῖν ἀνδρὸς παλαιοῦ οὐχ ὅσιον*. Brunck observes, that the



departure of the Chorus and the change of scene is a fault in the construction of the play, *quod vitari nulla ratione potuit, si quidem Ajax coram spectatoribus mortem sibi consciscere debebat; in ceteris omnibus Tragici nostri fabulis chorus nunquam a scena abscedit nisi absoluta actione.* To this criticism, Lobeck excellently objects, that, "in the *Eumenides* of Æschylus, and the *Alkestis* and *Helena* of Euripides, the Chorus leaves the stage, either on account of the change of scene or for some other purpose (see Monk to *Alkest.* 672), and that this was not forbidden by ancient usage is shown by the use of the *periaktoi*, and by the observation of the Scholiast that it was rare *παρὰ τοῖς παλαιοῖς*. Generally, indeed, the aid of messengers, from a practice first introduced by Æschylus, who *τὸ ὑπὸ σκηνῆς ἀποδύσκειν ἐπινόησεν, ὥς μὴ ἐν φανερῷ σφάττοι*, Philostr. *V. App.* 6. 11. 244, was made use of, partly to avoid the exhibition of spectacles which might revolt the feelings of the spectators, and partly on account of the difficulties attendant upon their representation. Lest, however, we should form exaggerated notions of the delicacy of the Athenians upon this point, we may mention that Euripides did not scruple to display the head of Pentheus to his audience, after his barbarous destruction by his sisters and his mother. In our own tragedy, the difficulty presented by the open nature of the stage was evaded by a special adaptation of the scenery, which, representing the outskirts of a grove, removed Aias as far as possible from the front of the proscenium to its remotest interior, and yet permitted the spectators to behold, somewhat indistinctly, in order to preserve the illusion of his distance, his fall upon his sword. On this hypothesis we are enabled to explain how it subsequently happens that the two divisions of the Chorus do not behold the corpse of Aias, whilst passing through the *σῆσος* on their return to the Orchestra, whilst Tekmessa, on the contrary, as she advances from the interior of the stage, is exposed to a full view of the catastrophe, and points out the body of her lord as lying in her own immediate neighborhood, *Αἴας, ὃν ἡμῖν κεῖται*, at v. 853 sq. The Chorus (v. 847) describes the place from which her cry of horror was first heard as a *νάσος* or *grove*, and the inference which we may draw from this expression is sustained by the language of Cicero *ad Herenn.* 1. 11, *Ajax in silva* postquam rescivit quæ per insaniam fecisset, gladio occubuit. To heighten the effect of this scene upon the audience, Sophokles probably availed himself of that artificial representative of Hektor's fatal gift, (which we take occasion to observe enacts as conspicuous a part in this Tragedy as the fatal shirt of Nessos in the *Trachinian Virgins*,) described by Achilles Tat. 3. 20. 77, as commonly

employed by actors πρὸς τὰς κιβδήλους σφαγὰς, οὗ ὁ σίδηρος εἰς τὴν κώπην ἀνατρέχει. That actors who impersonated the hero of our tragedy used this 'instrument of mimic death,' as it is termed by Petronius, c. XCIV., is evident from the following citations. HESYCHIUS: Συσπαστὸν τῶν Τραγικῶν τι ἰγχειρίδιον ἱκαλιῖτο, ὡς Πολέμων φησι, τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει. The same authority has also mentioned that it possessed two other names. Ἀνδρομητὸν συσπαστὸν ἰγχειρίδιον παρὰ Τραγικοῖς, (evidently the same with that to which Achilles applies the epithet ἀνατρέχον,) and Ἀἴκτον συσπαστὸν ἰγχειρίδιον παρὰ Ταρεντίνοις. Lipsius, *Elect.* 1. 18, and Carpzof, *Parad. Arist.* 1. 7. p. 121, suppose that the *cluden* or *gladius scenicus* used by the ancient mimes was the same weapon, but are mistaken in asserting that it was also called *clunaculum*, since this sacrificial knife corresponds more nearly with the παραμήριον. See Hesychius, s. v. Κλονιστήρ. Spanheim to Julian. *Or.* 1. 252. Oudendorp to Apul. *Apol.* p. 560. In addition to the weighty testimony of Polemon, above quoted, the Scholiast has recorded in his observations to v. 823, that Timotheos of Zakynthos attained such celebrity by the accuracy with which he represented the death of Aias as to be named ὁ σφαγύς." LOBECK.

773. Ὁ μὲν σφαγύς ἴσσηκεν. SCHOL.: πῆξας δὲ τὸ ξίφος ταῦτά φησι. σφαγία δὲ λίγει ἢ τὸν καιρὸν τοῦ ἀποθανεῖν ἢ τὸν διὰ τῆς σφαγῆς θάνατον. A more accurate explanation is given by Pollux, VI. 192, σφαγύς παρὰ Σοφοκλεῖ καὶ τὸ ξίφος. Compare Eur. *Androm.* 1133, βουπόροι σφαγῆς, *ox-piercing, sacrificial knives*. At v. 970, *infra*, the word φονεύς is substituted in a precisely similar signification.

775. ἀνδρὸς . . . μισηθέντος. On the intense hatred borne by Aias to Hektor, see Hom. *Il.* 13. 809 sqq.; 17. 128. We have erased the comma which is inserted after ἀνδρός in the common copies, in order that the coherence of the words ἀνδρὸς ξένων μάλιστα μισηθέντος may be more distinctly recognized. Lobeck is mistaken in supposing that ἀνδρός is redundant here, as at *Æd. Kol.* 109, εἰκτιρέατ' ἀνδρὸς Οἰδίου τοῦδ' ἄθλιον ἰδῶλον. A mere glance at the connection of this verse with those which follow will suffice to show that it is placed in opposition to γῆ at v. 777, and that the sentiment intended to be conveyed by the poet is briefly this: *The instrument of slaughter will accomplish its end; for, in the first place, it is the gift of a man whom I regarded as my most hated foe (of Hektor), and, in the second, it is fixed securely in a country which entertains the most hostile sentiments to myself (in Troas).*

777. ἐν γῇ πολεμία τῇ Τρωάδι. SCHOL.: πρόδηλον μὲν, ὅμως διὰ τὸ περιπαθεῖς, ὅτι ἐν πολεμίᾳ γῇ ὑπὸ δυσμενοῦς ἀπόλλυμαι.

779. *περιστείλας*. SCHOL.: *εὐτρεπίσας, διαχειρισάμενος, περισφίγξας ἐν τῇ γῇ*. Wunder approves the latter explanation, and interprets the expression *εὖ περιστείλλειν τὸ ξίφος, ita terræ infigere et abdere gladium, ut firmissime inhæreat*.

780. *Εὐνούστατον . . . . θανῖν*. SCHOL.: *λείπει τὸ ᾄσσι· ᾄσσι διὰ τάχους θανῖν*. The infinitive without *ᾄσσι* is frequently constructed with verbs and adjectives which express the notion of a qualification, or aptitude in point of sentiment or disposition, for the action it expresses. See notes to v. 673, *supra*, and the numerous illustrations cited in Jelf's *Gr. Gr.* 665, 666. On the employment of the intransitive verb *θανῖν*, see note to v. 762, above. Matthiä, *Gr. Gr.* 535, *Obs.*—*Εὐνούστατον*. TRICLINIUS? *οἱ μὲν τὸ εὐνούστατον πρὸς αὐτὸν, τὸν σφαγία, φασί. οἱ δὲ στίζουσιν εἰς τὸ ἐγὼ καὶ τὸ ἐξῆς κομματικὸν (scilicet. κομματικῶς) ἐκφέρουσιν, οὐδὲτιρον τὸ εὐνούστατον νοεῖντις πρὸς τὸ θανῖν*. "Beyond all doubt it is a neuter adjective, equivalent to *ὅπρις εὐνούστατόν ἐστιν*, as at Eur. *Suppl.* 1704, *καὶ δὴ παρῆται σῶμα, σοὶ μὲν οὐ φίλον*. Cf. Matthiä ad *Orest.* 30." LOBECK. If this remark is true, and *εὐνούστατον* is of the neuter gender, it must be referred to the preceding action of Aias, i. e. to the secure mode in which he had fixed the sword that was to slay him, lest the weight of his body, when falling, might turn the blade aside. —We prefer, however, to connect it, as masculine, with *αὐτόν*, i. e. *τὸν σφαγία*, in the preceding verse. — On *τῷδ' ἀνδρί* for *ἐμοί*, see note to v. 78, *supra*.

781. *Οὕτω μὲν εὐσκινοῦμιν*. *Hactenus bene instructus sum*. SCHOL.: *καλῶς παρσκευάσμεθα, καὶ ἔχομιν πάντα ᾧν δεῖ πρὸς θάνατον. ἐκ δὲ τῶνδε· οἷον τὸ δὲ μετὰ ταῦτα*. See note to v. 512, *supra*.

782–802. *Σὺ πρῶτος . . . . παιδῆμου στρατοῦ*. In these verses the poet, with consummate judgment, represents Aias as invoking Zeus, Hermes, and the Erinyes. As the author of his race, he implores the former to prevent that his remains should lack the honor of a tomb. Next, he calls on Hermes to lull him softly to repose, and to grant him a tranquil and expeditious passage to the world of Shades. Lastly, he adjures the dread Eumenides to behold his ignominious death, and to revenge it on his foes.

782. *καὶ γὰρ εἰκός*. *For assuredly it is but reasonable*. On the reason for the introduction of this parenthesis, see note to v. 368, *supra*.

783. *οὐ μακρόν*. *Non magnum*. The superlative of this adjective is used in a similar sense at *Æd. Tyr.* 1301, *μείζονα δαίμων τῶν μακίστων*. — *γέρας λαχῖν*. The MSS. La. Lb. Δ. and Triclinius read *λαβῖν*, which is adscriptum also in the MS. Γ. The common reading has been

shown to be unobjectionable by Valcknæer to Eur. *Phæn.* 444, and Porson to Id. *Hek.* 41. See *Il.* 4. 49; 24. 70. The tyro will observe that the verbs *λαγχάνειν* and *τυγχάνειν* are generally constructed with the accusative in the sense of *to obtain, meet with, gain* (see Hermann ad Vig. p. 762; Matthiæ, *Gr. Gr.* 535, Obs. 1), and with the genitive in the signification of *to aim at, reach after, and so to become possessed of, a thing.*

786. Πιστῶτα περὶ ξίφει. On *περὶ*, used here in its strict local signification to denote the relation of circumference to a centre with the collateral notion of close connection, see Jelf's *Gr. Gr.* 632; Krüger, *Griech. Sprachl.* 68. 32; Nitzsch to *Odys.* p. 243; Dissen to Pind. *Nem.* VIII. 23; *Isthm.* III. 54; Liddell and Scott, s. v. B. 2; and compare Hom. *Il.* 8. 86, *κυλινδόμενος περὶ χαλκῷ*; 16. 570, *περὶ δουρὶ ἥσπαιρι*; 21. 577, *περὶ δουρὶ πιπαρμένῃ*; *infra*, 854, *κρυφαίῃ φασγάνῃ περιπτυχάς*; Ar. *Vesp.* 523, *περιπισσοῦμαι τῷ ξίφει*.

788. Πιθῶ . . . . πρέβλητος. On the apparent redundancy of this expression, see note to v. 712, *supra*. — *κυσὶν* . . . . *οἰωνοῖς θ' ἱλῶρ*. Compare Hom. *Il.* 1. 4; 8. 379; 17. 241; Æsch. *Suppl.* 807, *κυσὶν δ' ἱπιδ' ἱλῶρα κἀπιχωρείους ὄρνισι διῖπνον οὐκ ἀναινομαι πῖλιν*. See Blomfield, *Gl. ad Æsch. Theb.* 1015, and the commentators to Virg. *Æn.* 9. 485, *Heu terra ignota canibus date præda Latinis alitibusque jaces*.

789. Τσαῦτά σ' . . . . προστρίπω. SCHOL.: *τσαῦτά σοι. προστρίπω δὲ κατιυπτικῶς λίγων, προστρέπαισι* (cf. v. 1117, *infra*) *γὰρ οἱ ἰκίται*. Suidas, s. v. Προστρίπω, all the manuscripts, and the greater part of the old editions, read *προστρίπω*. There can be no doubt, however, that *προστρίπω*, for which we might have expected *προστρίπομαι* (see note to v. 424, *supra*), is the genuine reading. Compare *Æd. Kol.* 50, *ἄν σι προστρίπω φρέσαι*; Eur. *Suppl.* 1195, *τοὺς θεοὺς πρέστριπι*; Soph. *Fragm.* 724, ed. Dind., *οἱ τὴν Διὸς γοργῶπιν Ἐργάνην σταταῖς λίκνοισι προστρίπιοι*; Æsch. *Eum.* 205, *καὶ προστραπίσθαι τοῦσδ' ἰπίστιλλον δόμους*. The Scholiast is mistaken in regarding the pronoun as the dative. Προστρίπειν, in the sense of *ἰκιστεύω*, is constructed with a double accusative. See Jelf's *Gr. Gr.* 582. 1; and compare Hom. *Od.* 11. 529, *ἰκίτινι πολλά μιν*; *Elektr.* 1370, *προὔστην πολλὰ σι*; Eur. *Phæn.* 293, *προσπίττω ἵδρας σι*.

790. Πομπαιῶν. SCHOL.: *τὸν ψυχοπομπόν*. This epithet is applied to Hermes in allusion to his office of conducting the souls of the dead into the infernal regions. Diogenes L. VIII. 31, *τὸν Ἑρμῆν ταμίαν εἶναι τῶν ψυχῶν καὶ διὰ τοῦτο πομπαιῶν λήγισθαι καὶ ἱμπολαῖον καὶ χθόνιον*. Eur. *Med.* 759, *ἀλλά σ' ὁ Μαιῆς πομπαιῶς ἄναξ πηλάσει δόμοις*. See Griffiths

to *Æsch. Theb.* 855; Elmsley to *Eur. Med.* l. c. — On the adjective *χρόνιος*, see the interpreters to *Æsch. Choeph.* 1, and compare *Elektr.* 111, ὃ χρόνι' Ἑρμῇ; *Hor. Od.* 1. 10. 17, Tu pias lætis animas reponis sedibus; *Virg. Æn.* 4. 239; *Ovid, Fast.* 5. 663 sqq.; *Id. Met.* 1. 671. With the invocation of Aias to this deity, Lobeck compares *Val. Max.* 2. 6. 8, tum defusis Mercurio libamentis et invocato numine ejus, ut se placide (*ἀσφαδάστω*) in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potionem. *Silius It.* 7. 140, Dii longæ noctis, quorum jam numina nobis Mors instans majora facit, precor, inquit, adeste Et placidi victos ardore admittite manes.

791. *Ἐν ἀσφαδάστω. Without a struggle.* SCHOL.: ἀσκαρίστω καὶ σπασμόν μὴ ἔχοντι, ἀντὶ τοῦ συντόμου· ὅπως καιρίας τῆς πληγῆς γινομένης μὴ προσγινίσθαι σπασμόν, μηδὲ πολλὴν ἐν τῇ θανάτῳ διατριβήν. καὶ παρ' Εὐριπίδῃ· Ὁ δ' ἰσφάδαζεν οὐκ ἔχων ἀπαλλαγάς. Σφαδάζειν δὲ ἔλεγον τὸ σπᾶσθαι καὶ σφακιλίζειν. In illustration of the sentiment expressed in this passage, Brunck has aptly quoted *Æsch. Agam.* 1292, ἰσιύχομαι δὲ καιρίας πληγῆς τυχεῖν, ὡς ἀσφάδαστος, αἱμάτων ἐθνησίμων ἀπορρύιנטων, ὄμμα συμβάλῃ τόδῃ.

793. Καλῶ δέ. See note to v. 592, *supra*. — τὰς αἰί τι παρθίνους. SCHOL.: μυθικόν ἐστι τὸ λίγειν τὰς Ἑρινύας αἰὶ παρθίνους· νῦν δὲ τὰς ἀδωροδοκίτους καὶ οὐχὶ χρεανθῆναι δώροις δυναμείας ὑπὸ τῶν ἀδικούντων.

794. Ἀί θ' ὀρώσας πάντα. Compare *Æd. Kol.* 42, τὰς πάνθ' ὀρώσας Εὐμειδᾶς; *Æsch. Eum.* 68; Klausen's *Theol.* p. 53. The majority of the manuscripts, and Suidas, s. v. Πρετρέπω, read αἰὶ δ', and this particle may be defended by *Elektr.* 1099, and the numerous instances in which δέ follows τι, collected by Matthiä, *Gr. Gr.* 626. The reading in the text is supported by the authority of the MSS. Ien. Mosq. b. and the editions of Triclinius. See note to v. 994, *infra*.

795. Ἑρινῦς. Nearly all the manuscripts read Ἑρινῦς, and at v. 801, below, Ἑρινύς. We have followed the MSS. Γ. La., in the last of which Elmsley to *Æd. Kol.* 42 declares that the single ν is invariably found. — On the adjective *τανύποδας*, *magnis passibus incedentes*, see Liddell and Scott, s. *Τανύπους*. SUIDAS: Τανύποδας· ταχίας τὰς Ἑρινῦς φασί. τὸ γὰρ τεῖναι τοὺς πόδας ἔστι τὸ βαδίσαι. τουτίστι, τὰς πανταχοῦ τινούσας τοὺς πόδας. Compare Eustathius, p. 763. 30. On the infinitive *μαθεῖν*, dependent upon *καλῶ*, v. 793, see Jelf's *Gr. Gr.* 664.

797. Καὶ σφας . . . ὀλοίατο. These four verses are cited by Suidas, s. v. αὐτοσφαγή. The MS. Aug. B. reads καὶ σφᾶς, which is approved by Schäfer; the MS. Ien. καὶ σφάς, on which see Elmsley to *Eur. Med.*

1345. In v. 800, the MS. Γ. reads *φιλάτων*. The reading in the text is supported by the authority of the manuscripts generally, and of Eustathius, p. 1961. 28. The MSS. Ien. Mosq. b. insert *τι* after *ιπγόνων*. SCHOL.: *τὰς αὐτοσφαγίαις· τοῦτο ἀπὶ βῆ τῇ Ἀγαμέμνονι· ὑπὸ γὰρ τῶν φιλάτων ἀπώλιτο. ταῦτα δὲ νομιεύεσθαι φασίν, ὑποβληθέντα πρὸς σαφάνειαν τῶν λεγομένων*. We cordially acquiesce in the opinion of the more ancient commentators to whom the Scholiast alludes. The spurious character of these verses is most clearly shown both by their *purport* and their *form*. The pronoun *σφας* can only refer to the word *Ἀτρεϊδῶν* in the antecedent verse. Yet, since Aias entertained equal, if not greater, hatred to Odysseus, it is impossible to suppose that he would have omitted the mention of his name in the imprecation which he is here represented to have uttered. So great an oversight no one will charge against our poet who has any familiarity with his writings. Secondly, the imprecation here put into the mouth of the dying Aias was not fulfilled in the subsequent history of his enemies, and its introduction, therefore, violates a law which, in all similar circumstances, is invariably observed by the Greek Tragedians. Neither Agamemnon nor Menelaos *was killed by his dearest descendants*; and that the death of Odysseus by Telegonos cannot possibly be foreshadowed in these words is an inference which is inevitable from the limitation of the pronoun. The assertion of Hermann, that Aias has included the name of his arch-enemy in that pronoun, although grammatical construction confines it to the sons of Atreus, in consequence of the intense anger and excitement under which he speaks, is disproved by the consideration, that there is not in his whole address one single trace of passionate emotion. On the contrary, as we have already seen in our note to v. 272, *supra*, he is represented as taking his departure from the world after full deliberation, in the calm and unfettered exercise of his own intellect and will, and as uttering his farewell to life in terms expressive of such intense though subdued affection for the varied objects around which his friendships and his loves had clustered in the animate and inanimate world around him, that the idea of this imaginary rage and frenzy seems completely inadmissible. Could it, however, be sustained, a fatal objection to the subsequent assumption of Hermann would still remain in the incontrovertible fact, that the heroes in Greek Tragedy never go to such lengths in their passion as to violate the laws of correct grammatical expression. For the numerous objections which lie against *the form* in which this spurious imprecation has been clothed, we must refer our readers to Wesseling's note, with the observa-

tions of Wunder in his *Emendd. in Trach.* p. 165, and content ourselves with calling attention to three points which furnish conclusive evidence of its unauthenticity. First, the employment of the verb *συναρπάζειν* in the sense assigned to it by the writer of these verses, and in application to the Hellenic Erinyes. Secondly, the use of the adjective *αὐτοσφαγής* in wholly opposite significations in two consecutive and correlative clauses of one and the same comparative sentence. We confidently submit, that no similar example can be found in all the surviving productions of our poet, and believe that the same challenge might safely be extended to the writings of every other classical Greek author. Thirdly, the introduction of the superlative form *φίλιστος*, which is never found in the Tragedians, nor in any writer of the age in which they lived. The words in this tragedy which gave occasion to this wretched interpolation are, beyond all question, those addressed by Teukros to Odysseus at v. 1327 sq., *Τοίγαρ . . . ἀναξίως*.

801. Ἴτ', ὃ ταχιῦται, κ. τ. λ. See note to v. 73, *supra*.

802. Γένεσθε . . . στρατοῦ. SCHOL.: τὸ ἰξῆς · γένεσθε τοῦ παιδῆμου στρατοῦ, μὴ φιδίεσθε. "The Scholiast is mistaken in connecting the genitive *παιδῆμου στρατοῦ* with the verb *γένεσθε*; for this and the preceding verse are introduced without the addition of any copulative particle, and it would argue the most barbarous ferocity on the part of Aias to include, without any assignable cause, the whole army of the Achaians in his terrific imprecation. Had he said, *σὺν δ', ὃ ταχιῦται ποίνοί τ' Ἐρινύες, γένεσθε παιδῆμου στρατοῦ*, such a sentiment might have been defended on the ground that he desired the whole host to suffer an expiation of the crime committed by their leaders. The absence of the conjunction represents him, on the other hand, as cherishing the bitterest hostility against the army itself, and for what reason it is impossible to gather from the context. Far more appropriate and satisfactory will it be to regard these words as a more energetic enunciation of the wish he had just before expressed, and as applied directly to the Atreidai: Ἴτ', ὃ ταχιῦται ποίνοί τ' Ἐρινύες, γένεσθε αὐτῶν." HERMANN. We can by no means assent to the ellipse supposed by Hermann, nor to the argument by which he opposes the construction proposed by the Scholiast. Our reasons will be best learnt from vv. 242, 385, 433, *supra*, and from a comparison of the prayer of Chryses in Hom. *Il.* 1. 42. On the genitive itself, see Jelf's *Gr. Gr.* 537, and on its construction with the remoter verb, consult note to v. 275, *supra*; *Antig.* 535, καὶ θυμωτίζω καὶ φέρω τῆς αἰτίας; *Æd. Kol.* 1330, ὅς μ' ἰξίωσι καὶ πινύλησιν πάτρης.

803. Σὺ δ', ὦ τὸν αἰπὺν, κ.τ.λ. *And thou, O Helios, who drivest thy car up the steep heaven.* Compare Eur. *Phœn.* 1, ὦ τὴν ἐν ἄστροις οὐρανοῦ τίμνων ἴδον καὶ χρυσοπολλήτοισιν ἱμβιβῶς δίφροις, "Ἡλιε, θαῖς ἱπποισιν εἰλίσσω φλόγα. Nonnus, XXVII. 269, ἠφ' ἣν δ' ἐπὶ πίζαν ἰὰς ἐτίτταιναι ἐπώπας | ἀντιπύρρῳ Φαίθοντι, καὶ ὑστατίνῃ φάτο φωνήν. | 'Ἡίλιε, φλογιγροῖο δι' ἄρματος αἰθίρα τίμνων, | στῆσον ἱμοὶ σίε δίφρα καὶ ἔνισπε Δηριαδῆϊ | 'Ἰδων δοῦλα γίνεθλα καὶ αὐτοδάϊκτον 'Ορόντην. Senec. *Herc. Oet.* 1516, O decus mundi, radiate Titan, | Dic sub Aurora positis Sabæis, | Dic sub occasu positis Iberis, | Dic ad æternos properare manes | Herculem et regnum canis inquieti. Claudian *de Prob. et Olyb.* 1, Sol, qui flammigeris mundum complexus habenis, Volvis inexhausto redeuntia sæcula motu, Sparge diem meliore coma, crinemque repexi Blandius elato surgant temone jugales. — On the accusative οὐρανόν, see note to v. 30, *supra*; Jelf's *Gr. Gr.* 558. 1; Bernhardy, *Synt.* p. 115.

805. χρυσόνωτον. *Aureis bullis seu bracteis superne ornatam.* See the learned note of Lobeck to this line.

807. τῇ τι δυστήνῳ τροφῇ. SCHOL.: καὶ ταῦτα περιπαθῇ καὶ ἀνθρώπινα. ὅρα γὰρ, ὅτι καὶ ὁ 'Ηρακλῆς (*Trach.* 1148) ἐπὶ τοῦ θανάτου τὴν μητέρα μεταπίμπεται, ὅπου καὶ πάνυ οἰκτρῶς αὐτὴν ἀνακαλιῖ. καλιῖ δὲ τὴν τάλαιναν. ὡς ἀντιλαμβανόμενος δὲ ἑαυτοῦ ἰπάγει. ἀλλ' οὐδὲν ἔργον ταῦτα θρηνηῖσθαι μάτην. With the use of τροφῆς in this verse, compare Eur. *Phœn.* 45, Οἰδίπους Πολύβῳ τροφίῳ δίδωσιν, *altori*; Theokrit. 27. 65, ἀλλὰ γυνὰ μάτρη, τικίων τροφὸς, οὐκίσι κώρα. On the omission of the article before γίροντι πατρί, see Matthiä, *Gr. Gr.* 268, *Obs.* 1.

810. οὐδὲν ἔργον. *Nihil opus est.* Consult note to v. 11, *supra*.

811. σὺν τάχῃ τινί. *With all possible despatch.* The indefinite pronoun *τις* is frequently added to substantives and adjectives, in order to emphasize the notion they express, i. e. to increase or weaken their power as the meaning of the word or the context may require. Cf. Plat. *Civ.* p. 432. C, δύσβατός τις ὁ τόπος φαίνεται. Hom. *Odyss.* 10. 45, ὅσος τις χρυσός, *what wealth of gold.* So in Latin. Cic. *Acad.* 2. 1, *incredibilis quædam ingenii magnitudo . . . ; habuit enim divinam quandam memoriam rerum.* Id. *Or.* 62, Id nos fortasse non perfecimus; *conati quidem sæpiissime sumus.* Id. *Tusc.* 2. 1, Ego autem necesse mihi *quidem* esse arbitror philosophari. Id. *Att.* 6. 5, *Nunc quidem* profecto Romæ es. See Jelf's *Gr. Gr.* 659. 4; Elmsley to Eur. *Med.* 548; Wunder to *Æd. Tyr.* 80; Ellendt, *Lex. Soph.* II. p. 832; Liddell and Scott, s. v. IV.

812. ὦ Θάνατι. Death is similarly personified at *Philokt.* 797, ὦ Θάνατι, Θάνατι, πῶς αἰὲ καλούμενος οὕτω κατ' ἡμᾶς οὐ δύνῃς μολιῖν ποτε. See Klausen's *Theol.* p. 60.



815. Καὶ τὸν . . . . προσινίπω. The ordo verborum is καὶ εἰ, ᾧ Ἥλιε, προσινίπω. See note to v. 721, *supra*. A similar transition from the construction with a verb transitive to the vocative of more direct address occurs below, v. 820 sq. On the association of the nominative form, τὸ σύντροφον γίνες, with the fifth case in v. 819, see note to v. 73, *supra*; Hermann to Eur. *Androm.* p. xv. sq. With the passage generally, compare Eur. *Hek.* 411, ὡς οὐποτ' αὖθις, ἀλλὰ νῦν πανύστατον, ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι, and the exquisite burlesque of Aristophanes in *Acharn.* 1184, ᾧ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν λίσσω φάος γι τοῦμόν.

818. πατρῶον. For πατρώου. Compare *Antig.* 793, τόδε νεῖκος ἀνδρῶν ζύναιμον, *Ibid.* 863, ματρῶαι λίκτρων ἄται, and other examples of a similar enallage collected by Jelf, *Gr. Gr.* 440; Matthiä, *Gr. Gr.* 446, note 1; Dissen on Pind. *Ol.* xi. 5; Klausen on *Æsch. Agam.* 53; Bernhardt, *Synt.* 426.

819. Κλειναί τ' Ἀθῆναι. SCHOL.: τῶν Ἀθηναίων μέμνηται διὰ τὴν συγγένειαν· καὶ ὅτι ἐν Ἀθήναις ὁ ποιητὴς ἠγωνίζετο ταῦτά φησιν, ἐπισπώμενος αὐτοὺς εἰς ὑψοίαν. See note to v. 200, *supra*.

820. Κρηναί τι . . . Τρωϊκά. SCHOL.: ἐν ἀρχῇ ἔφη, πολιμίᾳ τῇ Τρωάδι (778, *supra*). ἐπὶ δὲ τῷ τέλει καὶ τὰς κρήνας καὶ τοὺς ποταμοὺς παλεῖ, παρ' οἷς μίλλυ τιλιυτᾶν. καὶ ἔστιν εὐσιβοῦς ἀνδρὸς ἐξευμνίζειν πρὸ τοῦ θανάτου θεοῦς, τέτοις, χῶραν, πατρίδα, ἀδελφούς, ὥστε μὴν εὐμνείας ἀποθαπῆν· ἴσως δὲ καὶ ἐπιμαρτυρόμενος λίγει. καὶ τὰ Τρωϊκὰ πιδία προσαυδᾷ. Compare the similar farewell addressed by Philoktetes to the fountains and rocks of Lemnos, in v. 1542 sq. of the tragedy which bears his name.

821. τροφῆς. All the manuscripts, with the exception of the Codd. Γ. Δ. read τροφῆς. See note to v. 369, *supra*; Blomfield, *Gl. in Æsch. Prom.* 748; Krüger, *Griech. Sprachl.* 18. 5, *Anm.* 1. — On the construction of the dative ἱμοί (*dativus commodi*) with the substantive τροφῆς, see Jelf's *Gr. Gr.* 602. 3.

822. Τοῦθ' ὅμην . . . θροῖ. SCHOL.: περιπαθῶς καὶ τὸ ὄνομα ἀνακαλεῖται. δεῖ δὲ ὑπονοῆσαι, ὅτι περιπίπτει τῷ ξίφει, καὶ δεῖ καρετέρον τινα εἶναι τὸν ὑποκριτὴν, ὡς ἄξαι τοὺς θιατὰς εἰς τὴν τοῦ Αἴαντος φαντασίαν, ὅποια περὶ τοῦ Ζακυνθίου Τιμοβίου φασίν, ὅτι ἦγι τοὺς θιατὰς καὶ ἐψυχαγωγῆ τῇ ὑποκρίσει ὡς σφαγία αὐτὸν κληθῆναι. The MS. Flor. Γ. reads ἔσχατον θροῖ. See note to v. 773, *supra*. Aias falls upon his sword. That the apostrophe of Aias, so full of elevated tenderness and the passionate yearning for life, so characteristic of the ancient Greek, is one of the sublimest triumphs of human genius, is admitted on all hands. On purely artistic grounds, mod-

ern critics, following the cue first given by the master-mind of Lobeck, have expressed a strong opinion that the play ought to have ended here. And it may be conceded that with the death of Aias the interest of the tragedy to modern readers may be said to terminate. For in no other drama with which we are acquainted is that interest so undivided as in this. From whatever point we view the action or the dialogue, our attention is riveted to the hero, and to him alone. If we ascend into Olympus, we find that he is prominent in the regards of the stern goddess who lends her aid to his destruction; if we transport ourselves to the situation of Tekmessa, Teukros, Odysseus, or the Chorus, his varying vicissitudes of feeling, his malady, restoration, remorse, and subsequent movements, are the single object of our care. And if we mingle with the Athenian crowd who thronged to witness the exhibition of this most glorious work of art, it is impossible that we should fail to note that their sympathies and emotions cluster round the mighty sorrows of the son of Telamon, and are all concentrated on him. Whatever stand-point we select, the majestic Aias is the object which attracts our gaze, and anxiety as to the mode in which the poet will portray the close of his grand and fearless life, the irrepressible feeling which "o'ersways our hearts." All is subordinate to Aias: we think and feel for him alone; and with the catastrophe which follows his magnificent farewell to life the spell is broken and the enchantment gone. As an apology for what follows, Hermann has remarked that usage and the whole spirit of ancient tragedy forbade the poet to omit the customary lamentation for the death of the hero, or to leave his auditors in uncertainty as to the burial of his remains, whilst in the vindictive cruelty imputed to Menelaos, as a type and illustration of Lakedaimonian feeling and manners (see notes to vv. 989, 1071, *infra*), there must have been something eminently captivating to Athenian ears. A far more weighty reason, as it appears to us, remains to be alleged, and it is this, that *the scenes which follow are a necessary supplement to the previous construction of the play, and to the poet's delineation of the character of Aias*. In relation to the first, it will be sufficient to observe that the part taken by Tekmessa, Eurysakes, and Odysseus in the action, and the frequent reference to Teukros in the dialogue, compel the poet to gratify the curiosity he had excited as to their subsequent adventures and behavior. The apprehension expressed by Aias, also, in regard to the sepulture of his remains, forming, as it doubtless did, a large and essential element in the mingled hope and fear with which the audience had watched the development of the plot, claimed, in conformity with Greek ethics, to be set at rest. If,

on the other hand, we look to the Sophoklean conception of the hero, we shall be almost induced to think that the poet would have constructed, not a tragedy, but a prolonged monologue like Lykophron's *Kassandra*, if the play had terminated with his death. Had Aias been one of those heroes who are impelled to action not so much by the exercise of their own intellect as by mere external considerations, this might have been appropriate, for in that case the fates of those with whom or against whom he had acted would, beyond all uncertainty or doubt, be decided by his own. But the circumstances in the present case are widely different, for a deeper investigation of the intention of the poet will show that the mental conflict resulting from the disappointment of his hero in the trial for the arms is the origin and pivot of the whole tragic action. The complete and circumstantial exposition of the effect this had in producing the death of Aias was not, however, compatible with the scope and limits of the play, and was purposely concealed in some degree from the observation of the spectators, that the uncertainty as to the final termination of the action, which was so requisite to the interest, might not be forestalled. So carefully is this provided for, that the whole army, and the will of the divinities as expounded by the prophet Kalchas, are represented as favoring to a large extent the expectation that Aias would survive. The hero perishes by his own hand, in pursuance of a resolution whose calamitous result cannot be referred to divine or human interposition; and those with whom he was united by the tenderest ties of friendship or of love, amidst all their compassion for his sufferings, are nevertheless depicted as devoid of all real sympathy with his own mental purposes and feeling. Hence it happens that the dramatic action, which up to this period had been confined entirely to the mind of Aias, is, as it were, transferred to the emotions which his suicide awakens in the minds of other men. Emancipated from the restraint occasioned by his living presence, the passions of the survivors are roused into full and spontaneous development, and, that an adequate reason for this outburst might be apparent on the surface, the prohibition of the Atreidai with regard to his interment, is dexterously made use of by the poet. Lest the interest, however, which had hitherto rested solely upon Aias, should too abruptly terminate, his corpse remains upon the stage, with all the attendant circumstances pertaining to his death, and the subsequent litigation is carried on in its immediate presence. Finally, we would observe that the laws of Grecian art required that the poet should render satisfaction to the wounded sense of justice which the adjudication of the arms, and the dire catastrophe it had evoked, must have produced in the minds

of the spectators of this play, no less than in those of the surviving partisans of Aias. We have abundant reason for believing that the adjudication of the arms did not obtain unqualified or universal approbation, and it was doubtless the general opinion, that Aias, by his voluntary death, had rendered more than satisfaction to the law which he had violated. For this reason, therefore, it was absolutely necessary for Sophokles to add the remaining scenes, in order to renew the former glory of his hero, and to reduce to concord and agreement the discordant opinions entertained by those with whom whilst living he was associated, respecting his guilt and its deserts.

824. Πόνος . . . φέρει. SCHOL.: λείπει ἡ πρὸς, ἢ ἡ, ὁ πόνος πρὸς τῷ πόνῳ πόνον φέρει. καὶ ἔστι τὸ μὲν πόνος πόνῳ ἀρχαῖον, ὡς ἔργον ἐπ' ἔργῳ, τὸ δὲ δεύτερον πόνον κρινῶς, εἶον κάματον. Ἄλλως. οἱ ἀπὸ τοῦ χοροῦ προΐσιν, ὥσπερ ἐκ διαφόρων τόπων κατ' ἄλλην καὶ ἄλλην εἴσοδον, ζητοῦντες τὸν Αἴαντα, καὶ ἡ Τίεμησσα ἐξ ἄλλων, ἥτις καὶ πρώτη ἐπιτυγχάνει τῷ πτώματι, ὁ δὲ νοῦς· ὁ πόνος ἐπὶ πόνῳ πόνον φέρει. ὡς Ὅμηρος· Πάντῃ δὲ κακὸν κακῷ ἰσθῆρκεται (Il. 16. 111)· καὶ ἐν Τραχινίαις· Νῦξ γὰρ εἰσάγει καὶ νῦξ ἀποθεῖ διαδιδυγμένη πόνον (v. 29). Cf. Æsch. Pers. 1035, δύσιν κακὰν κακῶν κακοῖς. On the dative, see Porson to Eur. Hek. 586; Matthiä, Gr. Gr. 403. a, Obs. — We regard this line as extremely suspicious, for two reasons. The first, that it has no metrical correspondence with the following verses; the second, that there is something almost ludicrous in the sentiment it expresses. The words *ἰὼ πόνος πρόγονοι πόνων*, which have been hitherto read in all editions at v. 1137, *infra*, are regarded by the majority of commentators as equally spurious, and can, therefore, afford no confirmation to the verse before us. It was probably introduced by some interpolator, on account of the introduction of *γάρ* in the next line, but unnecessarily, for that particle is often inserted without any antecedent proposition to which it can be referred. — The Chorus here return to the Orchestra, separated into two divisions; the one advancing from the right hand, the other from the left hand *εἴσοδοις*, and subsequently reuniting in the centre of the stage. Hermann, Wunder, and Matthiä have arranged these verses, including the subject of this note, into a pro-odos, two pairs of strophic verses, and an epodos. The former scholar has, moreover, distributed them amongst five persons of the first Hemichorus, and two of the second (vv. 824–827, A. α'; 828, 829, A. β'; 830, A. γ'; 831, A. δ'; 832, B. α'; 833, A. δ'; 834, B. β'; 835, 836, A. ε'). See Böckh *de Trag. Gr.* c. 7; Hermann *de Choro Eumenid.* p. 9 sqq.; Id. *ad Eur. Alkest.* 77, 215, 883, and Præf. ad Eur. *Herak. Fur.* p. xiv. sqq.

827. Κοῦδεις ἰσίσταται, κ. τ. λ. SCHOL.: οὐδεις οἶδ' ἡμεῖς τόπος συμμαθεῖν, οἶον μεμαθηκότα τὸ γεγονὸς οὐδεις ἡμεῖς οἶδ' ἔστιν τόπος, ἀλλὰ μάτην περιῆλθεν. ἢ συμμαθεῖν ἀντὶ τοῦ διδάξαι, εἰς μάθησιν ἀγαγεῖν τοῦ ζητουμένου. "Συμμαθεῖν hic transitivum est, et valet διδάξαι." BRUNCK. "The words ἡμεῖς συμμαθεῖν signify so that I may learn, and are an instance of a construction which occurs in almost every page of the Tragic poets. So in this tragedy, v. 636, ἰξίσταται . . . φλίγειν. V. 762, καὶ σπύσασθ' . . . μολεῖν. (Compare Ar. Eqq. 925, ἰγὼ γὰρ εἰς τοὺς πλουσίους σπύσω σ' ὅπως ἂν ἰγγραφήσ. Ibid. 1069, νῦν δ' ἐνέλλαξεν θεὸς τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεισῖν." ELMSLEY. The first interpretation proposed by the Scholiast is properly rejected by all the commentators; the second is approved by Brunck and Abresch, *Dilucc.* p. 237. Jacobs explains the sense of the passage to be the following: *Neque ullus locus eorum, quos lustravi, scit me aliquid in eo didicisse*; in other words, Nowhere have I learnt any thing in reference to the object of my search; or, All the places I have visited know that I have acquired no information there. Wunder confesses that he is unable to suggest any satisfactory explanation of these words. Hermann approves, in great part, the explanation of Elmsley, but adds, that, in constructions of this kind, the notion of agency or effecting is to be connected with the principal verb, and that the expression before us is therefore tantamount to οὐδεις τόπος ἰπιστάμενος ποιεῖ ἡμεῖς συμμαθεῖν. Consult notes to vv. 635, 762, *supra*. We agree with Elmsley that ἰπιστάται ἡμεῖς συμμαθεῖν is for ἰπιστάται ὥστε ἡμεῖς συμμαθεῖν. Nothing can be more common than the ellipse of this particle. Hdt. 1. 13, συνέβησαν . . . τότε βασιλεύειν, for which, on the other hand, we read in c. 82, συνέβησαν . . . ὥστε τριηκοσίους ἱκατέρων μαχίσασθαι. Thuk. 8. 76, ἡ Σάμος παρ' ἱλέχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελίσθαι, where the notion of purpose or effect might have been more clearly defined by ὥστε, as at *Ib.* 5. 14, or by ὅπως or ὡς with the optative. Plat. *Gorg.* 478. E, οὐκοῦν οὗτος τυγχάνει ὢν, ὃς ἂν τὰ μέγιστα ἀδικῶν καὶ χρώμενος μεγίστη ἀδικίᾳ διαπράττεται, ὥστε μήτε νοθευεῖσθαι μήτε κολάζεσθαι μήτε δίκην δίδοναι, but almost immediately after, ὥσπερ ἂν εἴ τις μεγίστοις νοσήμασι συνισχόμενος διαπράττειτο μὴ δίδοναι δίκην. From these examples it is clearly manifest that the naked infinitive is frequently added to single verbs or phrases to denote the purpose to which an action is directed, or the consequence which ensues upon it. Compare Hdt. 9. 39, Πέρσας δὲ ὀρέοντες ὠρμημένους διώκειν τοὺς Ἕλληνας αἱ λοιποὶ τῶν βαρβαρικῶν τιλίων ἀρχοντες, with Xen. *Anab.* 1. 8. 25, εἰς τὸ διώκειν ὀρμήσαντες. Hence, then, οὐδεις ἰπιστάται ἡμεῖς συμμαθεῖν τόπος is equivalent in signification to οὐδεις τόπος ἰπιστάται

εις τόμι συμμαθεῖν, or ὅστις μι συμμαθεῖν. See Jelf's *Gr. Gr.* 664, *Obs.*

828. Ἰδοῦ. The Scholiast and all the manuscripts read ἰδὸν ἰδοῦ, and in the following verse the Triclinian editions insert γὰρ before αὔ. It may, therefore, be suspected that both are due to some interpolator, who wished to construct the trimeter: ἰδὸν ἰδοῦ· δοῦπον γὰρ αὔ, πλύν τινά. Wunder observes that the word ἰδοῦ is frequently employed by the Greek dramatists in order to direct attention to some sudden cry or noise. See his notes to *Philokt.* 187, and *Æd. Kol.* 1466.

829. δοῦπον. SCHOL.: ἰλπίζοντες τῷ Αἴαντι περιπαισῖν.

830. κοινόπλουν ἰμιλίαν. The MS. Ien. reads παρρησίαν, probably a corruption of παρευσίαν, and originally derived from *Elektr.* 1104, κοινό-πουν παρευσίαν. Elmsley, in *Add. ad Eur. Herakl.* 693, inserts a comma after ἡμῶν γε, upon the supposition of a change of construction from the genitive to the accusative. Lobeck asserts, in opposition to this view, that the accusative depends "a notione verbi ἰρῶμεν, quæ imperativum ἰδοῦ sponte consequitur." That this explanation is inconsistent with the signification assigned to ἰδοῦ in the preceding note, and with the fact that the speaker, although using that imperative, really sees nothing, but merely hears a noise, to which he directs the attention of the other members of the Hemichorus, will be evident to all. We regard the accusative as dependent upon πλύεις, which must be mentally supplied from πλύν in the preceding verse. On the double genitive, see note to v. 53, *supra*.

831. Τί οὖν δὴ; This collocation is frequently met with after assertions whose truth is conceded by the questioner. Render, *Well, what then?* or, *Suppose it granted, what follows?* On the hiatus, see Buttman's *Ausf. Griech. Sprachl.* 29, *Anm.* 1; Matthiä, *Gr. Gr.* 42. Porson to *Eur. Orest.* 692, and in *Advers.* 282, Dawes, *Misc. Critt.* 482, Blomfield to *Æsch. Theb.* 193, and Monk to *Eur. Hippol.* 875, deny that this hiatus is admissible in Tragedy, whilst the opposite opinion is defended by Brunck to *Philokt.* 733; Hermann to *Ibid.* 100, 905, 1078, and in *Elem. D. Metr.* p. 50; Seidler, *de Vers. Dochm.* pp. 79, 342 sqq. In comic trimeters examples of this kind are by no means rare, but in the Tragic *senarius* (although we read οὐ γὰρ, *Æd. Tyr.* 959) they must be viewed with great suspicion.

835. Ἀλλ' οὐδ' ἰμοὶ δὴ, π. τ. λ. The MSS. La. Lb. Γ. Δ. Dresd. a. Aug. B. read ἀλλ' οὐδὲ μὲν δὴ, which is approved by Elmsley, Wunder, and Dindorf. Compare *Trach.* 484, 627, 1128; *Elektr.* 913; *Æd. Tyr.* 523; *Hom. Il.* 8. 238; *Plat. Protag.* p. 315. C; *Id. Phædr.* p. 231. D;

Xen. *Kyr.* 1. 6. 9 ; Hartung, *Griech. Partik.* II. 401 ; Heindorf to Plat. *Phaed.* 53. We have preferred the common reading, as more suited to the two foregoing verses. To the words οὐδ' ἰμοί, a negative particle must be mentally supplied. Cf. Eur. *Troad.* 664, ἀλλ' οὐδὲ πῶλος, ἥ τις ἂν δια-  
ζυγῇ τῆς συντραφείσης, ῥαδίως ἔλκει ζυγόν, and the numerous examples collected by the commentators to *Trachin.* 126. — In place of βολῶν, the MS. La. reads βολῆς, with ων suprascriptum. The MSS. Dresd. a. b. Δ. and Aldus read μολῶν, for which Triclinius substituted μολών, and interpreted ἐλθών. The common reading is preserved in Bachmann's *Anecd. Gr.* T. II. 357, and is defended by Eur. *Orest.* 1263, τρεῖβον . . . τὴν πρὸς ἡλίου βολάς ; Joseph. *Antt.* XV. 11. 782, κατὰ ἡλίου βολάς, *orientem versus*.

836. Κίλιυθον. "In *Elektr.* 1273, ἰὼ χρόνῳ μακρῷ φιλτάταν ἰδὼν ἱπαξιόσας ὥδέ μοι φανῆναι, which is a pregnant expression for ἵναι ἰδὼν ὥστε φανῆναι ; somewhat of the same kind is κίλιυθον φανίς in the present passage." PASSOW. Φανῆναι, in the sense of *apparere*, may frequently be rendered, when applied to the motions of the heavenly bodies or to men, by *venire* or *venisse*. Cf. v. 697, *supra*, ἡ 'φάνην ἰγὼ βραδύς ; *Æd. Tyr.* 737, σχιδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς ἀρχὴν ἱφαίνου, *advenisti et potitus es*. *Antig.* 101 sq., ἀκτὶς αἰλίου, τὸ πάλλιστον ἱπταπύλφ φανὲν Θήβα . . . φάος, ἱφάνθης ποτι, *at length thou hast appeared, or come*. *Fragm. Inc.* LVI. 7, ὅταν περ αὐτῆς ἐγγινιστάτη φανῇ (σιλήνης ὄψις). In this sense, the accusative may be referred to such constructions as have been explained in note to v. 42, *supra*. See Bernhardt's *Synt.* p. 115 ; Jelf's *Gr. Gr.* 548. d, 558. 1 ; and compare v. 939, *infra*. — δηλοῖ φανίς. On the attraction of the participle as the complement of the predicate, see note to v. 445, *supra*.

837. Τίς ἂν δῆτά μοι. SCHOL. : ὅλος ὁ χρόνος εἰς τὴν συνελθὼν ταῦτά φησιν. The manuscripts and old editions exhibit τίς ἂν δὴ μοι. The reading in the text is the emendation of Hermann, and is adopted by Erfurdt, Lobeck, Wunder, and Elmsley. It is surprising that so simple and easy a correction did not occur to Brunck, who has sought to restore the metre by erasing δὴ. — μοι. *At my request, prithee*. So *Elektr.* 442, αὐτῇ, *at her hands, at her request*. Eur. *Hek.* 535, δέξαι χροάς μοι τάσδε. *Infra*, v. 989, Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἱστέιλαι, *for whose sake*. See Jelf's *Gr. Gr.* 598.

838. τίς ἂν φιλοπόνων ἀλιαδᾶν. SCHOL. : τίς τῶν ἀλίων αἰὲ ἀγρυπνίῃν ἐθισμένων διὰ τὴν ἄγραν, ἢ τίς βιὰ 'Ολυμπίας ἢ ποταμῶν Ἰδρις, τουτίσσι Ναῖς, ἀπαγγεῖλαι, εἴ που λύσσει τὸν ἀμόθυμον. The MSS. Bar. a. b.

Mosq. b. Dresd. b. Δ. read ἀλιαδῶν. On the Doric form of the case-ending in the words Ἀλιαδῶν and θιαῶν, see note to v. 670, *supra*; Jelf's *Gr. Gr.* 81. 3; Greg. Cor. *de Dial. Dor.* 32, p. 226, τὰς γυνικὰς τὰς εἰς ων ληγούσας διὰ τοῦ α ν προφέρουσι, καὶ Σοφοκλῆς ἐν Αἴαντι ἀλιαδῶν. SCHOL.: ἀλιάδαι οἱ παῖδες τῶν ἀλίων ἤγουν οἱ ἀλιεῖς ὡς Ἀσκληπιάδαι οἱ ἰατροί, which would be an apt illustration, if physicians had been called Ἀσκληπιοί. The formation and signification of this and similar patronymics (κοιρανίδης, *Antig.* 940; θεοὶ οὐρανίδαι, *Eur. Phæn.* 837) have been ably illustrated in the learned observations of Lobeck to this verse. On ἄγρας ἔχων, see note to v. 540, *supra*. "The second syllable of αὔπνου is short. This verse is composed of a trochaic dipodia and a single dochmiac. Compare v. 857, ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*de Metr.* p. 441), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac." ELMSLEY.

839. τίς Ὀλυμπε. θιαῶν. Lobeck understands the Oreades and Dryades haunting Mount Olympos, in Mysia, which, as Strabo (L. X. 186, T. IV.) complains, the Tragedians ἀγιογραφητοί usually confounded with Mount Ida. See note to v. 678, *supra*. — ῥυτῶν. SCHOL.: τῶν ῥιόντων, παρὰ τὴν ῥύσιν. The metre of this verse consists of a dactylic penthemimeres and a single dochmius.

840. Βοσπορίων. SCHOL.: τῶν εἰς τὸν Βόσπορον ῥιόντων Τρωικῶν ποταμῶν. δύο δὲ εἰσι Βόσποροι. ὁ μὲν κατὰ τὴν Προποντίδα, ὁ δὲ Θρακιῆς, ὡς φησὶ Φιλίας. Εἰς τὸ αὐτό.] ἴσως τῶν Ἑλλησποντίων. The last supposition is confirmed by *Æsch. Pers.* 722, 745, and the Scholiasts to those passages. The common copies and Aldus exhibit Βοσπορίων ποταμῶν ἴδρις. The latter word is omitted by Erfurdt, on the authority of the MSS. Mosq. a. b. Elmsley prefers the addition of ἄναξ in the corresponding antistrophic verse, and Hermann thinks that the word is too poetical to have been added by the interpreters. He has therefore placed a comma after ποταμῶν, and inserted ἄρα in the antistrophe, which particle he pronounces to be "non modo apta, sed pæne necessaria." Against this reasoning it may be fairly urged, that the correcting hand whose active industry we have already noticed was evidently that of no unlearned man, and the introduction of ἄρα at v. 879, *infra*, will be seen by every reader to be altogether unnecessary, on account of its occurrence in the preceding verse, with which the words that follow are joined in close coherence by the pronoun τοῖα.

841. Εἴ ποθι. *Alicubi, anywhere.* In such collocations as εἴ τις, the



conjunction does not express *doubt* of there being *any*; but is nearly equivalent to *ὅστις*. So in Latin, *si quando* is often used in the sense of *aliquando*. Lobeck compares Oppian. *Hal.* III. 165, *φεύγουσι καὶ φῶτα καὶ εἴ ποθι καρτερόν ἰχθύν*. Synes. *de Regn.* p. 16. D, *αἱ σαῦραι μόλις εἴ πη ἐκκύπτουσαι*. See Ellendt to Arrian. *Alex.* IV. 17. 5; Wytttenbach to Plutarch. T. I. 980; Hermann ad Vig. p. 756 sqq.; Böckh in Plat. *Min.* p. 149; Heindorf to Plat. *Parmen.* 150. B. The expression probably originated in an ellipse. Hence Matthiä (*Gr. Gr.* 556, note 2, and 617. f) explains the construction in our passage to be really this: *ποθὶ πλαζόμενον λίσσων, εἴ ποθι λίσσει*. Cf. *Philokt.* 1204, *ξίφος, εἴ ποθιν, ἢ γένυν ἢ βελίων τι προπέμψατε, scil. εἴποθιν λαβεῖν δύνασθαι*. Xen. *Anab.* 5. 3. 3, *οἱ δὲ ἄλλοι ὑπὸ τι τῶν πολεμίων καὶ τῆς χιόνος καὶ εἴ τις νόσῳ, scil. ἀπώλιστο*. Id. *Hell.* 4. 2. 21, *οὐκ ἀπείδανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ξυμβολῇ ὑπὸ Τριγυατῶν*. Hdt. 9. 7, *ἡμῖν ἴστί πολλά τι καὶ εὖ ἔχοντα, εἰ τίσις καὶ ἄλλοις Ἑλλήνων*, in place of which we find the plena locutio in Demosth. p. 701. 7, *ἐγὰρ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω καὶ μοι νῦν ἀρμόττειν εἰπεῖν*. See note to v. 179, *supra*; Stallbaum to Plat. *Rep.* p. 497. E; Krüger to Xen. *Anab.* 1. 5. 1; Id. *Griech. Sprachl.* 65. 5. 9; Ellendt, *Lex. Soph.* I. 493; Jelf's *Gr. Gr.* 895. 2.

842. *σχίτλια γὰρ ἐμί*. SCHOL.: *δυνὰ γὰρ πρᾶγματα ἐμὲ τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυδρομῆσαι εἰς τὸ τῆς ζητήσεως τέλος, καθὸ ὁ Αἴας ἐποίησατο τὴν ἔφοδον · τοῦτο γὰρ ἂν εἴη οὕριον*. On the employment of the predicative adjective in the plural number, see Jelf's *Gr. Gr.* 383; Reisig, *Comm. Cr. in Æd. Kol.* 326; Valcknäer ad Eur. *Hipp.* 370; Koen. ad Greg. p. 130; Hermann ad Vig. p. 739, 139. — “The expression *μακρῶν ἀλάταν πόνων* is identical in meaning with *μακρὸς ἀληθίντα πόνους*, and the phrase *ἀλᾶσθαι μακρὸς πόνους* is similar to *πόνους λατρεύειν* or *πόνων λατρεία* at *Trach.* 830.” WUNDER. Compare Eur. *Androm.* 307, *παρίλυσε δ' ἂν Ἑλλάδος ἀλγεινούς πόνους, οὗς ἀμφὶ Τροίαν δικάτεις ἀλάληντο νίοι λόγχαις*, and see notes to vv. 276, 410, 414, *supra*.

845. *Ἄλλ' ἀμειννὸν . . . ὅπου*. SCHOL.: *ἐφ' ἑαυτοῦ, οὐκ ἐπὶ τοῦ Αἴαντος · σχίτλια ἂν εἴη μὴ ἐπιτιτυχηκίνας αὐτῷ, ἀλλ' ἡσθινηκίνας μὲ τῇ ζητήσεσι*. The MS. Δ. reads *μεμνηνός*, which is approved by Musgrave. Hermann renders, *turpe est me tanto labore nihil effecisse, virumque morbo debilitatum frustra quesivisse*, and observes that the indignation of the Chorus arises principally from the circumstance, that, although they are in full possession of health and strength, they have not been able to overtake a man who had just recovered from an attack of virulent disease, and cannot, therefore, be thought capable of having gone to a great distance.

In our judgment, the word *ἀμειννόν* is due to an interpolator, and should be banished from the text. In this way the verse will correspond with the antistrophic verse, where *Ἀχιλλεύς*, introduced by Triclinius for the unattained purpose of restoring the metre, is an addition which contributes nothing to the sense; for in our play there has been such constant reference to the contest for the armor of Achilles, that the poet must have held himself absolved from all necessity of a renewed mention either of the nature of the weapons, or of the hero to whom they had belonged. If we, then, suppose that there is no lacuna in that verse, the only reason for the insertion of *ἀμειννόν* in our own is at once removed. The word itself, as we may learn from the notes of Musgrave, Hermann, and Lobeck, only occasions difficulty. Taken in its most natural construction, it yields an inappropriate sense, for we should hardly expect that such an epithet as *faint*, *feeble*, would be applied to Aias. On the other hand, if we refer it, with the Scholiast, to the Chorus, the construction is deficient, since it wants an object, or, if *ἄνδρα* be that object, and the attributive adjective *ἀμειννόν*, which is placed immediately before it in the same case, should be separated from it and regarded as the subject, the structure of the sentence becomes in that case altogether unnatural. The meaning intended by the interpolator is difficult of explanation. It may be that he wished to mark the mental prostration of Aias, or to intimate his probable departure from the world, because the adjective in question is used chiefly of the ghosts or shades of the departed. Beyond all doubt, he thought the naked *ἄνδρα*, without the article, too cold. But the brevity and abrupt termination of the lamentation when it has simply pointed out its proper object is in fine keeping with what we may presume to have been the condition of the Chorus after their laborious and anxious search, and the non-insertion of the article is fully vindicated by its absence in other passages, where its presence seems still more essential. See *Philokt.* 1228, and cf. Buttmann to *Philokt.* 40.

846. *Ἰώ μοί μοι.* SCHOL.: *Τεκμήσσα βεῖν ἐπιτυχοῦσα τῷ σώματι, φαίνεται δὲ οὐδὲν ἴσους οὖσα τῷ χορῷ.* Tekmessa, as yet unseen by the Chorus, in her progress from the back of the stage approaches the grove and utters a cry of anguish on beholding the body of Aias. See note to v. 773, *supra*.

847. *πάραυλος.* SCHOL.: *ἰγγύς, παρὰ τὴν αὐλήν· ἢ θρηνητικὴ παρὰ τοὺς αὐλούς.* Eustathius, p. 1157. 54, *βοὴν πάραυλον . . . τὴν ἰξισομίνην αὐλῷ ἢ παρὰ θρηνηδίαν ἢ διὰ τὸ τρανές.* Lobeck remarks correctly, that if *πάραυλος* were a compound of *αὐλός*, it would signify *dissonus*, like

παράχορδος, παράμους (see note to v. 248, *supra*), and it is so used by Athenæus, IV. p. 164, F. Hence the first interpretation of the Scholiast is undoubtedly correct. Cf. *Æd. Tyr.* 785; *Fragm.* 446, ed. Dind., and see note to ξύναυλος at v. 584, above. On the word νάπες, *silva*, as distinguished from νάπη, *vallis*, see Schneider to Xen. *Anab.* 5. 2. 31; Böckh, *Explicc.* p. 286; Ellendt to Arrian, T. I. p. 14; Lenz in Matthiä, *Miscell. Philolog.* T. 1. 2. No. 3.

848. Ἰὼ τλήμων. SCHOL. τοῦτο ἐν τῇ ἱμφανίᾳ γινομένη, ὅπερ δηλοῖ ὁ Χορός.

850. οἶκτορ τῷδε συγκικραμένην. By the noun οἶκτος we are to understand the piteous outcry of Tekmessa at vv. 846, 848. Cf. *Trach.* 863, κλύω τινὸς οἶκτου δι' οἶκων ἀρτίως ὀρμωμένου. *Æsch. Theb.* 51, οἶκτος οὗτις ἦν διὰ στόμα. *Choëph.* 51, τόνδε κλύουσιν οἶκτον. On the participle συγκικραμένην, see note to v. 123, *supra*.

851. Οἴχωκ'. See Buttman, *Ausf. Griech. Sprachl.* 114; Hdt. 9. 98. The form οἴχωκα, which is read in *Æsch. Pers.* 13, although defended by Aldus, Dindorf, and Blomfield, is nevertheless suspicious. Cf. Krüger, *Griech. Sprachl.* B. II. p. 134; Veitch, *Irreg. Greek. Verba*, s. v. — διαπιστόρημαι. *Deleta* or *perdita sum*. Cf. 1138, *infra*; *Æd. Tyr.* 1456; *Trach.* 1104; Pind. *Ol.* 11, 32; *Nem.* 3, 37; Blomfield, *Gl. in Æsch. Pers.* 720; Heindorf to Plat. *Protag.* p. 340. A. With the accumulated verbs of analogous signification in this verse, Lobeck compares Plaut. *Cist.* II. 1. 5, *exanimor, feror, differor*.

853. ἀρτίως νισοφαγής. Cf. *Trach.* 1130, τίθηκεν ἀρτίως νισοφαγής; Plato *de Legg.* VII. 792. E, ἀρτίως νισογενής; and on the pleonastic character of the expression see Jelf's *Gr. Gr.* 899. 2. On the employment of the local demonstrative pronoun ὅδε in the adverbial signification *hic*, i. e. *hoc loco*, see Jelf's *Gr. Gr.* 655; Matthiä, *Gr. Gr.* 471. 12; and compare vv. 1112, 1162, *infra*.

854. κρυφαίη. SCHOL. : ἀποκικρυμμένη, εἰσδιδυκότες εἰς τὸ σῶμα · τὸ δὲ περιπτυχῆς κυριώτατα μὲν ὠνόμασται, ἡμῖν δὲ δυσμετάβλητον. τινὲς δὲ περικυλισμένης. See note to v. 786, *supra*. Tekmessa finds the body so deeply penetrated by the weapon, that she exclaims that it is *buried* or *hidden* in her lord.

856. ὦ μοι . . . . ἄναξ, \*. The MS. Γ. and Aldus read ἰὼ μοι. The MS. Dresd. b. ἰὼ μοί μοι, which is received by Brunck and Bothe. As the metre requires the insertion of a short syllable between ἄναξ and Τόνδε, we have placed an asterisk after the former word. Elmsley supplies *μι*, but with considerable hesitation. Compare Eur. *Heracl.* 434, Οἴμοι, τί δῆτ' ἱτερψας ὦ τάλαινά με Ἐλπὶς τοτ', οὐ μίλλουσα διατελεῖν χάριν; Another

instance of the omission of  $\mu$  occurs in the present tragedy, v. 952, where recent editors have followed Toup's proposal, and introduced it into the text.

857. Τόνδε συνναύταν. SCHOL.: ἀντὶ τοῦ ἐμὶ, τὸν Χορόν, συνήθως. The MS. Dresd. a. reads τόνδε σόν.

858. Ὡ ταλαίφρων. Aldus and the majority of the manuscripts read ἰὼ τάλας, ὦ-ταλαίφρων. The MSS. Lb. Γ. Δ. Par. C. and Triclinius read ταλαίφρων. See note to v. 606, *supra*.

860. Τίνοις ποτ' ἄρ' ἱρξί. The common reading is ἄρ' ἱπραξι, against the metre. The emendation in the text is due to Hermann. HESYCHIUS: ἱρξί· ἱπραξι. Cf. *Philakt.* 684; *Æsch. Theb.* 629. "Render, *cujus manu necem sibi Aias consciverit*. It is exceedingly surprising that any commentator should have supposed that any other inquiry is addressed to Tekmessa by the Chorus. The words αὐτὸς πρὸς αὐτοῦ (on which see note to *Trach.* 877) in her reply evidently show that no other sense can here be borne. For the Chorus, although there is no doubt that it understood the words of Tekmessa, at v. 853, of the suicide of Aias, nevertheless supposes that a diligent inquiry should be made respecting the individual who at the solicitation of Aias laid violent hands upon his life. In the same way, at *Trach.* 889, the Chorus asks the nurse of Deianeira, upon receiving intelligence of her act of self-murder, who in the world could have fulfilled the prayer of her mistress and committed so monstrous a crime as her destruction. The allusion is doubtless to the custom prevalent in ancient times of procuring some confidential slave or faithful friend to inflict the fatal wound." WUNDER. On the omission of the article before δύσμορος, see note to v. 845, *supra*; Valcknäer to Eur. *Hippol.* 1066; Erfurdt to *Æd. Tyr.* 1266; Matthiä, *Gr. Gr.* 275. Cf. *Elektr.* 166, 450; Eur. *Troad.* 186; *Æsch. Prom.* 169.

861. Αὐτὸς πρὸς αὐτοῦ. Supply χειρός. Cf. *Trach.* 891, αὐτὴ πρὸς αὐτῆς; Ibid. 1132; *Antig.* 1177; Jelf's *Gr. Gr.* 635. 1; Blomfield to *Æsch. Prom.* 787. — Ἐν γὰρ οἱ χθονί. SCHOL.: αὐτὸ τὸ σχῆμα, φησί, δηλοῖ, ὅτι ὑφ' ἑαυτοῦ ἀνηρίθη· πᾶν δὲ ἀμυντήριον καὶ δόρυ καὶ ἔγχος καλοῦσιν οἱ νεώτεροι. περιπετὶς δέ, ᾧ περιέπυσιν. Eustathius, p. 644. 47, Σοφοκλῆς ἔγχος περιπετὶς ἰππῶν ἐτόλμησιν, ᾧ περιέπτωκιν Αἴας. HESYCHIUS: πηκτὸς θάνατος· ὁ τοῦ σαλαμίνιου Αἴαντος τοῦ μαινίντος, ὃς τῷ ξίφει ἰππικιστὸν ἀπίθαν. PHOTIUS: πηκτὸς θάνατος· ὁ τοῦ Αἴαντος· περιπέτλη γὰρ τῷ ξίφει. Lobeck compares *Ælian, H. A.* 15. 10, ἀγνιστρα περιπαρύντα τοῖς ἰχθύσιν; Libanius, *Decl. T.* IV. p. 1081, ὀδόντες τῇ δαίρῃ περιπίρρονται; Chrysost. *Opp. T.* III. 85. A, ἑαυτῷ τὸ ξίφος περιέπυρι. Cf.

Blomfield, *Gl. in Agam.* 225 ; Klausen to *Choëph.* 555. — κατηγορεῖ.

SCHOL. : σημαίνει, λέγει. Cf. *Æsch. Agam.* 271, εὖ γὰρ φρονοῦντος ὄμμα σου κατηγορεῖ.

863. οἷος ἄρ' αἰμάχθης. SCHOL. : ὁμόιος ἡματώθης. Cf. *Antig.* 1175, αὐτόχτιρ αἰμάσσεται. See note to v. 708, *supra*. The MSS. Δ. Θ. read ἰώ μοι, and in place of αἰμάχθης, the MSS. Par. E. Δ. Bar. a. b. Aug. C. Dresd. b. exhibit ἡμάχθης. — ἄφρακτος. HESYCHIUS : ἀφύλακτος. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ. Philostrat. *V. Ap.* 5. 35. 219, φίλων διὐ πλειόνων, οὐδὲ ἀφράκτους χρεὶ ταῦτα πράττειν. Dindorf has edited ἀφαρ-κτος, as more Attic, and this is supported by *Antig.* 958, where the MS. Laur. a. exhibits κατάφαρκτος. On the genitive φίλων, compare *Antig.* 840, φίλων ἄκλαυτος, and consult notes to v. 308, 530, *supra*.

864. Πᾶ πᾶ. SCHOL. : τοῦτο κατ' ἑλλης ἀρχῆς · βουλόμενοι γὰρ τὸ σῶμα θιάσασθαι τοῦτο λέγουσιν, ὃ διακωλύει ἡ Τίμησσα.

865. ὁ δυστράπιλος. SCHOL. : δυσκίνητος, ἀμετάτριπτος, ὃς οὐχ εὖρει ἐκφυγὴν τῇ πάθει · οὕτω λέγουσι καὶ δυστράπιλόν φασιν Ἀττικοὶ τὸν ἀμετακίνητον ἐν ὀργῇ ἢ διαθείσει ἢ φιλαργυρίᾳ, τὸν αὐτὸν δὲ καὶ ἀτράπιλον. Εἰς τὸ αὐτό.] ὁ δύσκολος. δυσώνυμος · ὡς καὶ αὐτὸς λέγει ὁ Αἴας. See v. 405, *supra*. The common copies exhibit ὁ δυσώνυμος, but the article is omitted in the MSS. Bar. b. Harl. Mosq. a. b. and Suidas, s. v. Δυστράπιλος. Cf. v. 902, *infra* ; Porson to Eur. *Orest.* 1297.

866. περιπτυχῇ φάρι. SCHOL. : περιλαμβάνοντι ἐνδύματι. καλύψω τῇ φάρι περιπτυχῇ ποιήσασα. ἦθος γυναικὸς τὸ μὴ ἀσχήμως δεικνύναι τὸ σῶμα.

867. παμπήδην. SCHOL. : παντελῶς, ὅλον τὸ σῶμα. Cf. Theogn. 615 ; *Æsch. Pers.* 728 ; Id. *Fragm.* 151, ed. Dind. ; Nicand. *Alex.* 526 ; Plutarch, *Mor.* p. 1065, E. Eustathius, 1502. 49, οἱ παλαιοὶ ("Philoxenos fortasse vel alius quis monosyllaborum venator." LOBECK) ἀπὸ τοῦ πᾶ τοῦ πᾶμαι καὶ τὸ πᾶν καὶ παμπήδην καὶ παμπησία, like στήδην, βλήδην, κλήδην, etc. Etym. M. p. 363, ἐπιρρήδην ἀπὸ τοῦ ῥᾶ τὸ λέγω, ὡς παρὰ τὸ τμᾶ, τμήδην. This etymon is altogether incorrect ; παμπήδην is, like πάμπαν, a reduplicated form of πᾶν, with the common adverbial ending -δην.

868. Οὐδεὶς . . . βλίπιν. "Upon this verse Brunck makes the following observation : *major fortasse videretur vis sententiæ si legeretur ὅστις ποὺ φίλος*. We prefer the explanation of the Scholiast : ὑπερβολικῶς, ἵπτι οὐκ εἰκὸς ἐν τοῖς δεινοῖς τοῖς φίλους μαλακίζεσθαι.

869. Φυσῶντ' ἄνω πρὸς ῥῖνας. "Vauvilliers and Wakefield, *Silv. Critt.* l. 104, comparing Stat. *Theb.* 3. 90, Corruit extremisque animæ singul-tibus errans Alternus nunc ore venit nunc vulnere sanguis, direct us to write πρὸς ῥῖνος. The alteration is unnecessary ; since, before hemor-

rhage can happen from the nostrils, the blood must be forced upwards to the nostrils." LOBECK. *Græca res est nihil relare*, and the communications of this verse are fully paralleled by the language of Hom. *Od.* 22. 18 ; *Æsch. Agam.* 1393 ; *Dionys. Antt.* XI. 37. 2252.

872. *ὥς ἀκμαῖος, εἰ βαίη, μόλοι.* Such is the reading exhibited by all the manuscripts, Suidas, s. v. *Ἀκμαῖος*, and Moschopulus to *Il.* 2. 322. Brunck corrected *ὥς ἄν ἀκμαῖος*, and adds the following observation : *Sic omnino legendum. Ejecerat librariorum imperitia particulam ἄν, quæ salva structuræ lege abesse non potest.* "We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield (*Silo. Critt.* II. p. 127), Hermann (*ad Vig.* n. 284), Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam intempestivus veniret!* If this rendering is correct, we agree with Brunck in believing that *ἄν* must be inserted in some way or other. But why may not *μόλοι* be a real and proper optative, which, as is well known, never assumes *ἄν*? The passage may be thus translated : *Where is Teukros? If he comes at all, I wish that he may come in time to compose his brother's body. Utinam* is one of the thousand and one significations of the particle *ὥς*. So *Elektr.* 126, *κακῶ τε χειρὶ πρόδοτον ; ὥς ὁ τὰδε πορὼν Ὀλοῖτ', εἰ μοι θέμις τὰδ' αὐδᾶν.* *Ibid.* 1226. H.A. *ἔχω σε χερσίν ;* O.P. *ὥς τὰ λοιπ' ἔχῃς ἐμεί ;* ELMSLEY. In opposition to this view, Lobeck contends that the "unnecessary addition of the words *si veniat* is exceedingly offensive, since it was certain that Teukros would presently return from his expedition"; and adds, that he "doubts if another example of the construction of the optative with the dubitative particle *εἰ*, such as the following, *ὥς, εἰ κομίσαιο, ταχίως κομίσαιο*, can be produced from any classical Greek writer." In reference to the first point, we would observe, that this learned scholar seems to have overlooked the fact, that Tekmessa knew that Teukros had already arrived from Mysia, and therefore that the employment of the optative with *εἰ* does not, in conformity with Hermann's rule, imply that the realization of the wish, *O that he may come just in time!* etc., is conceived as in the highest degree uncertain or impossible. See Nitzsch to Hom. *Od.* p. 47. In Xen. *Hell.* 4. 1. 38, *εἴδ' ἃ λαῶσσι σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιτο*, Agesilaos cannot be considered as intending to represent to Pharnabazos his wish that the Persian satrap should join the Lakedaimonians as a mere supposition whose realization was, in his own opinion, all but impossible. That *ὥς* is frequently employed in an optative signification is sufficiently shown by the examples cited in Elmsley's note,

to which add Eur. *Hek.* 441, ὡς τὴν Λάκαιναν, ζύγγονον Διοσκόρειν, Ἑλίην Ἰδοίμιν, Id. *Hippol.* 409, and other examples cited in Matthiä, *Gr. Gr.* 513; Hartung, *Griech. Partik.* II. 267. Generally ἄν is added, as in Demosth. *Phil.* 2 *fin.*, ὡς δ' ἄν ἱξιστασθῇ μάλιστ' ἀκριβῶς, μὴ γίνωτο. See Jelf's *Gr. Gr.* 811, *Obs.* 3; Rost's *Gr. Gr.* p. 577; Valcknäer and Monk to Eur. *Hippol.* 203, 345; Markland to Eur. *Suppl.* 796. Lastly, with regard to the second point alluded to by Lobeck, it will be enough to quote v. 1119, *infra*, εἰ δέ τις στρατεῦ βία σ' ἀποσπάσει τοῦδε τοῦ νεκροῦ, κακὸς κακῶς ἄθραπτος ἐκπίσει χθονός. Ar. *Puc.* 1070, ἐξώλης ἀπόλοι', εἰ μὴ παύσαιτο βακίζων. Compare Hom. *Od.* 1. 47, ὡς ἀπόλοιτο καὶ ἄλλος, ὅστις τοιαῦτά γε ῥίξει. *Ibid.* 15. 359, ὡς μὴ θάνοι, ὅστις ἔμοιγε . . . φίλος εἴη, καὶ φίλα ἔρδοι. Æsch. *Agam.* 1058. *Suppl.* 932, 948. Soph. *Philokt.* 323, 528. Render, therefore, *Utinam tempori, si accesserit, adsit ad funus interempti fratris curandum.*

873. *συγκαταρμόσται*, to join in preparing for interment. SCHOL.: *περισσιῖλαι*. Cf. Eur. *Elektr.* 1229, *καθάρμοσον σφαγᾶς*.

874. *οἶος . . . οἶως*. See note to v. 478, *supra*. With the sentiment expressed in this and the following verse, compare Shakspeare, *III. Henry VI.* Act. I. Sc. 4:—

“ And, if thou tell'st the heavy story right,  
Upon my soul, the hearers will shed tears;  
Yea, e'en my foes will shed fast-falling tears,  
And say, Alas! it was a piteous deed.”

879. *Πάννυχτα καὶ φαίθοντ'*. SCHOL.: *κατὰ νύκτα καὶ ἡμέραν*. See note to v. 216, *supra*; Matthiä, *Gr. Gr.* 446. 8. On the various attempts to equalize the metre of this line with that of the corresponding strophic verse by those who read *Βοσπορίων ποταμῶν Ἰδρις*, see note to v. 840, *supra*.

883. *ἀριστόχειρ . . . ἀγών*. *A contest to be won by the bravest arm*. Cf. *Elektr.* 699, *ἱππικῶν ἀνύπους ἀγών*. Æd. *Kol.* 1062, *ῥιμφαρμάτοις ἀμίλλαις*. *Philokt.* 1091, *ἐλπὶς σιτηνόμενος*, i. e. *ἐλπὶς διανομῆς εἴτου*. Eur. *Phæen.* 348, *παιδεποιὸν ἄδονάν*. Pind. *Ol.* 11. 6, *ψευδίων ἐνιπὰν ἀλυσόξενον*. Id. *Pyth.* 6. 5, *Πυθιόνικος ὕμνων θησαυρός*. See note to v. 49, *supra*; Matthiä, *Gr. Gr.* 446. 3, note c; Jelf's *Gr. Gr.* 435, *Obs.*; Bernhardt, *Synt.* 446. 8. On the supposed lacuna in the following verse, see note to v. 845, *supra*.

886. *πρὸς ἥπαρ*. On the use of this word to denote the seat of the passions, love, fear, grief, etc., see Valcknäer and Monk to Eur.

*Hippol.* 1070, Abresch to *Æsch.* 2. p. 434, and compare the language of Timaios Lokr. p. 100. A, τῇ ἀλόγῳ μίρις τὸ μὲν θυμοιδὲς (ἴδρυται) περὶ τὰν καρδίαν, τὸ δ' ἐπιθυματικὸν περὶ τὸ ἥπαρ, with that of Plutarch, *Mor.* p. 450. F. — γυναιῖα. SCHOL.: ἡ ἰσχυρά. Lobeck compares Xen. *Hell.* 5. 4. 11, ὁ ἄνεμος πολλὰ γυναιῖα ἰποίησι. — In place of εἶδα, the MSS. Δ. Harl. Bar. a. b. Bodl. 2. read ἦδε.

889. Τοιοῦτ' ἀποβλαφθεῖσαν ἀρτίως. The MSS. Aug. C. Δ. read ἀποβληθεῖσαν. — ἀρτίως. SCHOL.: γνησίῳ· οὐ γὰρ ἰστί χρονικόν. This explanation evidently refers to the reading ἀρτίου, which is suprascriptum in the MS. La., and is preferred by Bergke in *Mus. Rhen.* a. 1847, p. 151, who compares ἀρτίας φρίκας, Eur. *Troad.* 417. On the separative genitive in construction with the participle, see Jelf's *Gr. Gr.* 531, and compare *Æsch. Agam.* 120, βλαβέντα λισσθίων δρόμων.

893. σκοποί. SCHOL.: οἱ Ἀτρεῖδαι.

895. ἄναυδον. "*Nefandum.* In a similar sense we find ἄρρητον, at *Elektr.* 203, *Æd. Tyr.* 465, and at v. 213, *supra.*" WUNDER. Musgrave, rejecting this interpretation, emends ἀναιδῶν γ', and Bothe reads ἔργον ἄναυδον. See note to v. 856, *supra.* In the following verse, the MSS. Δ. Mosq. b. Aug. B. and Suidas, s. v. Ἀνάληπτος, read Ἀτρειδῶν. Consult note to v. 670, *supra.* — τῇ δ' ἄχι. SCHOL.: τῇ παρούσῃ συμφορᾷ. See Markland to Eur. *Suppl.* 1184.

898. Οὐκ ἂν . . . μέτα. SCHOL.: οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλομένων, ὥσπερ καὶ ταῦτά ἐστι προσδοκᾶν περὶ τῶν Ἀτρειδῶν. "Ἀλλως. πρὸς τὸ ἐξημίνον ὑπὸ τοῦ χοροῦ, Ἀλλ' ἀπειργοὶ θεοί, φησὶν, οὐκ εἰκὸς συλλήψισθαι ἡμῖν τοὺς θεοὺς, ἐπεὶ οὐδ' ἂν ἐπράχθη ταῦτα. For the signification of the verb ἔστη, see note to v. 199, *supra.* — μὴ θεῶν μέτα. *Diis non volentibus, nisi Diis ita visum est.* To the observation of the Chorus, *May Heaven avert the realization of your fears*, Tekmessa replies, *You speak in vain*: how can you express the wish that the gods will restrain the injustice of the Atreidai, when they themselves are the authors of all these misfortunes. Compare her language at v. 900 sq., where she imputes her wretchedness to the direct contrivance and agency of Athene, from a recollection, doubtless, of the conversation between Aias and that goddess at v. 91 sqq. (which her own words at v. 288 sqq. prove that she had overheard), and from the direct statement of Aias to the same effect, v. 378 sqq.

899. Ἀγαν γ' . . . ἤνυσαν. Such is the reading of the MSS. Lb. Δ. Θ. Harl. Mosq. b. Dresd. b. Lips. a. b. Ien. Heidelb. and Aldus. The MSS. La. Γ. omit the particle γ', and this is approved by Dindorf. The



Membranæ read ἄγαν δ'. For ἤνυσαν, which the Scholiast refers to the enemies of Aias, but Hermann to the gods, the MSS. Ien. Mosq. b. exhibit ἤνυσας, with the gloss ἐτελείωσας. Triclinius, in order to supply the syllable which is wanting to complete the metre, proposes καὶ μὴν ἄγαν ὑπ. ἄ. ἤνυσαν, a suggestion which is worthy of its author. Brunck, Lobeck, Schäfer, and Erfurdt read ἄγαν δ' ὑπερβριθὶς τόδ' ἄ. ἤνυσαν. Elmsley preferred to either of these readings, ἄγαν ὑπ. γὰρ ἄ. ἤν., and adds that his former conjecture, ἄγαν γι, χύπερβριθὶς ἄ. ἤν. (compare χύπερβριθόωσα, Eur. Suppl. 344), appears hardly worth mentioning. "If we accept the explanation of the Scholiast, μίγα καὶ βαρὺ ἤνυσαν οἱ πράξαντες τὰ περὶ τὸν Αἴαντα, ὃ ἴστιν, οἱ αἴτιοι τούτων, we have no alternative left us except to substitute δέ for γί, in the following sense: *Esto, ut id diis auctoribus fecerint: at nimis grave malum effectum dederunt*. On the other hand, if ἤνυσαν makes reference to the gods, as is most probable, γι must be retained as serving to confirm the truth of the preceding observation: *nimis profecto grave malum perfecerunt*. In support of this opinion, what can be more appropriate than the language of Tekmessa in the verse next following, *sane Pallas, Ulixis gratia, tantum edidit malum?*" HERMANN.

902. κελαινῶπαν θυμὸν. SCHOL.: οἷον οὐκ ἐν τῷ φανερῷ, ἀλλ' ἐν σκότῳ ἤδη βλεπόμενον, καὶ μέλανα, καὶ οἷον κεκρυμμένον καὶ δόλιον, καὶ οὐχ ἀπλοῦν θυμὸν ἐφουβρίζει. ἔξωθεν δὲ ἡ κατὰ τὸ δὲ ἡμᾶς λείπει, ἢ ἡ κατὰ τὸν θυμὸν ἐφουβρίζει ἡμᾶς. On the form of the adjective κελαινῶπης, see Lobeck to this verse; on its employment to illustrate mental and moral peculiarities, see note to v. 210, *supra*; Dissen's Pind. II. 644; Dobree's Advv. Blomf. Gl. in Æsch. Pers. 119; and compare Hom. Il. 17. 499, φρίνας ἀμφιμελαίνας, Solon. Fragm. 31. 6, μέλαινα φρήν (as in Hor. Sat. 1. 4. 85, *Hic niger est*), M. Antonin. 4. 28, μέλαν ἦθος, and the proverbial expression of Pythagoras, μὴ γιγύεσθαι μελανούρων, with Plutarch's explanation, τουτίστι μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ τὴν κακοήθειαν, Mor. p. 12. D. On the accusative with the verb ἐφουβρίζει, which Hermann explains by ἔχει ἐφουβρίζων, and Ellendt by ἀποδεικνύει ἐφουβρίζων, see Jelf's Gr. Gr. 583, 156; Bernhardt, Synt. p. 119; Matthiä, Gr. Gr. 423. 4. Neither of the explanations hitherto given has, however, satisfied us as to this construction, and we therefore suppose that there is some corruption in the text. The sense seems to be this: *atræ mentis contumelias jactat*; as in Eur. Phœn. 180, ποῦ δ' ὅς τὰ δεινὰ ἐφουβρίζει πόλις Καπανεύς;—On the particles ἢ ῥα, see p. 116, note to v. 172; Hartung, Griech. Partik. I. 444, 451, II. 62, 101; Dissen to Pind. Isthm. 7. 3; Brandreth to Hom. Il. 5.

416. — πολύτλας ἀνὴρ. “The epithet πολύτλας is not here applied to Odysseus in the same sense as that in which it is employed by Homer, but to signify that he was accustomed to leave nothing unsaid, untried, or undared which could assist the execution of his purposes. Compare the description given of him by our poet in *Philokt.* 633, ἀλλ’ ἴστ’ ἐκείνῳ πάντα λιπτά, πάντα δὲ πολμητά.” JAEGER. On the omission of the article, see notes to vv. 845, 860, *supra*; Porson to Eur. *Orest.* 1297.

903. μαινομένοις ἄχισιν. SCHOL.: τοῖς διὰ τὴν μανίαν συμβιβηκόσιν. Cf. v. 59, *supra*; *Trach.* 980; Eur. *Phæn.* 1030, ἴφρις ἄχια πατρὶδι φόνια. The dynamic dative, in conjunction with verbs or phrases which express mental emotion and the occasion of their outward exhibition, may be rendered by *at* or *on account of*. Cf. vv. 505, 905, 986; Eur. *Troad.* 407; Ar. *Eqq.* 696; Xen. *Anab.* 1. 3. 3, μὴ θαυμάζετε ὅτι χαλπῶς φέρω τοῖς παροῦσι πρᾶγμασιν; Plat. *Hipp. M.* p. 285. Ε, εἰκότως σοι χαίρουσιν οἱ Λακιδαιμόνιοι. See Jelf’s *Gr. Gr.* 607; Krüger to Xen. *Anab.* 5. 5. 24. The more usual construction with the verb γελᾶν may be seen at v. 79, *supra*.

904. πλύοντες. SCHOL.: τὰ ἄχῃ πλύοντες. On βασιλῆς, for which the MSS. La. Γ. Θ. read βασιλῆς, the MS. Dresd. b. βασιλεῖς, and the MS. Par. D. βασιλῆς, see note to v. 369, *supra*. In the preceding verse the manuscripts, without exception, exhibit τοῖς, and the editions which follow the recension of Triclinius τοῖσι. When there is no emphasis on the article, this form is rarely found to occupy a position in the verse, in which, to use the words of Hermann, “eam numerus non delitescere patitur.” Elmsley, comparing τῷδ’ ἄχῃ, at v. 896, *supra*, proposed the reading in the text. Hermann prefers σοῖσι.

905. Οἱ δ’ οὖν. The common reading is οἷδ’, which is retained by Lobeck, and defended by Ellendt, *Lex. Soph.* II. p. 263. The MS. Suidæ Leid. s. v. Βλείποντες reads οἱ δ’ οὖν. Cf. *Æd. Tyr.* 669; *Trach.* 329; Bergler to Ar. *Acharn.* 186. On the use of οὖν as a consecutive particle to introduce a consequence based upon the intimate connection between the inference and the premises, and representing them almost as one thought, see Hartung, *Griech. Partik.* II. p. 310; Ellendt, *Lex. Soph.* II. p. 435; Jelf’s *Gr. Gr.* 737. 2. — γελάντων. Cf. Gregor. Cor. p. 175; Thom. Mag. ad v. Χρήσθων; Pierson to Moeris, p. 15; Elmsley to *Iph. Taur.* 1480; Bornemann to Xen. *Anab.* 1. 4. 8; Matthiä, *Gr. Gr.* 198. The imperative endings -όντων for -ίτωσαν, -άντων for -άτωσαν, and in the passive and middle voices -σθων for -σθωσαν, are not, however, invariably preferred by Attic writers. See Krüger to Thuk. 1. 34. 1. On the sig-

nification and construction of the verb *ἱσχυαίρειν*, see note to v. 136, *supra*.

906. Ἰσως τοι, καὶ βλείποντα. *Spero profecto, etiamsi viventem*. SCHOL.: καὶ νῦν βλείποντα εἶπεν ἀντὶ τοῦ ζῶντα· διὸ τὸ χ πρόσκειται. Cf. v. 1011, *infra*; *Æd. Kol.* 1438; *Philokt.* 1349. The *plena locutio* would be βλείποντα φῶς. See Gataker ad M. Antonin. X. 34, p. 380. So at *Elektr.* 1079, the words τὸ μὴ βλείπειν ἵτοιμα signify *ad moriendum prompta*, i. e. *mortem non defugiens*.

907. ἐν χρειᾷ δόρος. “*Quum indigebunt ejus hasta, i. e. virtute ejus bellica*. Cf. Eur. *Rhes.* 601, οὔτε σφ’ Ἀχιλλίως οὔτ’ ἄν Αἴαντος δόρου μὴ πάντα πέρσαι ναύσταθμ’ Ἀργείων σχίσθαι. The expressions ἐν χρειᾷ τινὸς εἶναι, χρειᾷν τινὸς ἔχειν, εἰς χρειᾷν τινὸς ἰλθεῖν, denote, wherever they occur, *indigere, opus habere, or destitutum esse aliqua re*. Cf. *Philokt.* 162, 1004; Eur. *Hek.* 976; *Med.* 1319; *Andr.* 368; *Suppl.* 115, 191; *Alkest.* 722.” WUNDER. A more exact rendering would be, *in the need or press of battle*. That δόρου is often used metaphorically in the meaning of *war or battle*, may be learnt from Hom. *Il.* 16. 57, 708, and the numerous instances which Valcknäer to Eur. *Phæn.* 762 has collected from the writings of the Tragic Poets. Compare Polyb. 4. 52. 3, καὶ τὸ δόρου κηρύκειον πίμπειν πρὸς τινα, *to tender war and peace*.

908. Οἱ γὰρ . . . ἐκβάλη. The MS. I'. reads ἐκβάλοι. See note to vv. 107, 531, *supra*. Krüger, *Griech. Sprachl.* 54. 17. 3, observes correctly, that the conjunctive without ἄν is more frequently found after *πρίν* and *μέχρι* (οὐδ) than the other temporal particles, especially in Thukydides and the poets. Πρίν ἄν τις ἐκβάλῃ would signify, *priusquam forte amisit*, which is not the meaning of the poet; *πρίν τις ἐκβάλῃ* expresses, on the contrary, this thought, *tum demum, quum amisit*. “In the ancient editions, and in those of Brunck, Lobeck, Schäfer, and Erfurdt, a comma is very improperly interposed between ἔχοντες and οὐκ ἴσασι. These three words signify *do not know that they have*. Bothe omits the comma, but adopts Brunck’s version: *nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint*. We should not have noticed this error in the punctuation of this passage, if we did not wish to call the attention of our readers to the construction of οἶδα, to which we shall have occasion to advert in our note on v. 1025. Cf. vv. 1099, 1254. See, also, *Æd. Kol.* 797, with Brunck’s note.” ELMSLEY. We do not object to the construction ἔχοντες οὐκ ἴσασι in the sense proposed by Elmsley, *habere se nesciunt*, but, on the other hand, would also state that the comma after ἔχοντες is perfectly admissible, and allows the same construction of the words as that which

has been explained above. For the words before us would, if the punctuation of Lobeck were retained, be equivalent to ἔχοντες, οὐκ ἴσασιν ἔχοντες. The consideration which should press most strongly on the student is not how certain words *may be* constructed, but how the sense of the passage and the intention of the writer *require* them to be constructed. Hence, whilst at one place the interpretation *nesciunt se habere* might be the most appropriate, at another, the rendering *quum habeant, habere se nesciunt* might be yet more suitable. With the sentiment contained in these verses, the editors compare Plat. *Rep.* 432. D, ὅσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίοτε ὃ ἔχουσι. Liban. *Epist.* MDCCCIV. 684, κείμενον ἐν χερσὶν οὐκ εἰδώς, ὃ γινώσκεται ἀπὸ λήθης. Pythag. *Carm. Aur.* 55, ἀγάθων πύλας ὄντων οὐκ ἴσσεῶσι. Plaut. *Captiv.* 1. 2, tūm denique homines nostra intelligimus bona, quum, quæ in potestate habuimus, ea amisimus. Ego, postquam gnatus tuus potitu' st hostium, expertus, quanti fuerit, nunc desidero. Horat. *Od.* 3. 24. 31, virtutem incolumen odimus, sublatam ex oculis quærimus invidi. Shakspeare, *Much Ado about Nothing*, Act IV. Sc. 1 :

“ For it so falls out

That what we have, we prize not to the worth  
Whiles we enjoy it ; but being lacked and lost,  
Why then we rack the value, then we find  
The virtue that possession would not show us  
Whiles it was ours.”

910. Ἐμοὶ . . . γλυκύς. SCHOL. : μᾶλλον ἐμοὶ πικρὸς τίθηται ἥπερ ἐκείνοις γλυκύς· ἵνα δὲ ἐπιθύμῃ ἴτυχιν· οὐκ ἂν οὖν ἐπιγγεῖλῃ αὐτῷ οἱ ἐχθροί, ὥς αὐτοὶ τῆς ἀπωλείας αἴτιοι γινόμενοι. The MS. La. reads ἦ. “ Musgrave compares Hom. *Il.* 1. 117, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολίσθαι. Brunck and Erfurdt are silent. Would not a better sense be produced by reading εἰ κείνοις γλυκύς? We have already proposed the same correction in v. 179, *supra*.” ELMSLEY. Nitzsch, to Plat. *Ion.* p. 69, takes offence at the omission of the comparative μᾶλλον, and asserts that the particle ἦ is not comparative, but disjunctive: *mihi acerba sive illis dulcis ejus mors acciderit, ipsi vero felix fuit*; and that the stress of the sentence is laid upon the copula δέ, αὐτῷ δὲ τερπνός. This explanation would require that ἦ should be placed twice. His objection to the ellipse of μᾶλλον is shared, as it would seem, by Elmsley, who, through that excessive partiality for the particle εἰ which he has betrayed both at v. 179, *supra*, and in his note on *Œd. Tyr.* 112, has proposed an emendation which accords but poorly either with the meaning of the passage or the character and disposition of Tekmessa. Absorbed in the exclusive ut-

terance of her own feelings, she simply states that *the death of Aias has brought more anguish to herself than pleasure to his enemies*. According to Elmsley's correction, the sense would be, *If it is gratifying to them, and pleasing to him, it grieves me*. The common reading, which is defended by Eustathius, p. 1521. 42, and Suidas, s. v. Γλιῦκος, is equivalent to ἐμοῖ πικρὸς εἶσθηναι, καὶ μᾶλλον πικρὸς, ἢ κείνοις γλυκύς. That the comparative ἢ is sometimes used after μᾶλλον omitted, may be learnt from Hom. *Il.* 11. 319, Τρωσὶν δὲ βόλονται δοῦναι κράτος ἥπιε ἡμῖν. *Hdt.* 9. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχουσιν τὸ ἔτιον κίρας, ἥπιε Ἀθηναίους. *Lysias de Aff. Tyr.* 1, ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν. Cf. Jelf's *Gr. Gr.* 779, *Obs.* 3; Ellendt, *Lex. Soph.* I. p. 757; Schafer ad Bos. *Ell. Gr.* p. 758; Kritz to Sallust. *Cat.* VIII. 1; Matthiä ad Cic. *pro Rosc. Amer.* 20. 55; Arnold to Thuk. 3. 23, upon whose observations Göller remarks, "*Ad comprobendam omissionem adverbii μᾶλλον nihil valet locus Soph. Ai. 966 (910), quem Arnoldus adfert, ubi positivus πικρὸς accipiendus est pro comparativo ea ratione quam Hermannus ad Vig. p. 884 sq. exposuit.*"

912. ὄνπιε ἤθελεν. Wunder remarks upon these words, that they might have been omitted, *salvo sensu*, on account of the preceding expression ὄν ἡράσθη τυχεῖν. We most heartily wish that all such criticism had been spared. Sophokles says nothing, "*quod salvo sensu omitti poterat.*" The slightest attention to the meaning of Tekmessa will indicate the reason which induced the poet to emphasize the thought she was anxious to express by the apparent repetition of it which these words contain. See v. 650, *supra*, and compare v. 1058, below; *Elektr.* 519; *Æd. Tyr.* 338; *Antig.* 468. On the genitive with ἡράσθη, see Jelf's *Gr. Gr.* 498.

913. Ἰῶς δῆτα . . . . κάτα; This and the four following verses are given to the Chorus in Aldus and some few manuscripts; how incorrectly may be learnt from the word σίγησον at v. 919. The MSS. La. pr. Lb. Γ. Δ. and Aldus read εἰ δῆτα, which is preferred by Porson, *Præf. ad Hek.* p. xxxi., who corrects the remainder of the verse as follows, εἰ δῆτα τοῦδ' ἔγ' ἰγγιλαῖν ἂν κάτα; Elmsley, *Cens. Porsoni Hek.* p. 72, conjectures that the true reading is τοῦδ' ἂν ἰγγιλαῖν ἂν κάτα. The common reading is unobjectionable. Porson's assertion, to Eur. *Hek.* v. 1214, that the Tragedians do not say ἰπυγγιλαῖν κατὰ τινος is sufficiently disproved by Lobeck, who cites *Elektr.* 835; *Philokt.* 328; *Æd. Kol.* 1339.

914. Οἷος. See Jelf's *Gr. Gr.* 611, and on the sentiment consult note to v. 895, *supra*. — οὐ κείνοισιν, οὐ. "This use of the negative particle is elegant. See our observations on v. 444, *supra*. The second οὐ is commonly followed by ἀλλά. Cf. Ar. *Acharn.* 421; Demosth. *De Fals. Leg.*

pp. 372. 13; 399. 24; 413. 16; 421. 17, &c. Sometimes, however, as in the passage before us, this is not the case. Cf. *Ar. Ran.* 1308; Menander ap. Athen. p. 434. C." ELMSLEY. See Matthiä, *Gr. Gr.* 608; Krüger, *Griech. Sprachl.* 64. 5. 4.

915. Πρὸς ταῦτ' . . . . δισίχεται. "These three verses, for two conclusive reasons, ought long since to have been banished from the text. The first is, that they contain an unnecessary and offensive repetition of a sentiment which has already been expressed with far more emphasis and power at the commencement of this address; and the second is, that they destroy the metrical correspondence of the verses in this interchange of dialogue and lamentation between Tekmessa and the Chorus. For in this portion of the play, the verses from line 824 to 875 form a system, whose distribution into song and dialogue is repeated in a precisely similar arrangement of the verses which commence at line 876 and terminate at line 914." SCHÖLL. — in *κειοῖς*. Equivalent to *κειῶς*, i. e. *ματαιῶς*. See Jelf's *Gr. Gr.* 622. I. a. — 'Ἄλλ' ἰμοὶ . . . . δισίχεται. Lobeck compares *Trachin.* 41, πλὴν ἰμοὶ *πικρὰς ὁδῖνας αὐτοῦ προσβαλὼν ἀποίχεται*.

As these are the last words uttered by Tekmessa, we take the present opportunity of calling the attention of our readers to the exceeding beauty of the poet's delineation of her character. It is difficult to exaggerate the touching perfection which so often blesses the world in the form of woman, but we doubt exceedingly if a higher ideal of the feminine nature can be found than the gentle and devoted "spear-won bride" of Aias. How vulgar are his heroisms when placed in contrast with her retiring modesty and grace! How preëminent and entire her love! One thought alone occupies her mind, one hope alone is busy at her heart, from which one prayer whose purport never varies rises to the gods, — the preservation and the safety of her most beloved Aias. On his life her all of earthly happiness depends. Her parents had long since perished amid the horrors of a siege which had reduced her ancestral home to desolation; she has no other protector against the contingencies of the most unhappy of all earthly fates, and the vindictive malice of her husband's foes. Who, in reading her appeal to Aias, and more especially the beautiful lines, *Τίς δῆτ' ἰμοὶ γίνοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἰν σοὶ πᾶς ἔγωγε σῶζομαι* (vv. 493, 494), can fail to recall the language of Andromache (*Il.* 6. 429), immortal as the passion which inspired its utterance, *Ἐκτορ, ἄταρ σύ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ* "Ἢδὲ κασίγνητος, σὺ δέ μοι θαλεροὶ παράκοιτις? When imminent danger threatens the life of him upon whom her whole hope and love are fixed, how beautifully does she recall, with

some violence to the modesty which breathes in all she utters, the "tender grace of a day that is dead," in the pathetic allusion to the past enjoyments of their mutual love (v. 495 sq.). What words could portray more strikingly the exquisite and most womanly attributes of her character than her own language at v. 465, which we present in the translation of Professor Felton : —

" And therefore, ever since

Thy bed I shared, my thoughts dwelt lovingly on thine."

This love knows neither diminution nor eclipse. However harsh the words of Aias, she is neither chilled by his silence nor overawed by his threats : her one, long, earnest prayer is for *his* life and welfare. With the thoughtfulness of a true mother's love, she removes her little son from the presence of his raging father, and for so doing is subsequently rewarded with the expression of her husband's thanks (v. 511). Let us, moreover, notice the trusting confidence of her true, woman-like affection. Without a thought of the necessity for additional corroboration, she implicitly believes and confidently reaffirms every statement that the hero in his darkest moments makes. She not only exculpates him from blame, but shares his resentment against his foes, and, long after Aias in the full possession of his faculties had ceased to reiterate his former charges against the Atreidai and Odysseus, heaps imprecations upon them, as, to her thought, the murderers of her lord. And when the catastrophe has happened, how real and sincere her anguish ! How characteristic of such love as hers that she should welcome the remembrance, that, after all, Aias had perished, not by the machinations of his foes, but of his own free choice, and that this event, notwithstanding the legacy of anguish it had bequeathed to her, was pleasant to himself (v. 910). We feel it a relief that the poet has not attempted to depict the fulness of that grief which Tekmessa buried in her Aias's grave ; that he has simply foreshadowed it in the simple words, the last she utters in this play, *Αἴας γὰρ αὐτοῖς οὐκίτ' ἐστίν. Ἀλλ' ἐμοὶ λιπὼν ἄνδρας καὶ γόους διοίχεται* (v. 916 sq.). In all this, there is nothing excessive or misplaced. Sophokles has drawn entirely from nature, and all he writes is founded on its truth. The purity, the firmness and depth of soul, the impassioned eloquence, and, above all, the sustained affection which, whilst it meets us first and leaves us last, gives form and substance and grace and the breath of life and love to every part of the poet's conception, conspire to render Tekmessa our ideal of female loveliness and truth. And for the consolation of those who are concerned at the false and senseless attacks which some detractors so con-

tinually urge against the modesty and virtue of female life in ancient days, we cannot forbear repeating, that the Sophoklean delineation bears the character of exactest portraiture. It is evident that the poet paints from life; the countenance may have been made to shine, and the raiment made white and glistening, —

“The idea of her life has sweetly crept  
Into his study of imagination,  
And every lovely organ of her life  
Has come apparelled in more precious habit,  
More moving delicate, and full of life,  
Into the eye and prospect of his soul,  
Than when she lived indeed,” —

but the identity of face and form with that of the source from which he drew is still left evident to all.

918. Ἰώ μοί μοι. SCHOL.: διὲ γένεσθαι βοῆν, ἣν ἀκούσας ὁ χορὸς, ἐφίστησι γνωρίζει τὸ φθίγμα τοῦ Τεύκρου βοῶντος.

920. ἄτης τῆσδ' ἐπίσκοπον μέλος. SCHOL.: σημαντικὸν, ἔφορον, οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἱστοχασμῖνον. HESYCHIUS: ἐπίσκολα· τὰ συγχάροντα τοῦ σκοποῦ. “The word ἐπίσκοπος denotes strictly ὁ ἐπὶ σκόπον βάλλων. Accordingly, we find τοξότης ἐπίσκοπος and ἐπίσκοποι διστοί, Themist. XVIII. 217. B (see Wernsdorf to Himer. *Ecl.* XIV. 3; Wytttenbach to Julian. p. 161 sq.; Jacobs to Achill. Tat. p. 573); and hence there seems no impropriety in applying it as an epithet of things, *quæ cum aliqua re congruunt eique consentanea sunt.*” LOBECK. Musgrave aptly compares Æsch. *Eum.* 902, XO. Τί οὖν μ' ἀνωγας τῆδ' ἰφθυμῆσαι χθονί; AΘ. Ὅποια νίκης μὴ κακῆς ἐπίσκολα. With the genitive, compare v. 154, *supra*; Plat. *Gorg.* 465. A, τοῦ ἡδῖος στοχάζεσθαι. Jelf's *Gr. Gr.* 506.

921. Ὡ φίλτατ' Αἴας, κ.τ.λ. Teukros, who had been detained from repairing, immediately upon his return from Mysia, to the tent of Aias, in consequence of his detention and violent treatment by the Grecian soldiers, and who probably had not thought it necessary to accelerate his movements on account of the measures which, in compliance with the friendly admonitions of Kalchas, he had already taken to secure the confinement of Aias, now appears and learns that he has come too late to save his brother's life. Great as was the shock of news so contrary to the hopes with which he came to seek his presence, it is nevertheless to be observed that the sight the dead body inspires no burning thirst for vengeance on the men whose injustice had driven Aias to the commission of the fatal deed, but



only solicitude for the future fate of the young Eurysakes. Some critics have contended that his appearance in this tragedy is altogether unnecessary, and that the part he plays is suited only to the "*novum πρότερον*" of a second tragedy (see Schöll. pp. 521, 528 sq.), whilst others pronounce him a mere loquacious brawler. We reply, that Sophokles had no choice left him in the matter. However wide the scope which was permitted to the dramatists in individual matters of detail, they had no power to set the myths upon which their tragedies were built completely at defiance, and their excellence was tested by the skill with which, in the evolution of their plays and the subjective operations of their own minds, they adapted and interwove the objective details of the traditionary legend. How, then, could Sophokles, in a tragedy founded upon the insanity and death of Aias, where he had introduced a chorus of Salaminians, Tekmessa, Eurysakes, Odysseus, and the Atreidai, have omitted his own father's son, whom every one of his hearers knew to have accompanied Aias to Troy, to have fought by his side, and to have retired, self-banished, from his ancestral home, on account of the unjust blame imputed to him in connection with his brother's act of self-destruction? The only point, therefore, really meriting discussion is the character and part assigned him by the poet in this play. How judiciously he is represented to have started on his foray upon the conclusion of the contest respecting the armor of Achilles (for his presence in that assembly is evident from v. 1079, below), we have already pointed out. That the cyclic poets could have adopted any other course seems scarcely credible. For by what gifts of mind or means of persuasion could he have been portrayed as able to avert his brother's death? In the play before us, at all events, the tears and prayers addressed to Aias for that object by Tekmessa and the Chorus are assuredly enough to prevent our wishing that those of Teukros, which would have been equally ineffectual, had been superadded. His eager and earnest anxiety to serve his brother in his hour of grief is sufficiently set forth, and the objection urged against the depth and sincerity of his fraternal love, on account of the delay which happened in his progress to the presence of Aias, is at once removed by the recollection of his entire ignorance of the suicidal purposes he entertained, and by considering that the period of his detention in the camp was occupied in the warm defence of his calumniated brother, in an eager refutation of the slanderous stories with which he was on all sides assailed, — in exposing his own life to the most imminent peril by his affectionate efforts to disarm the hostility of the Greeks. Throughout the whole progress of the play, repeated expressions

have depicted the anxiety with which his arrival had been expected by Aias and the Chorus. In the hottest pressure of his sorrows, Aias had vehemently demanded the presence of his brother (v. 329); when confirmed in his unhappy purpose to deprive himself of life, he makes renewed mention (v. 538) of the absent Teukros, as the perpetual and fearless guardian of his wife and child, and enjoins upon the Chorus (v. 652) that they should convey to him his wishes upon this point, and his injunction that he should manifest kind feeling to themselves; and lastly, in his dying speech, he implores Zeus (v. 784 sqq.) to send intelligence of his death to Teukros, that his remains might not want the honor of a tomb. At v. 762, Tekmessa commands the Chorus to hasten the arrival of Teukros, and again, at v. 871 sqq., betrays her extreme anxiety for his presence and the consoling support of his good offices, in the words, Τίς σε βαστάσει φίλων; Πλοῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίη, μόλοι, πιπτῶντ' ἀδελφὸν τόνδε συγκαταρμόσαι. The whole action of the play at this point is suspended in eager expectation of the arrival of the hero to whom Aias had so emphatically committed all his nearest interests. How faithfully he fulfilled his trust, how successfully he accomplished all the dying wishes of his brother, will be apparent as we proceed. As to his character, we would observe in brief, that, whilst in some respects he closely resembles Aias, he is represented as of a sweeter and softer disposition, as a sincere worshipper of the gods, as devoid of haughtiness, and, indeed, of self-reliance, unless assured that the position he may take accords σὺν τῇ δικάῳ (v. 1069). Schöll, p. 563, has correctly said, *Er ist sichtbar ein Charakter von grösserer Klarheit und Gültigkeit*, and he might have added, *but of less power, intensity, and depth*. Between the two there is an antagonism of character so clear and sharp as to be evidently intentional. In those points in which Aias is preëminent, Teukros is inferior, — that is, in strength, endurance, self-confidence, and pertinacity of purpose; whilst the virtues which adorn the latter — gentleness, kind feeling, reverence for the gods, and self-restraint — are wholly wanting in the former. They both agree in their hatred of all authority and their contempt for feebleness of mind or body. Were the lights and shades which are so prominent in each blended and united into the formation of one character, “non homo, sed deus, evaderet.” As it is in the nature of Greek tragedy to select for its heroes men of superior excellence and dignity, who yet labor under some one fault or foible, by which, however illustrious in other respects, they are hurried to destruction, it is an admirable proof of the consummate art of Sophokles that Teukros should be represented as achieving success

and glory in virtue of his possessing those qualities of character in which Aias is deficient. Of his bravery there was the less need of special illustration, on account of his own desire to exhaust every term of eulogy in setting forth in this respect the surpassing excellence of Aias. A modest allusion to the part he bore in connection with his brother in repelling the attack of the Trojans upon the Grecian ships (v. 1226) is sufficient to quiet every doubt that has been suggested here. Nevertheless, this mild and genial man shrank from no danger in the execution of his brother's commands, and speaks in no affected terms of the honor he should acquire if compelled to sacrifice his life on his behalf (v. 1248 sqq., ἵπτι καλόν μοι τοῦδ' ὑπερπονουμένη θανεῖν, κ. τ. λ.). The introduction of such a character was a necessary supplement to this play ; for as every tragedy, by a beautiful law of Grecian art, is required to terminate with some abatement of the intense feeling its more pathetic details had elicited, — in a certain kind of reconciliation, if we may so speak, between the auditor and the suffering whose representation he has witnessed, — and it was in the very nature of Aias to cherish his antipathies with the most obdurate and invincible pertinacity, it became absolutely essential for the poet to introduce a character who, by harmonizing all angry and tumultuous emotion, should conduct the action to a peaceful and satisfactory termination. Hence, then, the observations of Schöll respecting the necessity for a new πάθος are either incorrect or greatly overcharged. The single circumstance that Teukros makes his brother's calamity his own, is sufficient evidence of his πάθος. For the sake of that dear object he endured all things, submitted to every insult, and considered himself more than compensated by the attainment of his burial. A last objection yet remains : — that, in the strife between Teukros and Menelaos, many things are said which are altogether impertinent to the present tragedy. To some extent this may be true ; but we must not forget how important a part this very circumstance enacted in the delineation of the characters of those who make their appearance at the close. In order to exhibit to the eyes and ears of all the pusillanimity and cowardice of Menelaos, the poet designedly describes him as pouring forth vituperation and complaint unworthy of a king. Nor is Teukros made so free from all infirmity as not to be betrayed, by the fervor of his zeal and love for Aias, into some extravagances of language and deportment. But it cannot be inferred from this that a new πάθος has been introduced. For, on the intervention of Odysseus, a tomb is conceded to Aias, not on account of the justice or propriety of his behavior to the Greeks, but on account of old recollections of his desert and heroism. See

v. 1274 sqq. Why it should be asserted, on account of the manner in which Teukros returns the insults of Menelaos, that the action becomes languid, and may be said to break down altogether, we do not see, especially since the original cause of quarrel, the sepulture of Aias, is kept conspicuously in view even in the most violent passages of the wordy war, and it was esteemed the highest impiety and injustice to restrain the dead from burial (v. 1094 sqq.). It will occasion our readers much surprise, that German critics of unparalleled learning and sagacity should charge it as a fault upon our poet that he has deviated from the tragic *ἰδέα*, and should forget, that, if he had not pursued this course, he would have sunk into the languor and inanity of the tragedies of the French dramatists, whose damning error is, that the general *ἰδέα* is barren of all *ὕλη καθ' ἑκαστα*. — ὦ ζύναιμον ὄμμα. Wunder compares *Elektr.* 903, *συνήεις ὄμμα*, and other examples collected by Matthiä, *Gr. Gr.* 430. Add *Philokt.* 172. Klausen to *Æsch. Choeph.* 218, after remarking that *Ἰσμήνης κῆρα* is periphrastic for *Ἰσμήνη*, adds, “Eadem ratione interiit propria verborum notio in *ζύναιμον ὄμμα*, *Soph. Ai.* 921.” See Fischer ad Well. *Gr. Gr.* pp. 269 – 290; Jelf's *Gr. Gr.* 442. d.

922. Ἄρ' ἠμπολόηκας. SUIDAS: *ἰπώλησας, ἐκέρδανας. λίγεται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποίησας. Ἄρ' ἠμπολόηκας, ὥσπερ ἡ φάτις κρατεῖ.* “Since the general signification of *ἠμπολᾶν* is *ἐμπορεύεσθαι* or *πραγματεύεσθαι*, we may assume that it might have been employed in the meaning it evidently bears in this passage, *ἄρα πίπραγας, ὥσπερ ἡ φάτις κρατεῖ.* In the same manner, Hippokrates *de Morb.* IV. 12, p. 608. E, T. VII. p. 353, T. II. (ed. Kühn.), *ἦν τοῦ ἀποπάτου μὴ διαχωρίοντος κρατεῖν μία τῶν ἄλλων ἰκμάς, κάλλιον ἠμπολήσει ὁ ἄνθρωπος, melius se habebit, in the same sense as the expression βέλτιον ἀπαλλάσσει.* Id. *Epidem.* VI. 716, 719, T. III. So, too, apparently, in *Æsch. Eum.* 622, *τὰ πλεῖστ' ἀμείμον' ἠμποληκώς.* LOBECK. The Scholiasts interpret in nearly the same words as those of Suidas. Matthiä ad Eur. *Kykl.* 254 renders, *An lucrum fecisti*, i. e. *adeptusne es id, quod optabas et in lucro ponebas?* Hermann approves the translation of Lenting to Eur. *Androm.* p. 244, *Ἄρ' ἠμπολόηκά σ', Num te morando prodidi, nec tuam vitam servavi?* Ἐμπολᾶν is strictly *lucrum vendendo facere*, and thence, in a more general sense, *emere*; but also *venum dare*. See Polluc. III. 124; VII. 9. HESYCHIUS: *ἠμπολᾶ· πραγματεύεται. ἠμπολήσιν, ἀπίδοτο.* Johnson's Scholiast writes as follows: *ἀντὶ τοῦ ἀπημπολόηκας, ἤγουν πίπρακας, προδίδωκας.* None of these explanations are entirely satisfactory. We think, from the language of Teukros at v. 970, *infra*, Ἄρ' ἰξίπνισσας, and from

Eur. *Phæn.* 1228, where ἀπὲμπολᾶν ψύχην evidently means *to barter away life*, that the verb ἡμπόληκας would be best rendered, *vitam cum morte commutavisti*.

927. Τί γὰρ . . . . Τρωάδος; SCHOL.: καὶ πρὶν ἀποῦσαι τῶν ἐντολῶν ὁ Τυῦκρος, ἔδειξε τὴν περὶ τὸν παῖδα κηδεμονίαν ἀφ' ἑαυτοῦ φρονίμως. The tyro will observe that two or even more interrogatives, without the copula, may be connected with one predicate. Cf. vv. 101, 1129; *Philokt.* 42; Jelf's *Gr. Gr.* 883. 1; Matthiä, *Gr. Gr.* 630. 1. — On κυρεῖ, see notes to vv. 9, 314, *supra*.

929. ὅσον τάχος. "The Schol. Ven. IX. 193 observes, ὅσον τάχος Ἀττικοί, ἡ δὲ συνήθεια ὡς τάχος. Both forms are found in the Tragedians." LOBECK.

930. Δῆτ' αὐτὸν ἄξις διῦρο. "The Scholiast to v. 947 supposes that these words are addressed to Tekmessa. If this opinion is correct, we must suppose that the injunction ἴθ' ἐκκάλυψον in that line is laid upon some servant or attendant of Teukros." WUNDER. "No editor has noticed this instance of a trimeter iambic beginning with a word which cannot commence a sentence. The true reading seems to be, Διῦρ' αὐτὸν ἄξις δῆτα." ELMSLEY. "Beware of making any alteration. For when a sentence commences at or near the close of a verse, the metre of the two verses is so closely connected, that, both at the termination of the first and the commencement of the second, a license is permitted which is not granted under other circumstances except in the middle of the senarius. See my *El. de Metr.* p. 118 sq. A very analogous example occurs below, v. 1033, Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως | μὴ τόνδε, κ. τ. λ. There the particles ὅπως μὴ cohere so closely, that the sense will in no way bear their separation from each other. Why has not correction been thought necessary in this instance? Is it that the particle μὴ is not regarded as one of those words which are incapable of being placed at the beginning of a verse? Add Eur. *Hipp.* 1391. At *Æd. Tyr.* 1084, οὐκ ἂν ἐξέλθοιμ' ἔτι | ποτ' ἄλλος, Elmsley has fallen into the same mistake." HERMANN. See Dindorf's note to Ar. *Nub.* 399. In the following verse, ὡς κενῆς σκύμνον λαιίνης, Tekmessa is called a lioness, as the wife of Aias. SCHOL.: καλῶς τῇ παραδείγματι χρῆται· οἱ γὰρ κυνηγοὶ τηροῦσι τὸν καιρὸν, ὁπότε ἔρημοι τῶν μητέρων γίνονται οἱ σκύμνοι. κενῆς κατὰ πρόληψιν. See Lobeck to this verse.

932. Τοῖς θανοῦσί τοι . . . . ἐπιγγεῖλᾶν. "In all probability this was a proverbial expression. Ἐπιμβαίνειν, ὃ δὲ λέγεται, κειμένοις, Aristid. p. quatuor. T. II. 265; Philostrat. *V. Soph.* I. 32. 625; τοῖς πιπτωκόσιν ἐπιμβαίνειν, Liban. *Decl.* T. IV. 178." LOBECK.

934. *ταῦδε . . . . μέλαινα*. See note to v. 653, *supra*.

935. *ἀνὴρ κείνος*. The MSS. Γ. Θ. read *κεῖνος*; the MSS. La. Lb. *κεῖνα*. On the inferential force of the particle *οὖν*, see Jelf's *Gr. Gr.* 737. 2; Porson to Eur. *Med.* 585; and compare *Philokt.* 1306; *Æd. Kol.* 1199; *Æsch. Choeph.* 95.

938. *Ὀδὸς θ' ὁδῶν πασῶν*. This is the reading of the Membranæ and the majority of the MSS. The MSS. La. (eraso *ἀ*) Lb. Γ. Δ. read *ἀπασῶν*. Turnebus has edited *ὁδὸς τ' ἀνιάσασα δὴ πασῶν ὁδῶν*, which is supported by the authority of one or two manuscripts. Brunck, on account of the absence of the cæsura in the common reading, prefers *ὁδῶν θ' ἀπασῶν ὁδὸς ἀν. δή*.

939. *ἦν δὴ νῦν ἴβην*. "The Edinburgh Reviewer (Vol. XIX. p. 79) observes, that the metre requires *νῦν* to be considered as an enclitic. See a note on *ἄκουε δὴ νυν* in the *Mus. Crit.* Vol. II. p. 189." ELMSLEY. The note referred to, from the same pen, is to Eur. *Iph. Taur.* 1009: "*ἄκουε δὴ νυν*. Scribendum *δῆνυν*, ut in *Orest.* 231, 1179; *Ar. Ran.* 372. Eadem correctio fiat infra 1145; *Suppl.* 857; *Iph. T.* 753; *Kykl.* 440; *Hel.* 1041; *Ion.* 1539; *Herakl. Fur.* 1255; *Soph. Elektr.* 947." More correctly a writer in the *Phil. Mus.* I. 227: "In *δὴ νυν* after an imperative, *νυν* is always enclitic; in *νῦν δὴ* or *δὴ νῦν* with an indicative, it always bears the meaning of time." See Jelf's *Gr. Gr.* 719, 720. 2. — On the accusative *ἦν* sc. *ὁδόν*, see notes to vv. 42, 836, *supra*.

942. *Ὁξεία . . . . θεοῦ τινός*. SCHOL.: *οὐ κοινῶς τὸ ὀξὺ ἐπὶ τῆς φήμης, ἀλλ' ὀρμὴν ἴσχει ἐπὶ τοῖς ἀξιώματι προβιβηκόσι. τὸ δὲ ὡς θεοῦ, ἥτοι ὡς ἀπὸ θεοῦ, ἢ ὥσπερ θεοῦ. τοῦτο δὲ πρὸς τὴν φήμην μόνον, ἐπεὶ γίνεται βλάβος φημι διὰ τῶν ἰξήης*. "Read *θεῶν τινός*. The tragic poets usually say *θεῶν τις* rather than *θείος τις*. See vv. 430, 1001; *Æd. Tyr.* 42, 396; *Antig.* 598; *Trach.* 119; *Philokt.* 196; *Elektr.* 696. In the same manner *ἰχθῆων τις* is better than *ἰχθέρης τις*, *φίλων τις* than *φίλος τις*, etc." ELMSLEY. In opposition to this dictum, Lobeck cites *Hom. Od.* 10. 141; *Pind Isthm.* 8. 21; *Apollon. Rh.* II. 438; *Thenkrit.* 20. 20; and a number of passages from prose-writers, not one of which is to the point, as Elmsley's observation is limited to the Tragedians. See, however, *Æsch. Agam.* 672, *θείος τις, οὐκ ἄνθρωπος, οἷακος θιγών*, *Eur. Med.* 248, *ἢ πρὸς φίλον τιν'*, and consult *Bast. Ep. Crit.* p. 214. *Matthiä, Gr. Gr.* 230. The true distinction is that laid down by Hermann: "Ita recte dicas (*θεῶν τις*), servari aliquem ab aliquo deorum, ubi quum sponte intelligatur, deos esse, qui servant hominem, illud tantum spectatur, non illum certum quendam, sed aliquem deorum esse. Sed ubi deum esse, non hominem dicere voles, singulari uteris."

— “To *ὡς θεοῦ τινός* supply *βάζοντος*, in the same way as at *Trach.* 768, *ἀρτίπολλος ὥστε τίκτονος*, the participle *καλλῶντος* is to be understood, and render, *celeriter velut deo divulgante percrebuit mortis tuæ fama*. Allusion is doubtless made in these words to the prayer of Aias to Zeus at v. 784, above, *Πίμψον τιν’ ἡμῖν ἄγγελον, κακὴν φάτιν Τεύκρου φέροντα*, and the swift rumor testifies to the fulfilment of his dying supplication.” LOBECK. On the genitive *σου*, see note to v. 220, *supra*.

944. *δείλαιος*. The MSS. La. Lb. Γ. Δ. Θ. and Aldus read *δύστηνος*.

947. *Ἴδ’ ἐκπάλυσον*. SCHOL.: *πρὸς τὸν χορὸν φησιν ἢ τινὰ τῶν θεαπόντων · ἡ γὰρ Τίκμησσα ἐπὶ τὸν παῖδα ἀπήει*. See note to v. 930, *supra*. With the general sentiment, Lobeck aptly compares Eur. *Med.* 1311, *ἐκλύειθ’ ἄρμούς, ὥς ἴδω διπλοῦν κακόν*. *Hippol.* 803, *ἐκλύσαθ’ ἄρμούς, ὥς ἴδω πικρὰν θίαν*.

948. *ᾧ δυσθίατον . . . . πικρᾶς*. Eustathius, p. 409. 45, *ὁ Σοφοκλῆς ἐν στίχῳ ἐνὶ οὐκ ὥκησι διπλὴν θέσθαι συντάξις, εἰπὼν, ᾧ δυσθίατον ὄμμα καὶ τόλμης πικρᾶς. ἔχων γὰρ φάναι, ᾧ δυσθίατον ὄμμα καὶ τόλμη πικρά, ὅμως ἐξήλλαξε τὴν φράσιν διὰ τὸ καὶ οὕτω καὶ οὕτω δύνασθαι λίγισθαι, οἷον, ᾧ δυσθίατου καὶ ὀψιως καὶ τολμήματος, καὶ πάλιν, ᾧ δυσθίατος ὀψις καὶ τόλμημα*. “So also Theokrit. XV. 124, *ᾧ ἴβινος, ᾧ χρυσός, ᾧ ἐκ λευκῷ ἐλίφαντος αἰετῷ . . . φέροντος*. Tryphiodor. 395, *ᾧμοι ἐμῶν ἀχίων, ᾧμοι πατρῷον ἄστυ*. Liban. *Declam.* T. IV. p. 1015, *ᾧ κάλλους νείων, ᾧ πλοκάμων ὄρα, ᾧ προσώπου χάριτις, ᾧ στήρνων φιλτάτων*. Eur. *Med.* 496, *φεῦ διζιὰ χεῖρ’, ἧς σὺ πόλλ’ ἱλαμβάνου, καὶ τῶνδε γονάτων*. In this last example, however, another construction may be obtained by erasing the comma after *ἱλαμβάνου*.” LOBECK.

949. *κατασπίρας*. SCHOL.: *δαιμονίως καὶ τὸ σπείρας, οἷον, ἀρχὴν κακῶν παρασχών · ἢ τὸ σπείρας ἐπὶ πλῆθους κακῶν τακτίον*. See Dissen to Pind. *Nem.* VIII. p. 479.

950. *Ποῖ γὰρ μολεῖν μοι, κ. τ. λ.* “Suidas, s. v. Ποῖ, reads *μι*. Elm-sley, *Addend. ad Herakl.* v. 693, observes correctly, that, whether we adopt the reading *μοι* or *μι*, the participle *ἀρῆξαντ’* is nevertheless to be regarded as in the accusative case. See his observations on Eur. *Med.* 553, and on *(Ed. Kol.* 1435.” HERMANN. It frequently happens, even in prose-writers, that the accusative of the participle is referred to the infinitive, either as subject or predicate, when the accompanying substantive or pronoun, which might also have been joined to the infinitive in the accusative, is constructed according to the government of the primary verb. Plat. *Lach.* 186. D, *παρακλιεύομαί σοι μὴ ἀφίσθαι Λάχνητος . . . ἀλλ’ ἐρωτᾷν, λίγοντα, κ. τ. λ.*, where *παρακλιεύομαί σε μὴ ἀφίσθαι* would

have been equally correct. Xen. *Anab.* 1. 2. 1, *Ξενία . . . . ἥκιστα παρήγγυλιν λαβόντα τοὺς ἄνδρας.* See Jelf's *Gr. Gr.* 675. b; Krüger, *Griech. Sprachl.* 55. 2. 7, and *Index to Xen. Anab.* s. v. Accusative; Lobeck to this verse; Klausen to *Æsch. Choeph.* 391; Porson to *Ar. Plut.* 286.

952. Ἡ πού μιν Τηλαμών. SCHOL.: ἅμα μὲν πρὸς τῆς ἱστορίας, ὅτι ἐκβίβληται, ἅμα δὲ καὶ πρὸς τὸ πιθανὸν τῆς ὑπονοίας. All the manuscripts and Suidas, s. v. *Εὐπρόσωπος*, exhibit ἡ σου Τηλαμών, *contra metrum*. The reading of the text, which has been received by all modern editors, is due to the emendation of Toup and Küster. See note to v. 850, *supra*; Elmsley to *Eur. Med.* 1275; *Edinb. Review.* XXXVII. p. 69. — It was extensively believed amongst the ancients, that the death of Aias was attributed to the neglect of Teukros by Telamon. Cf. *Pausan.* 1. 28. 12, *Τεῦκρον πρῶτον λόγος ἔχει Τηλαμῶνι οὕτως ἀπολογήσασθαι, μηδὲν ἐς τὸν Αἴαντος θάνατον εἰργάσθαι.* Schol. *Pind. ad Nem.* 4. 76, ὁ γὰρ Τεῦκρος ἐλθὼν μετὰ τὴν ἄλωσιν Ἰλίου ἐς Σαλαμῖνα, καὶ ὑπονοηθεὶς ὑπὸ τοῦ Τηλαμῶντος, ὡς αἴτιος γιγνῶς τοῦ φόνου τῷ Αἴαντι, φυγὼν ᾤκισσε τὴν Κύκρον καὶ ἔσχει αὐτῆς τὴν ἀρχήν. See the annotators to *Hor. Od.* 1. 7. 25, and to *Cic. de Orat.* II. 46.

955. Μηδ' εὐτυχοῦντι. *Not even when in happy circumstances.* — ἥδιον γελᾶν. The MS. La. reads ἴλιων (γρ. ἥδιον); the MS. Lb. ἴλιων; the MS. Γ. ἴλιων; and the MSS. Δ. Aug. B. ἴδιον, the latter with the gloss οἰκιστῶν. "Homo ἀγέλαστος nunquam ἥδὺν γελᾷ, sed fieri potest ut aliquando rideat ἥδιον τοῦ εἰωθότος." LOBECK.

956. Οὗτος τί κρύψει; SCHOL.: οἶον τίνος ἀπάσχειτο λόγου.

957. Τὸν ἐκ . . . νόθον. *That I the bastard son of his slave won in war.* "The expression δόρυ πολέμιον signifies *booty taken in war*, or in the present instance a *γυνὴ δορίαλωτος*. Compare v. 210, *λίχος δουριάλωτος*, where Tekmessa is meant. The allusion here is to Hesione, who was both a *δορὸς γέρας* (see note to v. 410, *supra*), and of foreign birth; on which account Teukros, who was her son, fears that he may be called νόθος by his father. According to Attic modes of thinking, the sons of an Athenian citizen by a mother who, however illustrious her descent, was yet of foreign extraction, were stigmatized as illegitimate, and by the laws of Solon were forbidden the *jus civitatis*. See *Cuper. Obs.* 1. 26. (Add C. F. Hermann's *Manual of Grecian Antiqq.* 118.) The epithet νόθος, although not in an invidious sense, is applied to Teukros by Homer, *Il.* 8. 284, in order to distinguish him from Aias. In the words before us he predicts a twofold accusation on the part of Telamon; that through



cowardice, and a traitorous desire to enjoy his brother's inheritance, he has betrayed him to his death; for νόθοι, so long as any legitimate children survived, were not admitted to a share of the paternal wealth. See *Ar. Avv.* 1648, and the observations of the Scholiasts there." JAEGER.

959. ὥς τὰ σὰ . . . . νίμοιμι σούς. "The words τὰ σὰ κράτη do not signify, as Brunck supposes, *opes tuas*, but *imperium tuum*. Cf. *Æd. Tyr.* 237, γῆς τῆσδ', ἥς ἐγὼ κράτη τε καὶ θρόνους νίμω. *Elektr.* 651, δόμους Ἀτρεΐδων σκῆπτρά τ' ἀμφίπειν τάδε. It is almost unnecessary to observe that the optative νίμοιμι is here correctly employed, on account of the participle προδόντα, or rather of the sense denoted by the participle, ὅτι προὔδωκα." WUNDER.

961. δύσοργος. *Ad viam proclivis*. SCHOL.: τὸ μὲν δύσοργος ἐν φύσει· λίγει γὰρ αὐτὸν αἰὲ σκυθρωπὸν· τὸ δὲ ἐν γήρᾳ βαρὺς ἐς ἰπί-  
τασιν. For irascibility increases with advancing years. *Cic. ad Att.* XIV. 24, *amariorem me facit senectus; stomachor omnia*. With the expression ἐν γήρᾳ βαρὺς, Lobeck compares *Æd. Tyr.* 17, σὺν γήρᾳ βαρὺς; *Ælian. V. H.* IX. 7, βαρὺς ὑπὸ γήρως. On the force of the preposition, see note to v. 463, *supra*. Wunder to *Philokt.* 60.

962. πρὸς οὐδὲν . . . . θυμούμενος. "*Levissimam quamque ob causam ad jurgia irritabilis*." BRUNCK. On the words πρὸς οὐδὲν, *for no cause, for the slightest reason*, see Matthiä, *Gr. Gr.* 591. β.

963. ἀπορρίφθῃσομαι. The MSS. La. corr. Lb. Δ. Θ. Bar. Laud. Ven. Dresd. b. Aug. B. Lips. a. read ἀπορρίφῃσομαι. A similar diversity in the reading of the manuscripts is found in *Eur. Hek.* 335, *Androm.* 10; but in *Æsch. Suppl.* 487, *Soph. Elektr.* 512, all the books exhibit ἰ-  
ρίφθην. See Porson, *Adv.* p. 195, Buttmann, *Ausf. Griech. Sprachl.* 100, *Anm.* 10. Cf. v. 788, *supra*. On the proleptic predicate ἀπωστός, see note to v. 69. "The poet represents Teukros as here predicting, in conformity with events which subsequently happened, what would be his future fate. For returning from the Trojan war without his brother, his father refused him a reception in his native land, he was driven into exile. See *Vell. Paterc.* 1. 1; *Virg. Æn.* 1. 619." JAEGER. See other authorities cited in note to v. 952, *supra*.

964. λόγοισιν. SCHOL.: ταῖς τοῦ πατρὸς λοιδωρίαις.

966. παῦρα δ' ὠφιλήσιμα. The common reading is παῦρα δ' ὠφιλή-  
σιμοι, which is defended by Toup ad *Suid.* II. p. 87, who adds the fol-  
lowing explanation: *in Troade multi sunt inimici, et qui ὠφιλήσιμοι, in paucis ὠφιλήσιμοι sunt!* Lobeck cites *Demosth.* 430. 5; *Isokrat. Ep.* IV. 414. 7; *Diod. XIII.* 41; *Dionys. Antt.* 70. p. 1678, where the ex-

pression *πολλὰ χρέσιμος* is found. Add Menand. *Fr.* p. 170, *ἵνα χρέσιμος*. Demosth. p. 193. 26, *ἀλλὰ οὐδὲν χρησίμη*. In our passage, however, such an interpretation is wholly inadmissible. The true reading was first restored by Johnson.

968. *πῶς ἀποσπάσω*. SCHOL.: *πῶς, φησί, τὸ σῶμα ἀπὸ τοῦ ξίφους ἱλκύνω; συμπληρῶσαι δὲ βούλειται καὶ θάπτειν αὐτόν· καλῶς δὲ τῇ μὲν Τεκμήσῃ περιῆψι τὸ σκιδάσαι αὐτόν, ὡς γυναικί, τῇ δὲ Τεύκρῳ, ὡς ἀνδρὶ καὶ ἀδελφῷ, τὰ δέοντα ποιεῖν περὶ τὸ σῶμα*. The MS. La. omits *σ'*.

969. *Τοῦδ' αἰόλου κνώδοντος*. SCHOL.: *τῆς ἀκμῆς τοῦ ξίφους, τῆς ὀξύτης εἰς τὸ καίνειν, ὡς ὀδοῦς· ὀδοῦσι γὰρ περιβάλλεται ὀξείσιν· ἀπὸ δὲ τοῦ ἀκροῦ τὸ ξίφος δηλοῖ*. Choeroboschus ap. Bekker. *Anecd. Gr.* p. 1395, *παρὰ Σοφοκλεῖ τοῦδ' αἰόλου κνώδοντος ἀντὶ τοῦ ξίφους*. Cf. Antig. 1233, *διπλοῦς κνώδοντας*. Nicet. *Annal.* XV. 5. 302, *τὸν σφαγία κνώδοντα*. The word *κνώδων* (from *κνώ*) denotes strictly *the cross-bars or projecting teeth on swords and hunting-spears* (Silius, *Pun.* 1. 515; Xen. *de Ven.* 10. 3; Polluc. 5. 22), but is here used synecdochically, like the Latin *mucro*, to signify *a sword*. Lobeck doubts whether *αἰόλος κνώδων* means *a dark*, i. e. *a bloody sword*, or is to be understood in the same manner as the Homeric expressions *αἰόλος ζωστήρ*, *θώρηξ*, etc. Wunder's opinion, in note to v. 147, *supra*, is, that the epithet *αἰόλος* refers to the changing hues of light and shade on a well-polished blade. It appears to us that it points rather to the hilt, and that *πικροῦ*, *piercing*, belongs to the blade.

970. *Φονίως*. See note to v. 773, *supra*. Musgrave to Eur. *Ion.* 1252. — *ἄρ'*. This particle, whose origin and primary meaning are still undetermined, is often used in poetry (more frequently with the imperfect) to express the full discovery of a truth which previously had not been fully apprehended, but is now actually visible. Hermann renders by *ergo*, *then*. In Xen. *Kyr.* 7. 3. 6, *ταῦτα ἀκούσας ὁ Κῦρος ἰπαίσατο ἄρα τὸν μηρόν*, Hartung explains it to mean an *unexpectedly vehement* action. Jelf, or rather Kühner (*Gr. Gr.* 788. 5) thinks it implies *the discovery of a mistake*, and that the action of Cyrus is a proof of his perception of it, whilst Klotz reduces it to the notion of *conformity to the nature of things*, and adds: *non mirum est Cyrum postquam mortem hominis familiaris audivit, femur percussisse; quo luctum proderet, sed rebus ita comparatis prorsus consentaneum, ut etiam hoc loco ἄρα fere igitur significet.*" With its position in our verse, compare *Elektr.* 935, *ἐγὼ δὲ σὺν χαρᾷ λόγους τοιούσδ' ἔχουσ' ἱσπευδόν, οὐκ εἰδῶι' ἄρα ἴν' ἡμιν ἄτης*. *Ibid.* 1185. — On the collocation of the substantive in the same clause with its relative pronoun, see Matthiä, *Gr. Gr.* 474. a, and the numerous examples cited in Lobeck's

note. — ἰδεις. “*Videbas*, i. e. *intelligebas*. ‘Ορᾶν and ἰδεῖν frequently signify, not so much *oculis cernere*, as *mente videre* or *intelligere*. Cf. *Æd. Tyr.* 45, 284; *Æd. Kol.* 1730; *Philokt.* 98, 839. So also εἰσορᾶν, v. 127, *supra*. Consult Matthiä on Eur. *Bacch.* 1298; Siebelis on Pausan. T. IV. p. 137. They are greatly mistaken who suppose that εἶδον is here used for εἶδα.” WUNDER.

971. καὶ θανὼν ἀποφθίσιν. The manuscripts exhibit this reading without any variation. Suidas, s. v. Ἀποφθίμιον, interprets as follows: ἀποφθίσιν· ἀνελεῖν, θανατῶσαι. Τεῦκρός φησι πρὸς τὸν νεκρὸν τοῦ Αἴαντος· ἰδεις, ὡς χρόνον ἱμελλέ σ’ Ἐκτωρ καὶ θανὼν ἀποφθίσιν. From these remarks, Hermann concludes that the aorist infinitive ἀποφθίσαι is the genuine reading. Dindorf writes ἀποφθιῖν, but cf. *Æd. Tyr.* 538, γνωρίσοιμι. Matthiä, *Gr. Gr.* 181, *Obs.* 2. a. Krüger, *Griech. Sprachl.* B. II. s. 146.

972. Στίψασθε . . . βροτοῖν. The MSS. Bar. a. b. Laud. Dresd. b. and Aldus omit τήν. Brunck restored τὴν τύχην from other manuscripts, although not the first to do so, for it so appears in three editions at least, the two Juntine and the Frankfurt. The insertion of the article is necessary to the sense (cf. *Philokt.* 1098, *Æsch. Pers.* 438, etc.), and, as Porson to Eur. *Or.* 412 remarks, contributes greatly to the music of the verse.

973. Ἐκτωρ μὲν, κ. τ. λ. The MS. Suidæ Leid. s. v. Ἀντιγυῖς and the old editions exhibit οὗ δὲ τοῦτ’. On the exchange of gifts between Hektor and Aias, see Hom. *Il.* 8. 308, ὧς ἄρα φωνήσας δῶκε ξίφος ἀργυρέηλον, σὺν κολῖφι τι φέρον καὶ εὐδμήτω τιλαμῶνι· Αἴας δὲ ζωστῆρα δίδου φοῖνικι φαεινόν. — ἰδωρήθη. See Jelf’s *Gr. Gr.* 368. 3; Ellendt, *Lex. Soph.* s. v.; Elmsley to Eur. *Herakl.* 757.

974. Ζωστῆρι. That Hektor was bound to the chariot of Achilles by means of the very girdle which had been given him by Aias is a statement at variance with the Homeric representation in *Il.* 22. 397, but is ingeniously introduced by Sophokles in illustration of the sentiment contained in v. 629, *supra*, ἰχθεῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα. Wesseling compares Anthol. Pal. VII. 151, Ἐκτωρ Αἴαντι ξίφος ὤπασιν, Ἐκτορι δ’ Αἴας ζωστῆρ’· ἀμφοτέρων ἡ χάρις εἰς θάνατον. See Hygin. *Fab.* CXII.; Schöll, *Einführung*, S. 72. — περισθίς, *strictus*. SCHOL.: ἰξαφθίς, ἰκδισμυθίς. With the pregnant force of the preposition in the expression περισθίς ἰπικῶν ἔξ ἀντύγων, which Musgrave denies to be Greek, compare *Il.* 10. 475, ἔξ ἰπιδιφριάδος ἱμᾶσι δίδιντο; *Ibid.* 23. 398, ἐκ δίφροιο ἔδησε; *Od.* 22. 175, 192; Jelf’s *Gr. Gr.* 646. c; Krüger, *Griech. Sprachl.* 68. 17. 5; Schäfer ad Demosth. p. 13. 17. On the word ἀντυξ, denoting strictly the rail or rim

of the chariot to which the reins were commonly fastened when the chariot was stopped, but here signifying *the chariot itself*, see Liddell and Scott, s. v., and compare *Elektr.* 746 ; Eur. *Phœn.* 1193.

975. 'Ενάπτει' αἶν. *Continua tractatione laceratus est.* The MSS. Δ. Θ. Par. E. Bar. b. Harl. read ἰγνάμπει'. Aldus and the majority of the manuscripts exhibit ἰγνάπτει', whilst the reading in the text is found in the MSS. La. Lb. Aug. B. Dresd. b. and the MS. Suidæ Leid. s. v. Περσέης. See Eustathius, p. 150. 31 ; Dorville, *Misc. Obs.* IX. p. 118 ; Hemsterhuis ad Lucian. T. I. p. 86 ; Blomfield, *Gl. in Æsch. Pers.* 582. According to the grammarians, *νάπτω* was the form used by the more ancient Attic writers, and *γνάπτω* by the later. Cf. Greg. Cor. *de Dial. Att.* 85 ; Polluc. VII. 37 ; Pierson to Moer. p. 31 ; Jacobs to Anth. Pal. pp. 29, 103 ; Brunck and Dobree to Ar. *Plut.* 166 ; Porson to Eur. *Hek.* 298 ; Schneider to Plat. *Civ. T.* III. 279 ; and Lobeck to this verse. Here, again, Sophokles is at variance with the representation of the Homeric Epos (*Il.* 22. 395 - 405), according to which the body of Hektor sustained no laceration, but was simply covered by the dust through which it had been dragged. In *Il.* 24. 14 - 21, we are told in express terms that the indignity described in our passage was averted by the intervention of Apollo, when his remains were, on a subsequent occasion, dragged thrice around the tomb of Patroklos. — ἔς τ' ἀπέψυξεν βίον. *Until he had breathed forth his life.* The temporal conjunctions are constructed with the indicative, when a precise and definite time is objectively assumed for the occurrence of a certain or actual fact. Xen. *Hell.* 1. 1. 3, ἰμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλυσαν. Id. *Kyr.* 7. 5. 6, ξυνεῖρον ἀπρόντες, ἵσται ἐπὶ ταῖς σκηναῖς ἰγύνοντο. Id. *Anab.* 2. 5. 30, Ὁ δὲ Κλίαςχος ἰσχυρῶς κασίττειν, ἵσται διαπράττει. Cf. *Æsch. Prom.* 458 ; Soph. *Elektr.* 753 ; *Antig.* 415 ; Jelf's *Gr. Gr.* 840. Homer (*Il.* 22. 361 - 395) describes the death of Hektor to have occurred before Achilles despoiled him of his arms, whilst the language of Sophokles would lead us to infer that he bound him, while yet living, to his triumphal car, and *lacerated his body by continual dragging*, until he at length gave up the ghost. See Heyne's *Excc. ad Virg. Æn.* 2.

977. θανάσιμον. See note to v. 491, *supra*.

979. Κάκιστον . . . ἄγριος. Hermann, Wunder, and other editors, erase the comma after Ἀιδης, in order that the accusative *κίσινον*, scil. ζωστήρα, may be made to depend on *δημιουργός*, in conformity with the construction explained in Matthiä, *Gr. Gr.* 422 ; Bernhardt, *Synt.* p. 114. We think the addition of the adjective *ἄγριος* an insuperable obstacle to

the reception of this view, and consider the accusative of the pronoun to be placed under the government of *ἰχάλκισυς* by the brachylogical figure termed *zeugma*, in which a verb that in sense belongs only to one subject or object is connected with several. See Dorvill. ad Chariton. p. 395 ; Græv. ad Flor. III. 21. 26 ; Jelf's *Gr. Gr.* 895. d. — *δημιουργὸς ἄγριος*. “ *Qui solet esse rerum mortiferarum faber.*” LOBECK.

980. Ἐγὼ μὲν οὖν. The MSS. Laud. Mosq. a. Aug. B. C. Lips. a. and Aldus read *ἰγὼ μὲν ἄν*, which is preferred by Hermann and Dindorf. With the sentiment, Wunder compares *Æsch. Agam.* 1463, *τί γὰρ βροτοῖς ἄνεν Διὸς τελεῖται ; τί τῶνδ' οὐ διοικραντόν ἐστι ;*

983. *Κεῖνος . . . . στεργίτω*. SCHOL. : *τὰ ἑαυτοῦ δόγματα . γίγνεται δὲ τοῦτο καὶ παροιμιακόν*. Monk to Eur. *Alkest.* 545 corrected *κεῖνος τὰ κείνου*, which has been adopted by Lobeck and Hermann. It derives some support from the language of the Scholiast and the reading *κεῖνος τὰ κείνου* of the MS. Δ. *ἰκεῖνα, quæ ibi et apud ipsum sunt*, i. e. let him rejoice in his own sentiments ; *τάδε, quæ hic et apud me sunt*, which I have just uttered. On the use of the pronoun *κεῖνος*, see Jelf's *Gr. Gr.* 655, *Obs.* 3 ; Bernhardt, *Synt.* p. 277 ; and with the sentiment itself, compare Eur. *Suppl.* 466, *σοὶ μὲν δοκίτω ταῦτ', ἐμοὶ δὲ τάντια ;* Evenos *Epigr. App. N.* 23, *σοὶ μὲν ταῦτα δοκοῦντ', ἴστω ἐμοὶ δὲ τάδε*.

984. *Μὴ τιῖνε μακράν*. SCHOL. : *ἀντὶ τοῦ μὴ ἀπότιναι, λόγον δηλονότι . τὸ ἀποτίναι γὰρ ἐπὶ λόγου λίγεται, οἷον ἀπίττει λόγον μακράν*. See Wunder to *Elektr.* 1240, and compare *Æd. Kol.* 1120 ; *Trach.* 679 ; *Ar. Lys.* 1134 ; Ruhnken ad *Plat. Tim.* p. 162 ; Elmsley to *Med.* 1318 ; Boissonade to *Philostrat.* 645.

986. *κακοῖς . . . . ἀνῆρ*. On the construction of *γελᾶν* with the dative, see note to v. 903, *supra*. With the employment of *ἃ δὴ* for *ἃς* or *οἷα δὴ*, Lobeck compares Demosth. *Ep.* V. 1490. A, *ἃ δὴ ὑπολαμβάνων*. *Plat. Phædr.* p. 244. E, *ἀλλὰ μὲν νόσον γὰρ καὶ πόνον τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθεῖν ἢ τισι τῶν γυνῶν, ἡ μανία ἀπαλλαγὴν εὔρειτο*. *Nicand. Alex.* 215, *βοᾶς ἃ τις ἐμπελάδην φῶς ἀμφιβρότην κώδιαν ἀπὸ ξυφίσσιν ἀμνησίς*. Add *Plat. Legg.* VI. 778. A. — *ἰξίκετο*. SCHOL. : *ἰξίλθοι*. Wunder renders, more correctly, *adveniat*. Cf. *Elektr.* 387 ; *Æd. Kol.* 353.

988. *Τίς δ'*. The MS. Lips. b. reads *τίς ἐστιν*. — On the collocation of *ἄνδρα* and its attraction into the same case with the relative pronoun, see Porson and Schäfer to Eur. *Hek.* 1030 ; Jelf's *Gr. Gr.* 824. II. 1 ; and compare *Elektr.* 160 ; *Trach.* 430 ; *Philokt.* 1138, 1327 ; *Hom. Il.* 8. 131 ; *Pind. Ol.* 14. 21 ; *Cicero de Legg.* 3. 5. 12, *hæc est enim, quam*

Scipio laudat in libris et *quam* maxime probat *temperatorem* reipublicæ ; Id. *Tusc.* 1. 18, *Quam* quisque norit *artem*, in hac se exercent.

989. ᾧ δὲ . . . ἐπειλάμιν. “Versis vicibus *Philokt.* 1037, ἐπεὶ οὐ ποτ’ ἂν στόλον ἐπλεύσατ’ ἐν τόνδ’ οὐνεκ’ ἀνδρὲς ἀθλίου.” On the dative ᾧ, for whose sake, see note to v. 837, *supra*. Matthiä, *Gr. Gr.* 629, 630.

991. Οὗτος, σὺ φωνᾷ. SCHOL.: ὑβριστικὸν τὸ ἥθος Μενελάου· ἴσως ἐκ τῆς συνωμοσίας Ὀδυσσεύς. “*Recte Schaeferus punctum post φωνᾷ delet, jungens σὺ φωνᾷ (jubeo) μὴ ξυγκομίζειν.*” ERFURDT. “The same punctuation is exhibited in my note on *Æd. Tyr.* 350. Compare also *Philokt.* 101, and v. 722, *supra*.” ELMSLEY. “The editors generally follow Schäfer in removing the comma after φωνᾷ, in order to connect φωνᾷ σὺ μὴ ξυγκομίζειν, *jubeo te*, but they, nevertheless, quote no instance in support of such a construction of the verb φωνᾷ, nor do they show why, in the absence of a verb signifying *to command* or *to forbid*, μὴ ξυγκομίζειν may not be taken as used for the imperative.” LOBECK. “The punctuation of Lobeck must be rejected as altogether erroneous. For, in the first place, if the words σὺ φωνᾷ stand alone, they can only signify *I call thee*. See v. 73, Αἶαντα φωνᾷ· στιῆχε δαμάτων πάρος. Had Menelaos called Teukros to his presence, in the same way as Athene, in the verse just cited, summons Aias from his tent, there would be no obstacle in the way of our receiving such an explanation ; but since he comes upon the stage, and advances to Teukros, not to summon him into his presence, but to utter a command, he cannot be understood to say, *I call or summon thee* : whilst, on the other hand, if it should be thought that οὗτος, σὺ φωνᾷ means *he, dich rede ich an*, it must first be shown that the words φωνᾷ τινα are used by the Tragedians in this sense. In the second place, we are not acquainted with a single instance in which a Greek writer, after such a preliminary address as οὗτος, σὺ φωνᾷ, has used the infinitive to express a command. If, on the other hand, we follow Schäfer in regarding the infinitive as dependent upon φωνᾷ, we obtain a sense admirably suited to the context, and exceedingly appropriate to the character and position of Menelaos. That there is nothing objectionable in such a mode of construction is shown by v. 1033, *infra*, καὶ σοὶ προφωνᾷ τόνδε μὴ θάπτειν, and by a similar employment of the verb αὐδᾷν, in the sense of *κλιεύω*, with the infinitive. Cf. *Elektr.* 233 ; *Æd. Kol.* 864, 932 ; and v. 72, *supra*.” WUNDER. It will be sufficient to observe, in reply to the objection which has been urged by some eminent critics of our day against the appearance of Menelaos and Agamemnon amongst the *personæ* of this Tragedy, that the arrangement of the whole play, and the repeated mention of the Atreidai (cf. vv.

97, 98, 188, 241, 289, 369, 420, 436, 591, 631, 676, 796, 880, 896, 904, *supra*) leave no other alternative. The representation of the poet, that they must have perished by the hand of Aias, if Athene had not specially interfered for their protection, demands their appearance, if only for the purpose of enforcing punishment against the man who had been detected in the commission of an act of such unquestionable guilt. No mention whatever ought to have been made of them, if propriety required their exclusion from the scene; no statement that they were chargeable with the calamity upon which the action of the play is altogether based, and still less any intimation that Aias had been betrayed by the violence of his resentment into an attempt which was wholly indefensible, should, on such a supposition, have been even remotely hinted by the poet. Looking, too, to the connection which subsisted between them and Aias, as leaders of the expedition in which he had embarked, and to the fact that they were, in authority and station, the most distinguished persons in the camp before Troy, was it possible for Sophokles to represent them as totally devoid of all desire for vengeance upon the man who had sought their lives, as quite unconcerned amid the general tumult and excitement of the Greeks, as standing far aloof in undisturbed tranquillity, careless alike of their own fate and that of their deadliest foe? Schöll asserts, that the strife concerning the interment of the corpse of Aias is not even "*eine poetische Nothwendigkeit*." We agree with him, that the necessity for its introduction is not poetical: it is unavoidable and real. No other kind of punishment could now be inflicted upon Aias than his exclusion from the tomb, and on the haste with which his enemies would proceed to the infliction of this indignity Aias himself (v. 781 sq.) had confidently reckoned. So, too, the Chorus (vv. 984 – 986), when it first describes the approach of Menelaos, intimates plainly its fears concerning the object of his visit, and urges Teukros to consider at once in what way he will commit his brother's body to the grave, and hold parley with the enemy. Since, then, no doubt could possibly exist in the minds of the spectators as to the course which the Atreidai would pursue, as soon as intelligence had reached them of the death of their great foe, and the play had been so constructed previously as to require their appearance on the scene, we may, in passing, remark in this another reason for the introduction of a champion so stout, so zealous, so able, as Teukros. (See note to v. 920, *supra*.) There is little doubt, moreover, that the poet sought to gratify Athenian pride and prejudice by displaying in the broadest relief the injustice and arrogance of the Spartan character, as exemplified in the

conduct of Menelaos. (Cf. Wachsmuth, *Hellen. Alterthumsk.* I. 1, p. 68 sqq., 134 sqq.; Müller, *Dor.* II. p. 108; Böckh *de Tragg. Gr.* p. 179; Bähr on Herod. VI. 108, p. 379.) For it will be observed that there is a marked difference between the more subdued bearing and deportment of Agamemnon, heartily as he, without doubt, shared his brother's hatred to Aias, and the coarse insolence and cowardly malignity of Menelaos. In the exuberance of his joy at the death of his enemy, he cannot forbear hastening in person to sneer at Teukros, and forbid funeral honors to the hero whom, when living, he did not dare to face. Although he states that he had come at the command of his brother, the ruler of the Grecian army, he takes pains to represent that the burial was forbidden by his own decree (v. 994, *δεχούντ' ἰμοί, δεχούντα δ' ὅς; κραλνι στρατοῦ*); and this, for the unworthy purpose of heaping additional pain and insult upon Teukros, who in rank and dignity was equal to himself. The same contemptible arrogance is shown by his affectation of the plural number, when speaking of himself, in order to impart greater haughtiness to his diction. Nay, it is evident in his very step (v. 990).

“’T is he; I ken the manner of his gait;  
He rises on the toe; that spirit of his  
In aspiration lifts him from the earth.”

Compare particularly v. 996 sqq., 1011 – 1016, *infra*, in which verses his pusillanimity and mean jealousy of the superior valor of Aias, whom he insolently calls *ἄνδρα δημότην*, are no less conspicuous, than his impertinent assumption of superiority in the insulting language he levels at Teukros in v. 1064, *ὁ τοξότης ἴσικεν οὐ σμικρὸν φρονεῖν*. His subtle malignity of purpose is detected and reproved by the Chorus at the conclusion of his first address (vv. 1035, 1036). He had the opportunity of showing in mild terms the justice and equity of his demand that punishment should be inflicted upon Aias, but he makes no effort to avoid the display (see v. 1031 sqq.) of the far greater pleasure he shall derive, as the enemy of Aias, from dishonoring his remains, than, as a judge, from bringing him to righteous and reasonable punishment. As a climax to the representations of his utter meanness, he is represented at v. 1079 as a convicted *κλίπτης ψηφοποιός*, and the mode in which he parries the accusation serves but to enhance its probability. With all this he is painted as a man who is wicked and despicable in purpose and intention, rather than in overt act and deed, as wholly deficient in the courage and boldness which sometimes rescue a villain from contempt, however worthy, in other respects, his qualifications for it.



993. ἀνήλωσας. Brunck, on the authority of the MSS. Aug. B. Par. 1, has edited ἀνάλωσας, and this has been received as more Attic by Erfurdt, Bothe, Dindorf, and other editors. "All the preceding editions and the other manuscripts read ἀνήλωσας. The modern Atticists teach, that the verb ἀναλῶ or ἀναλίσκω preserves the vowel α unchanged in those inflections in which other verbs change it into η. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clew which is presented to him in Brunck's note on this verse. See, particularly, Valckenaer ad Eur. *Phœn.* 591, in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: — *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, etc., repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωσα, ἀνάλωμαι, etc.* We have two reasons for believing that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects than in that corrupt jargon, which the Alexandrine grammarians considered as the standard of the Greek language, because it happened to be their own mother-tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡθλησα (*Æd. Kol.* 564), ἦσα, ἦξα, instead of ἀρίστησα, ἄθλησα, ἄσα, ἄξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἄράμην, ἄλάμην, rather than ἦρα, ἦράμην, ἦλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα, &c., in inscriptions which were engraven long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraven in the 'same year (*Olymp.* XCII. 3) in which the *Philoktetes* of Sophokles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΕΝΕΣ ΗΛΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΡΑΜΜΑΤΕΥΕ. That is, 'Αθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἄρχοντος, καὶ ἐπὶ τῆς βουλῆς ἢ Κλειγυνῆς Ἀλαίεως πρῶτος ἱγραμμάτευς. In the Sandwich inscription in the Library of Trinity College, Cambridge, which has been copiously illustrated by Taylor, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the testimony of Libanius, which is produced by that judicious grammarian, Thomas Magister, in favor of ἀνάλωσιν." ELM-SLEY.

994. Δοκεῖντ' ἰμοι, δοκεῖντα δ'. The MSS. Par. C. T. Aug. B. C. read δοκεῖντά θ', upon which Brunck observes, *Sic scriptum in C. T. quod aliorum librorum lectioni præstat δοκεῖντα δ'*. "This alteration, which is adopted by Bothe, Lobeck, Schäfer, and Erfurdt, is the very reverse of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle τ' ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: *Æd. Tyr.* 312, 1224, 1489; *Æd. Kol.* 1342, 1389, 1399; *Antig.* 807; *Philokt.* 663, 779; *Elektr.* 105, 267, 987, 1171, 1446. In all those which follow, it is expressed: *Æd. Tyr.* 4, 25, 66, 219, 259, 521; *Æd. Kol.* 141, 279, 610; *Antig.* 93, 200, 897, 1068; *Trach.* 791, 1197; *Philokt.* 1370; *Elektr.* 88, 193, 959. When τ' is contained in the first member, it ought to be repeated in the second. (See note to v. 794, *supra.*) *Elektr.* 1098, Ἄγε, ὃ γυναῖκες, ἐρθέ τ' εἰσηκούσαμεν, Ὁρθῶς θ' ὀδοιποροῦμεν ἴνα χεῖρόζοιμεν; This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ', in this passage, and also in v. 794, above." ELMSLEY. On the suppression of αὐτῷ, i. e. Ἀγαμέμνονι, the antecedent to the relative pronoun in the second clause, see Jelf's *Gr. Gr.* 817. 4; Schäfer to *Elektr.* 1060; Wunder to *Philokt.* 137 sq.; Stallbaum to *Plat. Civ.* p. 373. B; and compare *Antig.* 36, 873, 1335; *Trach.* 350; *Philokt.* 662, 957; *Eur. Orest.* 591. So very often in Latin writers. Sallust, *Cat.* 58, *maximum est periculum (scil. iis), qui maxime timent.*

996. ἐλπίσαντες . . . ἄγειν. The common reading is ἄξιον. Aldus and the MSS. Laud. Ven. Aug. Dresd. b. Lips. a. b. La. exhibit the reading in the text, the latter, however, with ξ suprascriptum. "The present infinitive is far better suited to this passage than the future. For Menelaos says this: *Quum sic existimassemus, nos talem eum ex patria huc adduxisse, qui socius nobis et amicus esset.* Compare v. 1041, below, ἦ σὺ φῆς ἄγειν τὸν ἄνδρ' Ἀχαιοῖς διῦρε σύμμαχον λαβών;" WUNDER. The future infinitive is frequently a mere introduction of the transcribers. At *Æd. Kol.* 91, κάμπτιν, the true reading, has been displaced in many MSS. for κάμψιν. Compare v. 757, ἐλπίζει φέρειν. *Cæs. Bell. Civ.* III. 8, *magnitudine pœnæ reliquos detertere sperans.*

998. Ἐξυρόμεν ζητοῦντες ἰχθίω Φρυγῶν. *Quærendo invenimus Phrygibus inimiciorem*, as Chærem. *Stob. I.* 9, p. 236, ed. Heer., οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὃ, τι οὐκ ἐν χρέονι ζητοῦσιν ἐξυρίσκειται. Lobeck aptly cites *Ar. Plut.* 105, οὐ γὰρ εὐρήσεις ἰμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. *Id. Ran.* 91, γόνιμον δὲ ποιητὴν ἂν οὐχ εὖροις ἔτι ζητῶν ἄν. *Pind. Ol.* 13.

161, εὐρήσεις ἱερυνῶν. Lucian. *Nekyom.* 4, εὕρισκον ἱπισκοπῶν. Demosth. 469. 5, οὐ δύναμαι σκοπούμενος εὕριν.

999. SCHOL.: πρῶτον κεφάλαιον, ὅτι ἐπίβουλος ἦν τῶν Ἑλλήνων, διύτερον, ὅτι ἀπειθής. ἰντιῦθιν δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τεῦκρος, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἀτρεΐδαι.

1000. ὥς ἔλοι δορί. SCHOL.: γράφεται ὥς ἰλοιδορεῖ, ὥς λοιδορούμενος ἰπηγγείλατο, ταῦτα γὰρ εἶπεν ὁ Αἴας, than which it is impossible to conceive any thing more exquisitely absurd. At what time and in whose presence? Certainly not before the Greeks, for he attacked them in the dead of night in order that his onslaught might be the more unexpected. Not before he slew the cattle, for at the commencement of this play Odysseus is represented as merely suspecting Aias, and as being by no means sure that he had committed the offence. On the other hand, if the boast were made after its perpetration, and was communicated to Menelaos at the same time with the intelligence of his death, why should he introduce the mention of it by a term so opposite in meaning to the importance which he would have attributed to it, at the very commencement of a speech which is intended to magnify and in no respect to extenuate the guilt of Aias? Nevertheless, this reading has commended itself to the favor of Erfurdt and Bothe! Hermann suspects that the Scholiast was misled by the various reading δόρει for δορί, and adds, "Itaque abeat post-hac scriptura ista (ἰλοιδορεῖ), unde venit, ad errores librariorum."

1002. τήνδε . . . θανόντες. SCHOL.: κατὰ ταύτην τὴν τύχην. Hermann explains the accusative τύχην upon the supposition that the poet has substituted the words θανόντες ἂν προῦκίμιθα for ἐλάχομεν. Compare *Antig.* 110, 1248. Wunder refers it to the participle θανόντες, considering the whole expression equivalent to τοῦτον τὸν θάνατον, ὃν ἔδε ἔιληχεν τιτυχηκότις or εἰληχότις. That there is no objection to the construction, ἀπιθάνομεν ἂν τὸν ὃν οὗτος ἔιληχε θάνατον (μόρον, τύχην), or more briefly, τὸν Αἴαντος ἂν θάνατον ἀπιθάνομεν, has been clearly shown in the learned *Dissert. de Fig. Etymolog.* in Lobeck's *Paralip.* p. 515. Consult notes to γν. 276, 410, 414, *supra*, and compare Hom. *Od.* 1. 166, ἀπόλωλε κακὸν μόρον. Nonn. *Paraphr.* 8. 45, θανεῖν βρόχιον μόρον. Achill. Tat. 1. p. 122, διπλοῦν θάνατον θανεῖν.

1004. Νῦν δ'. *Nunc autem, nunc vero.* These particles are often used to express an opposition between an *imaginary* and *real* state of things. Cf. γ. 425, *supra*; *Elektr.* 335; Jelf's *Gr. Gr.* 719. 2. — ἐνέλλαξεν . . . πεισῖν. See note to γ. 637, *supra*.

1005. πρὸς μῆλα. "The grammarians have observed that Sophokles

has employed the word *μῆλα* in a still wider sense, to denote *beasts of chase*, since he has represented Achilles *πᾶν μῆλον θηρῶντα*. See Eustathius, p. 877. 51, p. 1648. 63. In the verse before us it must evidently be understood as including the *flocks of sheep and oxen*." HERMANN. The verse referred to in the preceding note will be found in Soph. *Fragm.* 911, ed. Dind. Jacobs imagines that Menelaos designedly employs *μῆλα*, in preference to *ἀγέλας*, in order to make his language more sarcastic.

1006. *αὐτὸν . . . σῶμα τυμβιῦσαι τάφῳ*. On the phrase *τυμβιῦν τάφῳ*, which is equivalent in sense to *τάφῳ καλύψαι*, *Antig.* 28, see Wunder to *Elektr.* 399. — "The expression *τυμβιῦσαι αὐτὸν σῶμα* is explained by the Scholiast as the *σχήμα κατ' ὅλον καὶ κατὰ μέρος*, and the same view is taken by Bernhardt, *Synt.* p. 120. Nothing can be more incorrect. Upon the same principle that Thukydides has said *τὸν πόρον . . . ἀπιδιζαὺν ἰερῶς αὐτὸν ὑποπτινόμενον*, might Sophokles have written *τὸν Αἴαντα εὐδαίς τοσοῦτον σέβει ὥστε αὐτὸν τυμβιῦσαι*. Since, however, he had placed *αὐτόν* at the commencement of the sentence, he adds *σῶμα* for the purpose of more precise definition." LOBECK. Wunder compares *Elektr.* 696, *στάντες δ', ὅθ' αὐτοὺς αἱ τιταγμίνοι βραβῆς πληρεῖς ἱσηλαν καὶ πατίστησαν δίφρους*; v. 1091, *infra*, *τὸ σὸν λάβρον στόμα . . . τὴν πολλὴν βοήν*. Add Eur. *Iph. Taur.* 1429, *ὡς λαβόντες αὐτοὺς ἢ κατὰ στυφλοῦ πίτρας ρίψωμεν, ἢ σκόλοψι πύξωμεν δέμας*. See Seidler to Eur. *Troad.* 397. Not much unlike is Virg. *Æn.* 9. 486, *nec te tua funera mater produxi*.

1008. *χλωρὰν ψάμαθον*, *yellow sand*. So Shakspeare, *Tempest*, Act I. Sc. 2: "Come unto these *yellow sands*." Hom. *Il.* 11. 631, *μίλι χλωρὸν*.

1010. *ἰξάρης*. See note to v. 75, *supra*. — On *βλίποντες*, *ichilist living*, see note to v. 906, *supra*.

1012. *θανόντος γ'*. The MSS. Δ. Bar. a. b. and the books of the Triclinian recension incorrectly omit the particle *γί*.

1013. *παριυθύνοντες*. SCHOL. REC.: *ἐκτρέποντες · ἀπὸ τῶν μὴ ἰόντων τινὰς βαδίζουσιν τὴν ἑαυτῶν ὁδόν, ἀλλὰ παρικλινόντων αὐτούς*. "In this passage the participle apparently denotes *compelling to obedience*, and *χρεσί* is added in the same sense as that in which we have seen *ἐκ χρεός* to be used in v. 27, *supra*." WUNDER.

1015. *Καίτοι*, *and yet*. In this usage *καίτοι* corresponds very nearly with the corrective *quamquam* of the Latins. For an admirable explanation of its force in this passage, as introducing a statement apparently in contradiction with the character of Aias, see Jelf's *Gr. Gr.* 772. 1. — *κακοῦ πρὸς ἀνδρός*. *It is characteristic of a worthless man*. See notes to vv. 306, 557, *supra*. — *ἄνδρα δημότην*. *A plebeian*. These words are

placed as *apposita* to the subject of the infinitive κλύειν. In place of ἄνδρα, Reiske corrected ὅντα, which would probably have been added by a prose-writer, in order to avoid the iteration of the same word in the collocation ἀνδρὸς ἄνδρα. That this repetition was not offensive to ancient ears may be seen by referring to Æsch. *Agam.* 1638, Eur. *Ion.* 578, and other passages cited in Lobeck's note.

1016. Μηδὲν δίκαιοῦν. SCHOL. : μηδαμῶς δίκαιον κρίνειν, τῶν πισταστῶν ἢ τῶν ἀρχόντων ὑπακούειν.

1017. καλῶς φέρουτ' ἄν. "Those things which *turn out well* or *ill*, thrive or fail, are said καλῶς, εὖ, κακῶς φέρισθαι. Xen. *Æk.* 5. 17, εὐ φερόμενης τῆς γιωργίας. Id. *Agas.* 1. 35, αἴτιον εἶναι τοῦ κακῶς φέρισθαι τὰ ἑαυτοῦ. Thuk. 2. 60, καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτόν." ERFURDT.

1018. ἴνθα μὴ καθιστήκη δῖος. SCHOL. : καὶ Ἐπίχαρμος · Ἐνθα δῖος, ἰσταῦθα καὶ αἰδώς. On the authorship of the verse quoted by the Scholiast, which is commonly attributed to the writer of the *Tὰ Κύπρια*, Wunder refers us to Henrichsen *de Cypr.* p. 69 ; Müller *de Cycl. Gr. epico*, p. 96, no. 17. — The MSS. Aug. C. La. pr. and Aldus read καθιστήκει ; the MS. Par. E. καθίστηκει, which Brunck has received, *ex indole linguæ* ! as he says. The MSS. Harl. Bar. a. b. Bodl. Laud. Par. D. Aug. B. and Dresd. a. exhibit καθιστήκει, which is preferred by Neue and Wunder, because the optative is placed in the apodosis. The *indoles linguæ* requires the conjunctive or the optative in the protasis. We prefer the former, because the sentiment expressed is general, and the condition is represented as objectively possible. When this is the case, we find ἰάν, ἥν, or ἄν with the conjunctive, or the conjunctive with a relative adverb without ἄν, in the protasis, and the indicative of the present or future in the apodosis, if the consequence is described as *certain* ; the optative with ἄν, if it is represented as *probable* ; and the imperative, if enjoined as *a command*. See Matthiä, *Gr. Gr.* 524, *Obs.* 2, 4 ; Jelf's *Gr. Gr.* 852. 2, 853. b, 854. 2. b ; Dissen, *Kleine Schrift.* p. 47 – 92 sqq. The Oxford translator aptly compares, in illustration of the sentiment expressed in these lines, the speech of Odysseus in council in Shakspeare's (?) *Troilus and Cressida*.

1019. Οὕτ' ἄν . . . . ἄρχοιτ' ἴτι. See note to v. 499, *supra*.

1020. Μηδὲν φόβου . . . . ἴχων. "From the instances quoted in my note to v. 538, *supra*, it will be clearly seen that πρόβλημα ἴχων φόβου is equivalent to προβαλίσθαι, or rather to προβεβλήσθαι φόβον. But in the same way as he who prepares to defend himself by his shield from the missiles of the enemy is said ἀσπίδα προβαλίσθαι, so is an army represented φόβον

καὶ αἰδῶ προβαλίσθαι, when fear and modesty are its defence, since if these are its protectors, it can neither perish nor be conquered." WUNDER.

1021. σῶμα γιγνήσῃ μέγα. *Even if he is by nature of gigantic form.* See Jelf's *Gr. Gr.* 569. 2; Hermann ad Vig. p. 766. For the allusion, compare vv. 204, 1189.

1023. Δίος γὰρ ᾧ πρόσιστιν. SCHOL. : παρ' Ὀμήρῳ· αἰδομένων δ' ἀνδρῶν πλείονες σοοί, ἢ πείθονται. (*Il.* 5. 531, 15. 563.) Cf. *Antig.* 675 sq.

1025. παρῇ. The common copies exhibit πάρα. The conjunctive is found in the MSS. La. Lb. Γ. Aug. B. Dresd. b., and is defended by Stobæus, *Floril.* 43. 77. See note to v. 1018, *supra*; Porson to Eur. *Orest.* 141; and compare Eur. *Elektr.* 978, ὅπου δ' Ἀπόλλων σκαῖός ῃ; Cic. *de Or.* 1. 8. 30, neque vero mihi quidquam, inquit, præstabilius videtur quam posse dicendo tenere hominum coetus, mentes allicere, voluntates impellere, quo velit: unde autem velit, deducere. — "With ὅπου . . . ταύτην τὴν πόλιν, compare *Philokl.* 456 sqq., ὅπου θ' ὁ χείρων τὰ γαυθοῦ μιῖζον σβίνει καὶ ποφθίνει τὰ χρηστὰ χῶ διλὸς κρατῖ, τούτους ἰγὰ τοὺς ἄνδρας οὐ στίρξω ποτί. In both passages, the relative adverb ὅπου is placed in correlation to a substantive." WUNDER. — αἰ βούλονται. On the subject to the verb, see Matthiä, *Gr. Gr.* 295. 2; Buttman ad Plat. *Men.* 12.

1026. Ταύτην νόμιζε . . . χρόνῳ ποτί. Elmsley, not only for the sake of removing a very disagreeable hiatus, but from the conclusion that the infinitive of the aorist without αἰν, when the notion of futurity is present, is a solecism, argues warmly in favor of the following correction: Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτ' αἰν ἔξ οὐρίων (in Stobæus, *Floril.* XLIII. 17, ἔξ οὐρίας) δραμοῦσαν εἰς βυθὸν πεισιῖν. He asserts, that the number of examples in which αἰν is omitted will be very much reduced, if we pass over all those in which the infinitive of the aorist, like διξάσθαι in *Elektr.* 442, can be converted into the infinitive of the future by the alteration of a single letter, and that he has found only two instances in the tragedies whose correction is difficult. "Beyond all doubt, they are not to be corrected. In our own passage, if αἰν, which is not the case, had been found in the manuscripts and Stobæus, it must have been expelled. For the example compared by Elmsley, v. 1021, *supra*, ἀλλ' ἄνδρα χρὴ, καἰν σῶμα γιγνήσῃ μέγα, δοκεῖν πεισιῖν αἰν καἰν ἀπὸ σμικροῦ κακοῦ, furnishes a strong argument in proof of the inaccuracy of his reasoning, since πεισιῖν αἰν is *posse cadere*, πεισιῖν without αἰν, *cadere*. Now the first of these meanings is essential to the verse just quoted, and the second to our own. For it would be incorrect to say that a man, although he is robust and strong by

nature, *is accustomed to fall*, or that a state in which universal license exists *is able to fall*, but the meaning is that the latter does pass to destruction, and the former is not always assured of victory. That the infinitive of the aorist is not invariably said of a past, but also of a momentary or quickly evanescent action (in which signification the imperative of the aorist is always used), must, I think, be generally known, on account of the insertion by Buttmann, in the subsequent editions of his Grammar, of those observations which I had made upon this point in my review of the third edition of that work. Hence, therefore, this infinitive is also employed concerning future time, and there is no necessity that it should be limited to an association with verbs which comprehend in their own meaning the notion of futurity, like *μίλλω*, *ἰλπίζω*, for it is correctly constructed with those which, on account of their being equally applicable to the past, the present, and the future (e. g. *δοκῶ*, *νομίζω*, *οἶμαι*, *φημί*), Elmsley directs us to exclude. To the two examples which he confesses it extremely difficult, if not impossible, to correct (*Æsch. Theb.* 434; *Eur. Orest.* 1541, ed. Pors.), we may add another: *διχομένους λίγους θανέειν σε*, *Æsch. Agam.* 1662. But such instances are in themselves of little weight, for, as a cloud sometimes produces darkness, so a whole army of them is often put to flight by a *καίρια πληγή* from one alone. Let the tyro, therefore, notice that there is an important difference whether, in constructions of this kind, we place the infinitive with the particle *ἄν*, or simply the infinitive of the aorist, or, lastly, the infinitive of the future. This difference will be most distinctly seen by turning the sentence into the construction with the *verbum finitum* in the indicative or optative. *Πίστειν ἄν*, *πιστεῖν ἄν*, express a sense which corresponds with *πίπτει ἄν* or *πίσει ἄν*, i. e. the action of the verb is represented as possible or not possible, according as the condition on which it depends is fulfilled or not fulfilled; whilst *πίπτει* or *πιστεῖν* answer to the aorists of present and past time, *πίπτει* and *ἔπεισε*, and signify that something falls or fell at some indefinite time, a sense generally amounting to this, that something must be understood which from its very organization will fall or go down easily; and, lastly, the future *πιστεῖσθαι* is resolved by *πιστεῖται*, and declares that it will happen that the thing spoken of will fall. Whether *ἄν* is added or not, there is always this distinction in the employment of the infinitives of the present and aorist, that by the latter *an evanescent*, by the former *a continuing, state or action* is expressed. Cf. *Æsch. Agam.* 1658, *ἀλλ' ἰπείδοντις τὰδ' ἔρδιν*. If these remarks are properly understood, it will be seen that *πιστεῖσθαι* is just as little appropriate to the meaning of this verse as *πιστεῖν*

ἄν, inasmuch as the sentiment is not applied to a *particular state that is really about to perish*, but to *any state* which contains in itself the causes of destruction. In the first passage quoted from Æschylus, *θανῶν ἄν* might have been used, if the poet had wished to express the fact less positively, but *θανῆσθαι* could not possibly have been employed, because his intention is not to affirm that Aigisthos *would certainly perish*, but that he was mortal; whilst in the second, neither *ἔρξαι*, nor *ἔρδιν ἄν*, nor *ἔρξαι ἄν*, nor *ρίξιιν*, could have stood, because he is speaking neither of a thing *that must be executed quickly*, nor of what the Argives *are able to do*, nor of what *they are really about to do*, since they are only suspected of the intention. Omit in our own passage the verb *νόμιζι*, and the sense of the words is perceived to be as follows: *ἔπου δρᾶν, αὐ βούλειται, πάρα, αἷτη ἡ πόλις χρέονα ποτὶ ἐς βυθὸν ἵπισιν*. In a note on Eur. *Med.* 362, Elmsley has recently expressed his approval of this explanation." HERMANN. See Jelf's *Gr. Gr.* 429; Krüger, *Griech. Sprachl.* 54. 6, *Anm.* 6. — *νόμιζι*. *Tibi persuadeas, be assured*. The imperative *πίστασε*, in v. 1024, is employed in a similar sense. Cf. Göller on Thuk. 5. 49. — *ἐξ εὐρίων δραμοῦσαν*. *Though it has sped a prosperous career with (or in consequence of) favoring gales*, by a metaphor drawn from nautical phraseology. Stobæus l. c. reads *ἐξ εὐρίας*. See note on v. 674, *supra*. For numerous illustrations of the expressions *ἐξ εὐρίων* and *ἐξ εὐρίας θειν, δραμειν, πλειν, κομίζεσθαι, φέρεσθαι*, see Lobeck's note, and compare the observations of the Scholiast on Ar. *Vesp.* 59, in allusion to our own and similar passages, *αἰὶ οἱ ποιηταὶ τὰς πόλεις πλοίοις παραβάλλουσι καὶ Σοφοκλῆς* (*Œd. Tyr.* 23 sq.; *Antig.* 163, 994), with the language of Plato, *Pol.* p. 302. A, *πολλὰι πόλεις καθάπερ πλοῖα καταδύμενα διόλλυνται*.

1028. Ἄλλ' . . . . καίριον. SCHOL.: *πάνυ ἀσφαλῶς τὸ καίριον*. "This is said by Menelaos in perfect conformity with the principles and institutions of the Spartans, who built a temple to Fear close by the throne of the Ephori, *τὴν πολιτείαν μάλιστα συνέχισθαι φόβῳ νομίζοντες*, Plutarch. *Kleom.* 9, p. 808. D." LOBECK. The Oxford translator remarks upon this note, that the same sentiment is claimed as preëminently due to his own countrymen by Perikles, in his Funeral Oration, Thuk. 2. 37. Compare Lucan's character of Cæsar, *Pharsal.* 3. 80; *gaudet tamen esse timori Tam magno populis et se non mallet amari*.

1030. Οὐκ ἀντιτίσιν. The MSS. Ien. Mosq. b. read *μὴ οὐκ ἀντιτίσιν*, *non esse non luituros*, from interpolation.

1032. Αἰθων ὑβριστής. "This adjective is undeservedly suspected by Purgold. Compare *αἰθων ἱπακτής*, Lykophr. 109; *αἰθωσι θηροὶ καὶ δεινοῖς*,



Plat. Civ. 7, p. 559. D; *θυμὸς φλογώδης*, Anonym. ap. Suid. T. L. p. 159; *ignitum ingenium*, Prudent. *Hamart.* 546." LOBECK. See note on v. 220, *supra*. — The MS. Γ. reads *μίσγα φρονῶ*, with the omission of *αὐ*.

1033. *Καί σοι προφρονῶ*. Consult note on v. 991, *supra*.

1034. *εἰς ταφὰς πίσης*. Hermann, with some manuscripts and the old editions generally, reads *εἰς ταφάς*. "*Τάφαι* here, and still more plainly at v. 1053, below, is placed for *τάφοι*, either by an enallage of gender, if I may be allowed such an expression, peculiar to Ionic writers, or because places set apart for sepulchres may be termed *ταφαί* in the same way as the words *proseucha*, *ambulation*, *ταριχία*, *βόσις*, *ἄροσις*, *ἐξαίρεισις*, *ἔμβασις*, are usually applied in a mere local meaning. Strabo, IX. 412 and 414, *δείκνυται ἐνταῦθα ταφὴ τῶν τελευτησάντων*. Ælian, V. H. XII. 21, *εἰς τὰς πατρῴας ταφάς*. Cf. Epigr. Adesp. 632." LOBECK. — On the position occupied by *μή* at the commencement of the verse, see note to v. 930, *supra*; with the sentiment, compare Eur. *Phæn.* 1672, *σαυτὴν ἄρ' ἰγγυς τῇδε συνθάψις νεκρῷ*, and with the play of words in this and the preceding verse compare the punning refinements of the Sentinel on *δοκίῃν*, *δοκιῷ*, and *δόκησις*, in *Antig.* 323.

1035. *μὴ γνώμας ὑποστήσας σοφάς*. SCHOL.: *ἐπιιδὴ τὰ περὶ τῆς εὐπαιθείας ἄριστα ἠγνωμολόγησιν. διακινῶται μὲν ὁ χορὸς πρὸς τὸν Τειῦκρον, ὑπισταλμίνως δὲ διαλίγεται διὰ τὸ τοῦ βασιλῆως ἀξίωμα*.

1036. *ἐν θανοῦσιν ὑβριστής*. "The same kind of expression is found in v. 1253, below, *θρασὺς ἐν ἰμοὶ ἵναι*. Æsch. *Choeph.* 952, *ἐν ἰχθροῖς κότον πνῖν*. So, too, in Latin writers. Cic. *Parad.* 3. 1, *petulantem esse in virgine*. Id. *Phil.* 9. 4. 9, *crudellem in hoste, in cive esse*. In German we not merely say *gegen Jemand freveln*, but also *an Jemand freveln*. Cf. Kritze ad Sallust. *Cat.* 9. 2; Matthiä ad Cic. *p. Sest.* 3. 7." WUNDER. Add Jelf's *Gr. Gr.* 622, I. a; Krüger, *Griech. Sprachl.* 68. 12, *Anm.* 4; Stallbaum to Plat. *Phæd.* p. 59. A.

1037. In the reply which Teukros now addresses to the speech of Menelaos, he attempts no denial of the fact that Aias had plotted against the lives of the Atreidai, but labors to prove that he is not justly obnoxious to the full extent of the accusations brought against him, on account of his having joined the expedition against Troy as a free and sovereign leader, who owed no fealty to the sons of Atreus (v. 1044 sq.). But perceiving that he had been betrayed by these assertions into a deviation from the truth, since Agamemnon had been duly elected the leader of the Greeks, he moderates his tone, and at v. 1043 sqq. so shapes his language as to give the impression that his previous observations were

intended to refer to Menelaos only. At v. 1052, the intensity of the feelings elicited by his allusion to the interment of Aias again overmasters his judgment, and at the close of his harangue, in a perfect tempest of emotion, he distinctly proclaims, that neither Menelaos nor "the other general," meaning Agamemnon, shall compel him to renounce his determination to bury his brother. His violence and bitterness are at last (v. 1058 sq.) so excessive, as to call down rebuke and remonstrance even from the Chorus (v. 1062 sq.).

1040. Τισιῶδ' ἀμαρτάνουσιν . . . ἴπη. See note to v. 414, *supra*; Jelf's *Gr. Gr.* 548. c, 565. As to the difference in the meaning of ἴπη and λόγοι, Wunder explains the former by *verba* or *dicta*, the latter by *sermones* or *orationem*. See his note to v. 715, *supra*, and compare Thuk. 3. 67. 6, λόγοι ἱππισι κοσμούμενοι.

1044. Ποῦ, "*quibus locis*, i. e. *qua ex parte, quomodo*." ELLENDT. Neue more correctly compares *Æd. Tyr.* 390, ποῦ εὐ μάντις εἰ σαφής; *Philokt.* 451, ποῦ χρεὶ τίθισθαι ταῦτα, ποῦ δ' αἰνέειν, ὅταν, κ.τ.λ. Add v. 1175, below. The particle in all these questions seems to convey a notion of *negation*. See Elmsley to Eur. *Herakl.* 371. In place of τοῦδε, the Scholiast apparently read τῷδε, but see Jelf's *Gr. Gr.* 518.

1045. ἡγιῖτ'. The MS. Pal. reads ἡγαγ', a great improvement to the music of the verse, as Elmsley had conjectured. See Porson, *Suppl. Præf. ad Hek.* p. xxxvi.; Hermann, *El. de Metr.* p. 115; Elmsley ad Eur. *Herakl.* 371, and in *Cens. Hek. Porson.* p. 77.

1047. Οὐδ' ἴσθ' ὅπου . . . τῷδε σί. SCHOL.: οὐδ' ἴσθιν ὅπου σοὶ πλείον προὔκιστο τοῦτον κοσμίῃν. "These words are interpreted by Hermann in the following manner: *Neque usquam tibi majus fuit imperii jus, quo illum dictis parentem haberes, quam illi, quo ipse te*. I do not agree. For *θισμός*, so far as I am aware, never signifies *jus*, and for this reason I explain *θισμός* ἀρχῆς by *lex imperii*, and consider the infinitive κοσμεῖν, in the sense of *regere* or *moderari*, as dependent upon the substantive ἀρχῆς. Teukros says sarcastically, *Neque magis tu unquam lege tenebaris, ut in illum imperium exerceas, quam ille, ut in te*." WUNDER.

1049. Ὑπαρχος ἄλλων, οὐχ ὅλων στρατηγός. "The Scholiasts differ exceedingly as to the explanation of the first of these substantives; the point in dispute being whether Menelaos is thus called as ὁ ὑπὸ ἀρχῆν ἄλλων ὢν, or as ὁ ἀρχὸν ἄλλων, τῶν Σπαρτιατῶν δηλονότι καὶ οὐχ ἡμῶν κρατῶν. Those who have approved the latter explanation no doubt had in recollection that the same individual is frequently styled both ὕπαρχος and ἱπαρχος (see Ellendt to Arrian, T. I. 258), but, retaining the old

error in regard to the pleonastic use of prepositions, did not remark that ὑπαρχος here, as also at Eur. *Hel.* 1452, is said of τὸν ὑπ' ἄλλοις ἄρχοντα, in the same way as ὑφηνίοχος denotes τὸν ὑπὸ τινι ἡνίοχον. See the accurate observations upon these compounds in Lehrs. de Aristarch. p. 115. That such is the meaning in which ὑπαρχος is here employed, is evident from the words οὐχ ὅλων στρατηγός, which stand in unquestionable opposition to this noun. That ὅλων is used for πάντων is apparent from the examples cited by Döderlein, Synon. T. IV. p. 359, and on this account Erfurdt's emendation, ὅπλων, is altogether unnecessary. Cf. Anth. Pal. 679. Anall. T. III. 126, πολύολβος ὅλων πλείον ὢν τρείφι Κύπρος. Nonnus, 47. 482, ὅλας οἷστροισι γυναῖκας. Liban. *Decl.* T. IV. 596, ὅλαις ἂν μηχαναῖς ἐθιρώμην. Lucian. *de Luct.* 6. 209, T. VII., τὴν τῶν ὅλων δισποτείαν ἔχουσιν. Diodor. XII. 42, τὴν ὅλην ἡγεμονίαν ἔχων. See Dorvill. ad Char. p. 370; Coray in Stochasm. Prodrum. p. 80." LOBECK. Wunder adds Demosth. *de Fals. Leg.* p. 388. 11, ὑπὲρ τῶν ὅλων πισθεῖς εἰρήνην ἄγειν. Id. *c. Androt.* p. 598. 13, τὴν γὰρ τῶν ὅλων σωτηρίαν. Diodor. Sic. I. 53, παρακληθῆναι πρὸς τὴν τῶν ὅλων δυναστείαν. The last five examples are sufficient evidence that ὅλων is here of the neuter gender.

1052. Κόλαζι. SCHOL.: ἀντὶ τοῦ νοβίτι. TRICLINIUS: ἐπὶ ἰσταῦθα ἡ κόλασις διὰ λόγων ἦν. διὰ τοῦτο τὰ ἴπη κόλαζ' ἐκείνους φησίν. Render, *ista superba oratione illos castiga*. The expression τὰ σέμν' ἴπη κόλαζι ἐκείνους is for ἐκείνην τὴν κόλασιν κόλαζι ἐκείνους, the accusative of closer specification being substituted for the true cognate accusative, from the wish of the poet to define in more precise terms the express character of the chastisement to be inflicted. See notes to 410, 414, *supra*, and on the addition of the accusative of the patient, see Jelf's *Gr. Gr.* 583. 95. Compare *Æd. Tyr.* 340, ἴπη δ' νῦν σὺ τήνδ' ἀτιμάζεις πόλιν; Thuk. 1. 42, δ' τὴν πόλιν ὕμνησα; Demosth. *de Cor.* 1229. 4, δ' αὐτοὺς ἐνικωμίαςαν καὶ ὅσα εἰς ἡμᾶς ἐβλασφήμησαν; Plat. *Phædr.* p. 243. D, δ' ψέγομεν τὸν ἔρωτα, all which passages, with several others, are quoted in Lobeck's note. — μὴ φῆς, *vetas*.

1053. Εἴθ' ἄτιρος στρατηγός. SCHOL.: τὸν περὶ τῆς ἐπιβουλῆς λόγον ἀποφύγει, ὡς δυσανάτριπτον· ἰδιατρίβει δὲ τῇ ὅτι οὐ πάντων εἰσὶν οἱ ἄρχοντες.

1056. οἱ πόνου πολλοῦ πλείω. SCHOL.: οἱ φιλοκίνδυνοι, οἱ πληρεῖς τῶν πόνων· λίγαι δὲ τοὺς μισθοφόρους· οὐχ ὥσπερ μισθοφόρος τις ἐπὶ μισθῷ ἰστρατεύσατο. "The explanation of Matthiæ, οἱ πολυπονοῦντες, is more strictly accordant with the words of the poet than οἱ φιλοκίνδυνοι, as they are understood by the Scholiast." DINDORF. "Neue observes correctly, that

these words express compassion for those who were compelled to obey all the behests of the Atreidai." WUNDER. "Brunck, following the second explanation of the Scholiast, absurdly renders, *ut qui labori parcentes nulli merent stipendia*. On the contrary, the οἱ φιλοκίνδυνοι, who, impelled by the thirst for adventure, seek peril and renown, *Abenteuerer* (*daring adventurers*), are meant." HERMANN.

1057. Ἄλλ' οὐνιχ' ὄρκων. SCHOL. : τῶν γὰρ ἀριστίων συνελθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστῆριαν, ὁ Τυνδαρίως πάντας ὄρκους ἀπήτησεν συναγωνίζεσθαι τῇ γαμοῦντι αὐτήν. καὶ στρατεύειν, εἴ τις ἀρπαγὴ γίνετο περὶ τὴν Ἑλένην τῇ γήμαντι. See also *Philokt.* 72, with the observations of the Scholiast there; Eur. *Iph. Aul.* 49 sqq.; Apollodoros, III. 10. 8. 9. ——— ἰνώμοτος. This is the reading of the MS. La. sec. Membr. Par. D. E. Mosq. a. Aug. C. ἰνώμοτος is exhibited by Aldus, and the remaining MSS. and old editions.

1058. οὐ γὰρ ἡξίου. *Non enim honorabat*. See Porson to Eur. *Hek.* 319, and add to the examples he has collected there, Eur. *Orest.* 1166, 1208; Æsch. *Agam.* 903. ——— τοὺς μηδίνας, scil. ὄντας, *those who are mere nobodies*, i. e. *the worthless or insignificant*. Eur. *Iph. A.* 371, τοὺς οὐδίνας. Cf. below, 1169; Valckenaer to Eur. *Phœn.* 601; Elmsley to *Herakl.* 168; Reisig, *Enarr. Œd. Kol.* p. cxv.; Wex to *Antig.* 1322; Matthiä, *Gr. Gr.* 437, *Note* 1; Jelf's *Gr. Gr.* 381, *Obs.* 3; Ellendt, *Lex. Soph.* II. p. 118.

1059. πλείους . . . ἦκε. SCHOL. BAR. : πολλοὺς ὑπηρείτας λαβὼν ὁ Αἴας καὶ τὸν Ἀγαμέμνονα ἦλθεν ἰσταῦθα. "Such an explanation is absurd. It is evident that one or more heralds accompanied Menelaos, as we have already indicated in our *Δράματος πρόσωπα*." LOBECK. Eustathius, p. 780. 46, οἱ κήρυκες οὐδ' ὅλως προσφωνοῦνται ἀλλ' ἀργὰ καὶ νῦν παρυσάγονται πρόσωπα, ὅποια πολλὰ καὶ ὕστερον ποιοῦσιν οἱ σκηνηκοί.

1060. Τοῦ δὲ σοῦ ψόφου . . . στραφίην. *Strepitum tuum non curabo, dum* (so long as) *es, qualis quidem nunc es*. On the employment of the simple for the compound verb, see note to v. 721, *supra*, and on its construction with the genitive, notes to vv. 674, 701, *supra*; Jelf's *Gr. Gr.* 483, *Obs.* 3.

1061. ὥς ἂν ᾔς. Equivalent to ἕως ἂν ᾔς, *quamdiu eris, qualis sis*. Plat. *Phædr.* p. 243. E, ἕωςπερ ἂν ᾔς, ὅς εἴ. In illustration of the employment of ὥς ἂν in a purely temporal signification, so long as, compare *Philokt.* 1330, ὥς ἂν αὐτὸς ἦλοι ταύτη μὲν αἶρεν, τῇδε δ' αὖ δύνῃ πάλιν (*Hdt.* 8. 143, ἴστω ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἴη, τῇπερ καὶ νῦν ἔρχεται); *Œd. Kol.* 1361, ὥσπερ ἂν ζῶ σοῦ φονίως μιμνημένος. The tyro will observe that the

temporal conjunctions, in a purely hypothetical sense, are constructed with *ἄν*, and the conjunctive, if the verb in the principal clause denotes time present or future, and with the optative, for the most part without *ἄν*, if the principal verb expresses time past. See, however, note to v. 531, *supra*. Brunck, Lobeck, and Schäfer emend ἴσ' *ἄν* ἦε.

1062. Οὐδ' αὖ . . . δάκνυι. SCHOL.: ὑποτίθῃσι τῷ Τεύκρῳ παύσασθαι τῆς κατηγορίας, καὶ μάλιστα ἐν τοιούτῳ καιρῷ, ἐν ᾧ εὐεπιβούλευτός ἐστιν. ἢ τὸ ἐν κακοῖς τοῦτο δηλοῖ· οὐκ ἐπιτρέψει ἡ συμφορὰ ἄλλο τι νῦν πράσσειν, ἢ περὶ τὸ ἐνιστὸς κακὸν γίνεσθαι.

1063. καὶν ὑπέρδικ' ἦ. *Be they never so just.* Æsch. *Agam.* 1396, τὰδ' *ἄν* δικαίως ἦν· ὑπερδίκως μὲν οὖν . . . κρατῆρ' αὐτὸς ἐκπίνει μολών. These two verses were formerly assigned, the first to Menelaos, and the second to Teukros. The error was first corrected by Brunck, who has observed that they respond to the two verses (1035, 1036) which the Chorus addresses to Menelaos.

1064. Ὁ τοξότης . . . φρονεῖν. The common reading *σμικρὰ φρονεῖν*, although supported by the recognition of Eustathius, p. 851. 60, and the Scholiast to Ar. *Acharn.* 710, is inadmissible. For, as Porson accurately remarks to Eur. *Orest.* 64, *where a word ends in a short vowel, and two consonants follow it, which allow it to continue short, I believe that no instances undoubtedly genuine are to be found in which that syllable is made long.* The true reading is exhibited by the MS. Laur. a. Lobeck properly compares Eur. *Herakl.* 387, Ἔστιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν; Isokrat. *Pan.* 151. p. 72; Demosth. *Synt.* p. 173. 23; Aristot. *Rhet.* III. 351. T. IV. ed. Buhl. The sarcasm of Menelaos will be understood by remembering that the practice of archery after the Persian wars had lost the dignity it enjoyed in the heroic age, and in the days of Sophokles was regarded with contempt. Pausanias (I. 23. 4) relates, that it was at this period abandoned to the inhabitants of Krete, and Plutarch (*Apophth. Lac.* p. 874. T. VI.), in the words οὐ μέλει μοι τοῦτο ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γυνίδος τοξότου, bears additional testimony to the contempt in which it was held by the Lakonians. See Eur. *Herc. Fur.* 158; Heyne to Hom. *Il.* 11. p. 187.

1065. Οὐ γὰρ . . . ἐκτησάμην. *Non enim contemnendam hanc artem exerceo.* See Valckenaer, *Animadv. ad Ammon.* III. 14. On the position of the adjective when used with a predicative force, see Jelf's *Gr. Gr.* 459. 1.

1067. Καὶν ψιλὸς ἀρκίσαιμι. SCHOL.: τὰ τοιαῦτα σοφίσματα οὐκ οἰκτιᾷ τραγωδίας· μετὰ γὰρ τὴν ἀναίρεσιν ἐπικτιῖναι τὸ δῖον θελήσας, ἐψυχρεῖ-

εαυτο καὶ ἴλυσαι τὸ τραγικὸν πάθος. Although we refrain from further observation, we trust that our silence will not be mistaken for approbation of such criticism. — On *τρίφει* in the following line, see note to v. 478, *supra*.

1069. With the sentiment, compare Shakspeare, *II. Henry VI.*, Act III. Sc. 2 : —

“ Thrice is he armed that hath his quarrel just ;  
And he but naked, though locked up in steel,  
Whose conscience with injustice is corrupted.”

1070. *κτείναντά μιν*. “ If this verse stood alone, we should be inclined to read *κτείνοντα*, comparing Eur. *Androm.* 809, *πέσιν τρέμουσα, μὴ . . . ἀποσταλῇ, | ἥ κατθανῇ, κτείνουσα τοὺς οὐ χερῶν κτανεῖν*, on which passage see the annotators. But the criticism of Teukros would hardly be applicable to *κτείνοντα*. There are also some passages in the tragedies in which an attempt or wish to kill is expressed by the aorist *ἔκτεινα* instead of the imperfect *ἔκτεινον*. In the *Ion* of Euripides, Kreusa says to her son, v. 1291, “*Ἐκτεινα δ’ ὄντα πολέμιον δόμοις ἑμῆς*. So also, v. 1500, “*Ἐκτεινά σ’ ἄκουσα*.” ELMSLEY. On this use of the aorist to express *conatus rei faciendæ*, see by all means Jelf’s *Gr. Gr.* 404, *Obs*.

1071. *Κτείναντα* ; κ. τ. λ. The MS. Γ. reads *ἦ καὶ ζῆς θανόν* ; “ Excellently the Scholiast : *κτείναντα ὁ Μενέλαος εἶπεν, ὅσον ἰφ’ ἑαυτῷ, ὁ δὲ τῆς φωνῆς ἀντιλαμβάνεται . τὸ δὲ τοιοῦτο κωμῳδίας μᾶλλον, ἢ τραγῳδίας*. Nor shall we find any reader who will not pronounce the reply of Teukros ‘*subfrigida*.’ I am, however, far from ignorant that time alters our modes of expression as well as of feeling, and readily believe that many things which we read without emotion may frequently have excited whole theatres to enthusiasm.” LOBECK. “ Where in all the world is the comic savor or frigidity of the passage before us? Are they to be found in the circumstance that Menelaos, in accordance with national habit, oversteps the actual truth, and charges Aias, not merely with the intention of killing him, but with having positively done so? This is impossible. Exaggerations of the truth, deliberate falsehood, malicious imputation, can and do occur in almost every tragedy. Hence it is necessary in the very representation of Truth, in the exhibition of a conflict against Fraud and Falsehood, that the overthrow of the vainglorious braggart should be clearly and distinctly recognized. Since, then, without sacrificing the dignity of tragedy, the poet was permitted to represent Menelaos as uttering the exaggerated expression that Aias had killed him, it is absurd to contend

that he has descended to the level of comedy in describing Teukros as showing up in few but striking words the Lakedaimonian fashion of exaggeration in its own proper light. Would the reply have been considered inconsistent with the elevated tone of tragic poetry if expressed as follows: *He has not killed thee, for thou art living still, but only had it in his thought to kill thee: great, however, is the difference between the wish to perform a deed, and the deed itself?* That, in place of such a lengthened rejoinder, Teukros should not only with brevity, but, as the whole circumstances connected with the past recurred to recollection, with asperity, reply, Κτείναντα; δινόν γ' εἶπας, εἰ καὶ ζῆς θανάων, merits praise and approbation rather than censure. Wondrous as is the art displayed by Sophokles in all parts of his tragedies, his skill is nowhere more visible and triumphant than in the dialogue. The concentrated brevity which he there so frequently employs has, however, in many cases, occasioned great perplexity to his interpreters, and, in particular, has caused many passages in the concluding portions of this play to be but very imperfectly understood by those who have hitherto endeavored to explain them."

WUNDER.

1072. τῷδε δ' οἴχομαι. *But so far as he is concerned, I am no more.* Compare Eur. *Alkest.* 666, τίθνης τοῦπ' σί. Xen. *Kyr.* 5. 4. 11, τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοὶ σίσσωμαι. Hdt. 1. 124, κατὰ μὲν τούτου προθυμίαν τίθνηκας, κατὰ δὲ τοὺς θεοὺς περισῖς. On the dative τῷδε, see note to v. 574, *supra*.

1073. Μή νυν ἀτίμα. As this is the only instance in the Attic tragedians in which the verb ἀτιμᾶν occurs, Elmsley directs us to write ἀτίμου or ἀτιζε, and suggests that the author of the following scholion, which was first published in the Florentine edition of 1522, — ἀτίμα, ἡγουν ἀτίμους ποίει. ἀτιμάζω γὰρ τὸ καταφρονῶ· ἀτιμῶ, τὸ ἀτιμον ποιεῶ· καὶ ἡμιτωμένος, ἐπὶ τοῦ αὐτοῦ κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ, — found ἀτίμου, the imperative of ἀτιμοῦν, in his copy. Since, however, the verb ἀτιμᾶν is found frequently in Homer, from whom Sophokles above all other writers delights to draw, and has been used by Pind. *Pyth.* 9. 139, and Xen. *de Rep. Ath.* 1. 14, we cannot see that the common reading is in any way impugned by the objection above mentioned.

1074. Ἐγὼ γὰρ ἄν ψίξαιμι. "The tyro should observe the difference between three forms of expression, either of which the poet might have used here. The reading of the text signifies, *Egone deos reprehendam? Ich würde die Götter tadeln?* (Shall I censure the gods?) Had the particle ἄν been omitted, the expression would then be, *Egone reprehendum* or repre-

*henderim deos?* *Ich tadelte* or *ich hätte die Götter getadelt?* (*Did I censure or have I censured the gods?*) i. e. *Hoccine me facere vel fecisse putas?* See *Ed. Kol.* 1172. The third mode in which the poet might have written is *Ἐγὼ γὰρ ψίγω θεούς; Egone reprehendo deos?* HERMANN. With this employment of the optative, compare v. 1281, *infra*, οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους φθείρεις ἄν. *Ar. Avv.* 819, ἰγὼ βίμην ἄν. *Id. Vesp.* 1160, ἰγὼ γὰρ ἄν τλαίην; — νόμους. The MSS. Γ. and Aug. B. read γίνος, the latter with γρ. νόμους suprascriptum, and the MS. Lips. b. has νόμους in the text, but with γρ. καὶ γίνει suprascriptum.

1075. Εἰ . . . . παρών. SCHOL.: ταῦτα καὶ ἐν Ἀντιγόῃ vv. 450 sqq., 1070 sqq.). Compare the language made use of at v. 1280 sqq. For παρών the MSS. Bar. a. b. read παρὲν. "It must not be supposed that the participle παρὲν contributes to the sense. On the contrary, it imparts this meaning: *Si hic ades, ut mortuos sepeliri prohibeas.* By these addenda a certain expression of indignant feeling is frequently intended, similar to that contained in our own phrase, *Wenn du kommst und die todten nicht willst begraben lassen* (*If you come and will not suffer the dead to be buried*)."  
HERMANN. Compare vv. 1100, 1322 below, and see Wunder to *Trach.* 418. On the use of οὐκ in a conditional clause, see Jelf's *Gr. Gr.* 744, *Obs.* Krüger, *Griech. Sprachl.* 67. 4, *Anm.* 1.

1076. Τούς γ' . . . . πολέμιους. Scil. οὐκ ἰῶ θάπτειν. On the collocation αὐτὸς αὐτοῦ (for which the MSS. La. Γ. Bar. b. Mosq. a. read αὐτοῦ) see Elmsley to *Herakl.* 814; Jelf's *Gr. Gr.* 904. 1; Matthiä, *Gr. Gr.* 468. 6. — It will be observed that Menelaos in these words is again guilty of misstatement and exaggeration in representing Aias as peculiarly his foe, and hence the question which follows immediately from Teukros.

1078. Μισοῦντ' ἑμίσσι. The MSS. Bar. a. b. Mosq. Ien. Par. C. Harl. read ἑμίσουν, which is preferred by Brunck, Bothe, and Erfurdt. Wunder observes, that there is nothing objectionable in the omission of the pronoun ἑμέ or μέ, since the sentiment expressed by Menelaos is strictly this: *oderat aliquem, qui ipsum oderat*, i. e. *oderat me, qui ipsum oderam.* With the phraseology, compare Plat. *Legg.* III. 677. D, μισοῦντες μισοῦνται. *Dionys. Antt.* VIII. p. 506, μισοῦν τοὺς μισοῦντας. — In place of the common reading ἐπίστασο, the MSS. Aug. B. Dresd. b. read ἰπίστασο. Erfurdt properly observes, that the words, καὶ σὺ τοῦτ' ἐπίστασο, *tu quoque illud noras* (rather, *ac tu hoc noras*), are added for the purpose of displaying the futility of the question just proposed by Teukros, who could not possibly have been ignorant of the hatred which Aias bore to him. Hence the sarcastic reply of Teukros, v. 1079, *Sane noram: doloso enim suffragio tuo fraudatus est.*



1079. Κλίπτῃς γὰρ, κ.τ.λ. SCHOL.: μιᾷ ψήφῳ φασὶ κατακριθῆναι τὸν Αἴαντα ὑπὸ Μενελάου. Pind. Nem. 8. 44, κρυφαῖσι γὰρ ἐν ψάφοις Ὀδυσσεὺς Δαναοὶ θιράπειυσαν· χρυσίων δ' Αἴας στρηθεῖς ὅπλων φόνῳ πάλαισιν, on which passage Dissen observes as follows. “κρυφαῖσι ἐν ψάφοις signifies, if I am not mistaken, *dolosis suffragiis*, for it was through trickery on the part of some of the arbitrators that Odysseus obtained the majority of votes. Amongst those who resorted to these unworthy means was Menelaos, of whom Teukros complains in Soph. Ai. 1114, comparing him with those jugglers who impose upon spectators by dexterously subtracting the pebbles from one side and adding them to the other. See Casaubon to Athenæus, I. p. 19. B. By this secret tampering with the calculi the victory was insured to Odysseus.” Precisely the same explanation had been given long before by Musgrave, in his note to our verse. Compare Lys. ap. Polluc. VII. 260, ψηφοπαικτοῦσι τὸ δίκαιον. Render, (And justly did he hate thee,) *for thou wast detected secretly tampering with the judicial votes against him.* On the use of γὰρ in explanation of a premiss which is suppressed and must be mentally supplied, see Jelf's *Gr. Gr.* 786, Obs. 1; Krüger, *Griech. Sprachl.* 69. 14, Anm. 4.

1080. Ἐν τοῖς . . . ἰσφάλη. *This fault was committed by the judges, and not by me.* On the preposition ἐν, see Jelf's *Gr. Gr.* 622. 3; Matthiä to Eur. *Hippol.* 323. — Brunck has edited οὐκ from a few manuscripts, but κοῦκ is read in the majority of the ancient copies, and in the MSS. La. Lb. Lc.

1081. κλείψιαις κακά. See note to v. 188, *supra*. — For λάθρα, Aldus reads λάθρα.

1082. τινί. On the use of the indefinite for the personal pronoun, see Jelf's *Gr. Gr.* 659. 2; Krüger, *Griech. Sprachl.* 51. 16, Anm. 8; Fischer ad Well. *Gr. Gr.* II. p. 230; Dindorf to Ar. *Ran.* 552; and our own note to v. 233, *supra*.

1084. Ἐν σοι, κ.τ.λ. Observe the brevity and emphatic force of the language here employed, and compare *Trach.* 1136, ἄπαν τὸ χεῖρ' ἡμαρτι, χρηστὰ μωμίνη. Eur. *Phœn.* 402, ἐν μὲν μέγιστον· οὐκ ἔχει παρρησίαν. On the accusative after the verbal adjective in the second clause, see note on v. 684, *supra*; Jelf's *Gr. Gr.* 613. 3.

1085. Σὺ δ' . . . τιθάψιται. With the transposition of the subject of the dependent clause into the object of the principal clause, compare *Philokt.* 549, ἤκουσα τοὺς ναύτας, ὅτι σοι πάντες εἶναι συννευστοληπότις. Eur. *Or.* 1557, ἤκουσα . . . τὴν ἱμὴν ξυνάορον, ὥς οὐ τίθηκεν. Id. *Med.* 37, δίδωκα δ' αὐτὴν μή τι βουλεύσῃ. So in Latin. Cic. *ad Fam.* 8. 10,

*Nosti Marcellum, quam tardus et parum efficax sit, for quam tardus et parum efficax sit Marcellus.* Ter. *Eun.* 3. 5. 62, *Metuo fratrem, ne intus siet.* Id. *Adelph.* 5. 4. 20, *Illum, ut vivat, optant.* Liv. 42. 60, *Expectari nos arbitror, ut respondeamus litteris tuis.* Cic. *Tusc.* 1. 24. 56, *Sanguinem, bilem, pituitam, ossa, nervos, venas, omnem* denique membrorum et totius corporis *figuram* videor posse *dicere*, unde concreta et quomodo facta sint, — where consult the admirable note of Chase (pp. 147, 148).

1087. *χαιμῶνος τὸ πλεῖν.* On the construction of the article with the infinitive, see note to v. 114, *supra*; Jelf's *Gr. Gr.* 670. Lobeck compares the double accusative with *ἰφορμῶν* with such forms as *παρορμῶν τινά τι, παρακαλιῶσθαι, ἐνάγειν τινά τι*, and refers us to his observations on Phrynichus, p. 439. — On *χαιμῶνος* (*genitivus temporis*) consult Jelf's *Gr. Gr.* 523; Krüger, *Griech. Sprachl.* 47. 2; and cf. v. 21, *supra*.

1088. Ὡς . . . ἰδρῖς. "The dative is not used here in place of *οὗ* (which the poet would doubtless have written had he thought it equally appropriate), but to express the following sense: *cui, i. e. apud quem vocem non facile reperirisses.*" WUNDER. Lobeck has illustrated the sentiment by comparing Ar. *Lys.* 361, *φωνὴν ἂν οὐκ ἂν εἶχε.* Appian, *Bell. Civ.* I. 95, *οὐδὲ φωνὴν ἔτι οὐδένος ἔχοντες ὑπ' ἐκπλήξιος.*

1089. *περφίς.* The MSS. Ien. Mosq. b. Δ. Heidelb. read *περφίς*, for which Brunck's manuscripts and Aldus exhibit *περβίς*. See Lobeck ad Phryn. p. 318; Elmsley on Eur. *Suppl.* 543; Buttman, *Ausf. Griech. Sprachl.* 92, *Anm.* 11. On the practice here alluded to, see note to v. 238, *supra*.

1090. *Πατεῖν . . . ναυτίλων.* The MSS. Bar. a. b. Bodl. Harl. Θ. Laud. Ien. Aug. C. Lips. b. Mosq. a. b. and Aldus exhibit *ναυτίλω*, and this is supported also, as Hermann has pointed out, by the authority of the Scholiast to Hesiod, *Theog.* p. 252, ed. Heins. The reading in the text is defended by the best MSS. and by Eur. *Iph. Aul.* 340, *τῷ θέλοντι δημοτῶν.* Lobeck observes, that "Plato has either borrowed the sentiment of this sense, or a common proverb in *Theæt.* p. 135. A, *ἵαν δὲ πάντα ἀπορήσωμιν, ταπεινωθέντες τῷ λόγῳ, παρίξομεν ὡς ναυτιῶνσις πατεῖν τι καὶ χρῆσθαι ὃ, τι ἂν βούληται.* A more undisguised imitation is also found in Synes. *Ep.* IV. 163. D, *μισῆκεν ὁ κυβερνήτης τὸ πηδάλιον καὶ καταβαλὼν ἑαυτὸν πατεῖν παρῖχι τῷ θέλοντι ναυτίλων.*" — *παρῖχι.* Supply *ἑαυτόν*, *surrendered himself.* On the suppression of the pronoun see Heindorf to Plat. *Gorg.* 25; Stallbaum *ad eundem*, p. 476. D.

1091. *καὶ σὶ καὶ τὸ σὸν λάβρον στόμα, te cum tuis impudentibus dictis.* We might have expected the genitive *τοῦ σοῦ λάβρου στόματος* under the

government of the substantive βεήν. See note to v. 1006, *supra*. The accusative may be referred to a blending of two constructions, τὸ σὸν στόμα ἔν κατασβίσειν, and κατασβίσειν ἔν τὴν πολλὴν τοῦ σοῦ στόματος βεήν, which is eminently expressive of the indignation of the speaker. Cf. *Elektr.* 622, ὦ θεῖμ' ἀναιδής, ἥ σ' ἰγὼ καὶ τᾶμ' ἴση καὶ τᾶργα τᾶμα πόλλ' ἄγαν λίγισιν ποιεῖ.

1092. Σμικροῦ νίφους. "The allusion is to the hurricane or tempest caused by the meeting and sudden bursting of clouds, which the ancients called ἰκνιφίας, i. e., as the grammarians explain, ἰκ νίφους ἄνιμος. Cf. Senec. *Quæst. Nat.* 5. 12; Aristot. *Probl.* V. 26. p. 184, ed Sylb." WESSELING. Add Arist. *de Mund.* 4; Id. *Meteor.* 2. 6. 23; Alexis ap. Athen. 8. p. 338. E.

1094. δὲ γ'. "Vim autem δὲ γ' particularum multi etiamnum parum videntur perspexisse: quarum quidem ratio ea est, ut aliquid adaugeant adversando. Cf. Eur. *Med.* 799, ubi Porsonis veram sententiam exemplis illustrat Elmslejus." REISIG. "Where the second speaker strengthens or corrects the sentiment of the former speaker, the particle γ' follows δὲ, with a word sometimes intervening, sometimes not. 'I exceedingly dislike the unmeaning particle γ', says Brunck. Be it so, provided that it is unmeaning; but in this collocation, it exerts its peculiar force." PORSON. Cf. Eur. *Orest.* 1234; Ar. *Eqq.* 355, 362, 363. Render, *Ay, but I have seen a man filled with folly, or but I moreover have beheld, &c.*

1098. ἄνθρωπε. Such is the reading of the MSS. Par. 1. 4. Mosq. a. b. Lips. a. b. and Eustathius, p. 681. 5, and which we have preferred to ἄ' ἄνθρωπε or ἄνθρωπε, as exhibited in Aldus and the majority of the MSS., because the vocative with ἄ is an *address*; without it, an *appeal* or *attack*. Hence the omission of ἄ is peculiarly applicable in *threatening* or *reproachful* or *vehement exhortation*. See Krüger, *Griech. Sprachl.* 45. 3, *Anm.* 1.

1099. ἴσθι πημανεύμενος. *Know that thou shalt be brought to ruin.* On the passive sense in which this future participle is here employed, see Elmsley and Brunck to Ar. *Acharn.* 807, ed Bekk., and on the construction see notes to vv. 446, 908, 1025, *supra*.

1100. παρών. See note to v. 1075, *supra*.

1104. ᾧ . . . . παρῇ. *Who has it in his power to use compulsion.* We have preferred the reading παρῇ, which is exhibited by the MSS. La. pr. Lb. Γ. Δ. Aug. B. and Stobæus, *Flor.* 2. 28, to the Vulgate πάρα, for reasons which may be learnt from the note to v. 1018, *supra*.

1105. Ἀφιεπί νυν. SCHOL.: οὐδαμῇ ὑπείκει ὁ Τυῖνος · καὶ μὲν δέ, φησὶν,

*αἰσχιστόν ἐστιν ἀνέχισθαι τοῦ φλυαροῦντος.*—On the genitive *ἀνδρός*, see Jelf's *Gr. Gr.* 485.

1107. *ἱριδός . . . ἀγών.* Lobeck observes correctly that the genitive is added in order to define with greater accuracy and precision the kind of contest predicted by the Chorus. Cf. *Trach.* 20, *εἰς ἀγῶνα μάχης.* Eur. *Phoen.* 944, *λόγων ἀγών.* Hom. *Il.* 17. 384, *νῆκος ἱριδός.* Xen. *Kyr.* 2. 3. 15, *εἰς ἱερὴν μάχης.* Pausan. 10. 21. 3, *εἰς ἀγῶνα πολέμου.* Lucret. 4. 841, *certamine pugnae.*—Upon the departure of Menelaos, the Chorus advise Teukros to take instant advantage of the opportunity afforded by his absence, to bury Aias. The Oxford Translator draws attention to the circumstance, that nothing is said respecting the burning of the body, and that this distinction was denied on the authority of Kalchas (Philostrat. *Heroica*), who declared the holy element of fire to be polluted when applied to the concretion of the remains of suicides.

1108. *σαχύναι σπιῦσαι.* Equivalent to *σὺν τάχει σπιῦσαι*, in the same way as *Philokt.* 1223, *σὺν σπουδῇ σαχύναι.* Cf. *Æd. Tyr.* 861, *πέμψω σαχύνασα.* Priscian, XVIII. p. 269, compares the similar construction in the Latin phrases *loquere dicens*, and *stude properans.* See Jelf's *Gr. Gr.* 698. e.

1109. *κοίλην κάπυστον τιν' ἰδυῖν*, i. e. *εἰς οὗ πρὸς κοίλ. κάπ. τιν' ἰδυῖν*, on which construction and its signification, see note to v. 376, *supra*, and compare *Antig.* 30, *οἰωνοῖς . . . εἰσερεῶσι πρὸς χάριν βορᾶς.* “*Ἰδυῖν* is added to impart this sense: *fac ut quam celerrime huic cavam fossam, in qua condatur, circumspicias.* The words *κοίλην κάπυστον* are repeated in v. 1341, *infra.*” HERMANN. “Musgrave aptly compares *Theokrit.* 15. 2, *ὄρη διφρεῖ, Εὐνία, αὐτῇ.* The use of *videre* is very similar in Latin writers. Ter. *Heaut.* 3. 1. 50, *asperum, pater, hoc vinum est; aliud lenius sodes vide.* Cic. *Tusc.* 3. 19, *demus scutellum dulciculæ potionis; aliquid videmus et cibi.*” WUNDER.

1110. *ἴθθα βρετοῖς.* SCHOL.: *τὸν ἐσόμενον τοῖς ἀνθρώποις τάφον ἀείμνησται.* On the position of the article in this sentence, see Jelf's *Gr. Gr.* 459. 4.

1111. *εὐρώϊστα.* SCHOL.: *σισημμένον, σκοληκώδη.* Cf. Liddell and Scott, s. v.

1112. *εἶδε πλησίον πάρισιν.* SCHOL.: *πάριστιν ἢ Τίκμησσα μετὰ τοῦ παιδός· οὐχ ὅτι δι' ἱκανὰ τὰ πρόσωπα φυλάξαι τὸ σῶμα, ἀλλ' ὅτι κινῆσαι δυνατά.* The MSS. La. Lb. Γ. Θ. Dresd. b. Aug. B. read *πλησίον*, as at *Æd. Kol.* 58; *Elektr.* 640; *Antig.* 761, 763; *Trach.* 889, 897; Eur. *Iph. A.* 638; but the common reading is equally good (cf. *Trach.* 1076;

*Elektr.* 927; *Philokt.* 371; *Eur. Herc. Fur.* 523; *Bacch.* 473; *Ar. Ekkh.* 9), and seems unlikely to have been substituted by the copyists for *πλησίοι*. On the adverbial sense in which the pronoun *οἷδε* is employed in this and similar collocations, see note to v. 853, *supra*. — *ἐς αὐτὸν καιρόν*, at the very nick of time. See note to v. 34. — Whilst Teukros is preparing to act upon the admonition of the Chorus, Tekmessa and her son appear. He enjoins them to sit *ἐκιστῶν νόμῳ* beside the corpse of Aias whilst he is absent, and invokes curses upon those who may attempt to pluck them thence. These imprecations have no intimate connection with the tragic action, but are uttered as a matter of common usage. Teukros next charges the Chorus with the protection of the suppliants, and departs to make the requisite preparations for the funeral of his brother, whilst Tekmessa and Eurysakes place themselves in the attitude of suppliants on either side of the remains of Aias. Such spectacles as that now presented to the gaze of the spectators were eminently gratifying to Athenian taste, as investing their religious customs and observances with the pomp and dignity of Tragedy itself.

1116. *πατὲρς, ὅς σ' ἐγείνατο*. "Compare v. 1234, *infra*; *Elektr.* 261, 1412; *Æd. Tyr.* 436, 793, 827, 1482, 1514." NEUE.

1117. *προστρόπαιος*. SCHOL.: *προστιτραμμένος αὐτῇ ἢ ἐκιστεύων*. That the last is the true explanation may be learnt from the note to v. 789, *supra*. Cf. Liddell and Scott, s. v.

1118. *Κόμας*. The custom of consecrating their hair in honor of the dead was very common amongst the ancients. In *Eur. Orest.* 128, *Elektra* condemns *Helena* for sparing the most beautiful of her locks in the performance of this ceremony, and *Achilles* also (*Il.* 23. 135, sq.), at the tomb of *Patroklos*, cuts off the hair he had vowed to the river *Spercheios*, his example being followed, as a token of respect for the dead, by the rest of the *Myrmidons*. Cf. *Elektr.* 52, 448, 454, 900; *Eur. Iph. T.* 172 sq.; *Troad.* 480, 1182; *Hel.* 1203 sqq.; *Eustathius*, p. 1293. 31; *Klausen* to *Æsch. Choeph.* 6; *Kirchmann de Fun. Rom.* I. 2. c. 14.

1119. *Ἰκτῆριον θησαυρόν*. SCHOL.: *τὸ ἐκίσσιον κτῆμα · λίγει δὲ τὰς τρίχας*. "Ἀλλως · τὰς πολλὰς ἐκισίας, ἢ τὸ πλῆθος τῶν ἐκιστευόντων. — Εἰ δὲ τις . . . ἀποσπάσῃ . . . ἐκίσσοι. On the construction, see note to v. 872, *supra*."

1121. *ἄθραπτος ἐκπίσοι χθονός*. "Teukros prays that any one who may remove Eurysakes by force from the body of Aias may be banished from his country and never obtain the rites of burial. The Greeks strove not

only to bury their deceased friends, but to inter them in their native land. Cf. *Antig.* 1203. On the expression, ἐκπαισῖν χθονός, *ex patria ejici*, compare *Æd. Kol.* 766, ὅτ' ἦν μοι τέρεψις ἐκπαισῖν χθονός." WUNDER.

1122. Γίνους . . . . ἱζημημίνας. *Radicitus extirpato omni ejus genere.* When an active verb which can have two objects is converted into the passive, the *accusative of closer specification* remains unaltered. See Jelf's *Gr. Gr.* 584. 2; Matthiä, *Gr. Gr.* 424. 2. 3.

1124. μηδέ σε κινήσάτω. "So also v. 1272, *infra*, μηδ' ἡ βία σε μηδὰ μῶς νικήσάτω. We request the reader to consider what we are about to say as a continuation of Porson's note on *Eur. Hek.* 1166. Although the imperative of the aorist is hardly ever joined to the prohibitive particle μή in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find μελησάτω, *Æsch. Prom.* 332; εισελθίτω, *Ibid.* 1001; δοκησάτω, *Id. Theb.* 1004; ἐπιελθίτω, *Id. Suppl.* 587; ἀξιώθήτω, *Æd. Tyr.* 1449; εισβήτω, *Eur. Troad.* 1049, etc." ELMSLEY. Cf. Ellendt, *Lex. Soph.* II. 97; Jelf's *Gr. Gr.* 420, *Obs.* 5; Krüger, *Griech. Sprachl.* 54. 2, *Anm.* 2.

1127. ἴς τ' ἐγὼ μόλω . . . . τῷδε. "*Participio μεληθείς causa indicatur τοῦ μολεῖν.* Cf. *Æd. Kol.* 732; *Elektr.* 1096." ERFURDT. "Erfurdt appears to believe that the words ἴς τ' ἐγὼ μόλω signify *while I am gone, in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle μελησόμενος; not to mention that, as μόλω is the subjunctive of an aorist, the words ἴς τ' ἐγὼ μόλω cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted this interpretation. In this passage, however, μολεῖν does not signify *to go*, but *to come or return*, as in vv. 652, 762, 872, etc. Johnson's translation of the words is perfectly correct: *donec ego rediero, sepulcrum huic quum curavero.* Compare the expression τάφου μεληθείς with σίτων μίλισθι, *see after the dinner.*" ELMSLEY. On the omission of ἄν, consult note to v. 531, *supra*, and on the dative τῷδε, in lieu of which the MS. Dresd. b. reads τοῦδε, and the MS. Aug. C. ᾧδε, see Jelf's *Gr. Gr.* 598, and note on v. 837, above.

1128. καὶν μηδεὶς ἱᾶ. SCHOL.: ἀπονινοημένου, φασί, τὰ πάντα ἐπὶ αὐτῷ ἀνατιθῆναι, ὅτι μόνος κρατήσῃ τῶν ἰχθρῶν βιαζομένων· ῥητίον οὖν, ὅτι ὑπὸ φιλοστοργίας πάντα λίγει ὑπομένειν. "The particle οὖν may be used in dependent sentences, in opposition to the general rule, that, in final and conditional clauses, μή is always employed, either where the negation rests on some particular notion, or where there is an antithesis. *Xen. Kyr.* 6. 2. 30, μὴ δίσσητι, ὡς οὐχ ἡδίων καθευδήσῃσι. *Hom. Il.* 24. 296, εἰ

δί τοι οὐ δώσει (recusabit). Soph. Ai. 1075, εἰ τοὺς θανόντας οὐκ ἱᾶς (prohibes) θάπτειν. But in the present verse, ἀλλ' ἀρήγιστ', ἔστ' ἰγὰ μ. τ. μ. τῷδε, καὶ μὴδεις ἱᾶ, even if no one allows it." KÜHNER.

1129. Τίς ἄρα, κ. τ. λ. SCHOL.: ὁ χορὸς πάλιν καθ' ἑαυτὸν γινόμενος, ἐν ἀναλογισμῷ γίνεται, καὶ φησι· Τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἱτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἵς πότι λήξει ὁ ἀριθμὸς τῶν ἱτῶν, ἱμοὶ πότους παρασκευάζων; τουτίσστι τῶν κατὰ πόλεμον μόχθων. In this last stasimon, the Chorus deplores the innumerable evils which had been brought upon it by the protracted duration of the Trojan war, and utters maledictions on the man who, by imparting to the Greeks a knowledge of the use of arms, brought ruin and disaster upon the human race. Up to the present time, however, it had received protection from the valor and good offices of Aias, but now that he is dead no pleasure and delight can longer be expected. The song concludes with the expression of an earnest wish for a speedy return to Salamis. — The ancient copies place no mark of interrogation after νίαιος. Usitatum est enim Græcis, duas interrogationes una comprehendere. See note to v. 927, *supra*, and compare Eur. Hel. 1559, ὦ τλήμονες, πῶς ἐκ τίνος νίαιος ποτι Ἀχαιῶδες θραύσαντες ἤπιτι σπάφος; Render, *What and when will be the concluding term?* &c.

1130. δορυσσοήτων. The MSS. and old editions generally read δορυσσόντων. We have followed, with Neue, Hermann, Dindorf, and Lobeck (*Auct. Paralipom. Gr. Gr. add.* p. 562), the writing of the MS. Laur. a. See Bergke in Zimmermann's *Diar. Antt.* a. 1836, n. 7, p. 57.

1132. This verse presents considerable difficulty. The common reading is ἀνὰ τὰν εὐρώδην Τροίαν, to which the MSS. Δ. Ien. Mosq. b. add ἡνιμέσαν, the latter with the gloss, τὴν ἀνέμοις ἡχητικὴν. SCHOL.: εὐρώδης σκοτεινὴν καὶ ἀερώδην τοῖς Ἑλλησιν. [Εἰς τὸ αὐτό.] σισσηπιῶν, ἔνθα ἱχθυήσαμεν. κατὰ τὴν σήπουσαν ἡμᾶς Τροίαν τῷ χρόνῳ. Various emendations have been proposed, in order to remove an epithet which, in the sense of the Homeric εὐρώεις, is quite inapplicable to Troy, and to bring the metre into harmony with that of the corresponding antistrophic verse. Bergke, adopting in great part the correction of Musgrave, suggests that we should read ἀν' ἀκτὰν εὐρυιδῆ, and omit Τροίαν as a manifest gloss. "The Trojan plain was very appropriately termed by the poet ἀκτὴ εὐρυιδής, in close analogy with the Homeric phrase, Τροίῃ εὐρείῃ. When this gloss had once crept from the margin to the text, the additional corruption ἀνὰ τὰν for ἀν' ἀκτὰν became almost unavoidable." If this opinion is correct, we must either write ἰὼ πόνοι πρόποναι, as Dindorf has proposed, or ἰὼ πόνοι πρὸ πόνων (compare such expressions as γῆν πρὸ γῆς ἱλαύνεσθαι), at v. 1137.

Hermann objects to Dindorf's conjecture, that it is opposed to all principles of sound critical interpretation, inasmuch as it passes over a faulty verse and alters one that is metrically sound. Few, nevertheless, will acquiesce in the superiority of his own correction, *ἀν' αἴαν ἥλυγα Τρωϊαν*. After considerable hesitation, we have determined to follow the emendation of Wolff, *ἀν' αἰεώδια Τρωϊαν*, as best suited to the context, and requiring no change in the common reading of the verse in the antistrophe, which, we here take occasion to observe, must be understood as an emphatic recognition on the part of the Chorus, that the spring and primary source of all their troubles is the invention and discovery of arms.

1134. *ᾠφελι . . . Ἀιδαν*. "The verb *δύναι* in connection both with *αἰθίρα* and *Ἀιδαν* signifies *subire*. The expression *αἰθίρα δύναι*, like the Homeric *νίφει δύναι*, is appropriately applied to a man who is so raised to heaven, as to be hidden by enveloping clouds from the recognition of mortals. With the sentiment compare Hom. *Il.* 6. 345 ; *Od.* 20. 63 sqq. ; *Trach.* 953 sq. ; *Philokt.* 1092 ; Eur. *Ion.* 796, *ἀν' ὑγρὸν ἀμπταίνην αἰθίρα πρόσσω γαίης Ἑλλανίας, ἀστέρας ἱσπερίους, οἷον οἷον ἄλγος ἱπαθον*." WUNDER. The MSS. La. Lb. and Suidas s. v. read *ᾠφελι*. See Elmsley to Eur. *Med.* 1380 ; Blomfield to *Æsch. Pers.* 912 ; Buttmann, *Ausf. Griech. Sprachl.* 114. "On the epithet *πολύκοινον*, cf. *Elektr.* 138 ; *Antig.* 804, 810 ; Ruhnken ad h. Hom. in Cer. 9." NEUE.

1135. *ἰδυξιν*. So Hermann, with the MSS. La. Lb. Δ. Θ. Bar. b. Aug. B. C. Dresd. b. Mosq. a. b. Lips. a. b., and Suidas s. v. *ᾠφελι*.

1136. *Ἀρην*. The MSS. Laud. Ien. Aug. C. Dresd. a. b. read *Ἀρην*. See note to v. 242, and on the signification, note to v. 666, *supra*. With the expression *κοινὸν Ἀρην*, Neue compares Hom. *Il.* 18. 309 ; Eur. *Phææn.* 1572, *κοινὸν Ἐνυάλιον*.

1137. *Ἰὼ . . . πόνων*. See note to vv. 824, 1132, *supra*. Lobeck compares Plat. *Legg.* XI. 928. C, *ξυμφοραὶ ἰχθρας ἐκγονοι*. *Æsch. Pers.* 987, *κακὰ πρόκακα*.

1138. *ἱππεσιν*. See note to v. 849, *supra*.

1139. *Ἐκείνος οὕτε σσιφάνων*. SCHOL. : *ἐκεῖνος ὁ εὐρὺν τὰ ὄπλα, ὅσον ἐφ' ἑαυτῷ, οὐ σσιφάνων, οὐ κύλικος, οὐκ αὐλῶν τέρεψιν μοι ἔνιμιεν, ἀλλὰ πᾶν, φησί, τερανὸν ἱξίκοψεν*. *ἥδιστος δὲ ὦν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἦθος ἱκλινεν ἐν ταῖς μέλισσιν · ὅθεν καὶ μέλιττα ἐκλήθη*. The MSS. Δ. Bar. a. b. Dresd. a. and the Triclinian editions read *κεῖνος*.

1140. *βαθειᾶν*. The MSS. Aug. C. Bar. a. and Aldus read *βαθειᾶν*, and this was preferred by Hermann and Wunder in their first editions of this play as more poetical.



1141. Νεῖμιν . . . ὀμιλεῖν. "The infinitive is added *ex abundantia*, as in the expression δῶκεν ἔχειν. Pind. *Nem.* 10. 135, χαλιπαὶ δ' ἔρις ὀμιλεῖν κρυσσόνων." LOBECK. Cf. Matthiä, *Gr. Gr.* 432; Rost, *Gr. Gr.* 125. 7.

1143. ἰννυχίαν. SCHOL.: τὴν ἐν παννυχίῳ, ἢ τὴν ἐν κοίτῃ. All doubt as to the correct explanation is removed by the employment of the verb ἰαύειν. With the words ἰννυχίαν τέρεψαι ἰαύειν, which in signification are nearly the same as τερεπνὴν νύκτα ἰαύειν, to enjoy the night's sleep, compare Eur. *Rhes.* 740, κοῖτον (= ὕπνον ἐν κοίτῃ) ἰαύειν and the Homeric αὐπνοὺς νύκτας ἰαύειν. See Jelf's *Gr. Gr.* 556. c.

1145. ἰρώτων. SCHOL.: τῶν ἰρωτικῶν. καὶ ἄκαιρον μὲν περὶ ἱρώτος μιμνησθαι ἐν τοῖς παροῦσιν. ὅμως δὲ ἀπολουθίαν ἔχει πρὸς τὰ προσκείμενα. On the genitive see note to v. 689, *supra*, and with the anadiplosis cf. *Æd. Kol.* 119, 123, 155; *Philokt.* 829, 845.

1146. ἀμίριμος. "Said passively in the sense of *spretus, neglectus*, and therefore not for πολυμίριμος, as the Scholiast and Bothe teach." LOBECK. Hermann objects to this opinion, and contends that the adjective ἀμίριμος cannot possibly admit a passive signification. In the passage cited by Lobeck from the *Anth. Pal.* IX. 359, ἔχεις γάμον; οὐκ ἀμίριμος ἴσσαι, it has the same meaning as in the expression ἀμίριμος βίος, Menand. p. 204, ed. Meineke, i. e. *free from care, without anxiety*. TRICLINIUS: ἀμίριμος. καὶ μὴ ἔχων μίριμναν καὶ φροντίδα ὧν ἔφη, στιφάνων, κυλίπων καὶ ἰρώτων. — οὕτως, "*sic temere*." Cf. Vig. p. 438; Heindorf ad Plat. *Phædr.* 24." NEUE.

1150. Καὶ πρὶν μὲν \* ἰννυχίου. The MSS. Γ. Δ. Θ. Dresd. a. omit καί. In the reading of the common copies, a syllable is required, as our asterisk indicates, to complete the metre. The Triclinian editions read καὶ πρὶν μὲν οὖν, which is rejected by Hermann, who prefers to substitute οὐ for οὕτε in the corresponding strophic verse. — ἰννυχίου. SCHOL.: τῆς νυκτερινῆς ἐφόδου τῶν πολυμίων καὶ τῶν βελίων ἀλιζήτηριον ἦν ὁ Αἴας.

1151. Δείματος . . . προβολὰ καὶ βελίων. Compare Eur. *Orest.* 1488, θανάτου προβολάν. *Æsch. Theb.* 540, κυκλωτῶ σώματος προβλήματι. *Ibid.* 576, πιτρῶν προβλήματα. Ar. *Vesp.* 615, τάδε πίκτημαι πρόβλημα κακῶν. In Hom. *Il.* 8. 211, Aias is termed ἱρκος Ἀχαιῶν.

1153. ἀνιῖται στυγερῷ Δαίμονι. The MS. La. pr. reads ἀγκιῖται; the MSS. Δ. Lb. ἰγκιῖται, the latter with ἀνα suprascriptum; and the MS. Γ. ἰγκιῖται. Musgrave renders ἀνιῖται, *devotetur, consecratur*, comparing Eur. *Phæn.* 975, and understands Δαίμονι of Pluto or Ares. Hermann's interpretation, *nunc ille tristi futo confectus est*, has the merit of greater simplicity. Ἀνιῖται strictly means *solutus est*, as in Eur. *Orest.* 939, ὁ νόμος ἀνιῖται.

1156. Γινόμαν. SCHOL.: εὔχονται ἀπαλλαγῆναι ἐπὶ τὰ οἰκίᾳ· γίνονται οὖν, φησὶν, ἐπὶ τὴν ἄκραν πλάκα τοῦ Σουνίου· διὰ γὰρ Σουνίου ὁ πλοῦς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμίνα. Ἰν' ὑλᾶεν· ἴθθα ὑλῶδης ἐξοχὴ τῆς θαλάττης ἐστὶ. The Oxford Translator observes that it was in all probability from these lines that Lord Byron took the hint for the last stanza of his Ode to the Greek Isles:—

“Place me on Sunium’s marbled steep,  
Where nothing, save the waves and I,  
May hear our mutual murmurs weep,—  
There, swan-like, let me sing and die.”

1159. Τὰς ἱερὰς ὄπας. SCHOL.: φιλοτίχως εὐφραίνει τοὺς ἀπρωμίνους διὰ τῶν ἱπαινῶν τῆς Ἀστικῆς. Consult notes to vv. 200, 545, *supra*. “The Chorus says, *ut fausto clamore sacras Athenas salutem*. Sailors were accustomed, on coming into sight of the land for which they were voyaging, to salute it by name. Virg. *Æn.* 3. 524, *Italiam læto socii clamore salutant*. Stat. *Theb.* 4. 808, *salutantes, cum Leucada pandit Apollo*. Pausanias mentions (1. 28. 2) that the crested helm and pointed spear of Athene Polias are distinctly visible to sailors when coasting off the promontory of Sunium, and it is therefore very probable that it was customary for them, when they had arrived at this point, to salute with joyous cries the city of Athens.” MUSGRAVE. Cf. Xen. *Anab.* 4. 7. 24, καὶ τάχα δὲ ἀκούουσι βοῶντων τῶν στρατιωτῶν· θάλαττα! θάλαττα! Wunder, who has appropriated the whole of Musgrave’s note without the slightest acknowledgment, adds the following quotation from Pauw, *Recherches sur les Grecs*, I. p. 109: “La force intuitive dans les Athéniens était telle que jamais notre vue ne saurait atteindre un point d’éloignement où la leur s’étendait. . . . La distance de Sunium jusqu’à la citadelle d’Athènes est tout au moins en ligne droit de dix lieues de France.”

1160. ὅπως προσείπομεν. “*Omnino cum Johnsono legendum est προσείπομεν ᾗν.*” HEATH. “Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schäfer, and Erfurdt also read *προσειποίμ’ ᾗν*. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose that any person to whom the language of the Tragedians is familiar can object to the transition from the singular *γινώσκω* to the plural *προσειποίμεν*. We are equally unwilling to suppose that so many learned men were offended by the use of the optative *προσειποίμεν* instead of the subjunctive *προσειπώνμεν*. Compare *Philokt.* 24, *Θυμὸν*

γίνοιτο χερὶ πληρῶσαι ποσι, ἵν' αἱ Μυκῆναι γνοῖεν. Alex. ap. Athen. p. 340. C, γινοίμην ἔγχιλις, ἵνα Καλλιμίδων ὁ Κάραβος πρίαιτό μιν. Ar. Avv. 1337, Γενοίμαν αἰστὸς ὑψιπύτας, ὥς ἂν ποταθείην ὑπὲρ ἀτρυγίτου γλαυκᾶς ἐπ' οἶδμα λίμνας. We give this last passage as it is written in Brunck's membranæ and the Ravenna manuscript. According to the Scholiast, they are taken from the *Oinomaos* of Sophokles. As we do not believe that an Attic writer, even in a choral ode, would have prefixed ὥς ἂν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὥς ἂν ποταθείην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσείποιμ' ἂν in the passage before us, although it might justify ὅπως ἂν προσείποιμι. When the particles ὥς ἂν or ὅπως ἂν signify in order that, they must not be separated by the verb which they govern. See Eur. *Iph. Aul.* 171, with the remark of the Quarterly Reviewer, Vol. VII. p. 455. If all the copies read προσείποιμ' ἂν, we would propose προσείποιμεν without hesitation." ELMSLEY. "Elmsley, who censures all, is himself, in some degree, mistaken. For, in the first place, the optative does not in this and similar passages occupy the place of the conjunctive, but is legitimately used and preserves its own proper force. Of the many examples which might be quoted in addition to the three he has himself brought forward, I will instance but one, because it does contain some ambiguity. *Æsch. Eum.* 297, ἔλθοι, κλύει δὲ καὶ πρόσωθεν ἂν θεός, ὅπως γίνοιτο τῶνδ' ἱμοὶ λυτήριος. Had γίνηται been employed, Orestes would have spoken as if he entertained no doubt that Athene would come to his assistance, but in using the optative γίνοιτο, he represents himself as wishing that she may come where, if she pleases, she may render aid. Now, when it is uncertain whether those things which we desire will come to pass or not, it is evident that whatever is contingent upon them is in no less degree uncertain also. For this reason, then, such things as are dependent on wishes whose realization is uncertain can seldom be expressed by the conjunctive, and generally require the employment of the optative, as containing the notion, *ut fiat, si quidem fiat*, which does not exist in the former mode. This distinction cannot be indicated by the Latin language, unless we throw the sentence into past time. In this way, the passage from the *Philoktetes*, θυμὸν γίνοιτο χερὶ πληρῶσαι ποσι, ἵν' αἱ Μυκῆναι γνοῖεν, ἢ Σπάρτη θ', ὅτι χὴ Σπῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφιν, must be rendered, *utinam liceret explere iram, ut Mycenæ et Sparta cognoscerent Scyrios*. Hence, therefore, the optative in the latter clause depends necessarily upon the optative which precedes, so

that the conjunctive cannot possibly have place. The expression, ἴλθουσ ἄν, ὅπως σωτῆρ γίνη, is entirely different. For in that case the wish is not for a thing whose issue is uncertain, but relates to an occurrence whose end is definite and clear. More surprising, however is the inference which Elmsley draws from his assumption that no Attic writer, even in a choral song, could connect the particles ὥς ἄν, in the sense of ἵνα, with the optative; we mean, his suspicion that another passage of our poet, in which the words ὥς ἄν ποταθείην are found, must be referred to Simonides, or some other of the lyric poets. Ὡς ἄν and ὅπως ἄν, in the sense of *quomodo*, are generally constructed by Attic writers with the optative. See Poppo, *Diss. I. de Usu Particulæ ἄν apud Græcos*, p. 20 sqq. But it is precisely the same whether they signify *quomodo* or *ut*, or are used in the meaning of *donec*, on which point see the brief but luculent observations of Porson to Eur. *Phæn.* 89. So, too, in Latin, *qui* is employed with no difference of construction in the two meanings of *quomodo* and *ut*. That these particles are rarely joined with the optative is by no means a matter of astonishment, for it seldom happens that the notion they contain, *qui possit fieri*, is appropriate to the purpose of the writer. An Attic writer would not have hesitated to say, with Moschos, III. 124, κῆγὼ τάχ' ἄν ἐς δόμον ἦλθον Πλευτίος, ὥς κιν ἴδοιμι, καὶ εἰ Πλευτῆϊ μιλίσδεις · ὥς ἄν ἀπουσαίμαν, τὶ μιλίσδισαι. But this is very different from ὥς εἶδον and ὥς ἤκουσα. Lastly, Elmsley's assertion, that ὥς ἄν or ὅπως ἄν cannot be separated by the verb they govern, is not entirely accurate, since other formulæ clearly show that, under similar circumstances, this would not be *contra linguam*. Thus οὐκ ἔστιν ὅς or ὅπως are constructed with the indicative in *re certa*, as in Eur. *Med.* 171, Plat. *Civ.* V. p. 453. B, Xen. *Mem. Sokr.* 2. 3. 6; with the optative in *re, quæ in animi cogitatione versatur*, as in Æsch. *Choeph.* 170, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, *nemo est præter me, a quo eum abscissum credas*; and *de incerto tempore*, as in *Prom.* 291, κοῦκ ἔστιν ὅτῳ μίζονα μοῖραν νίμαιμ', ἥ σοί, *cui plus tribuerim, i. e. cui me tribuere velim*. See *Agam.* 630. The particle ἄν is added where the subject of the writer relates to something which may possibly happen. Xen. *Anab.* 5. 7. 7, τοῦτο οὖν ἔστιν ὅπως τις ἄν ὑμᾶς ἱξαπατήσῃ; See Plat. *Lach.* p. 184. C. In the same construction we find also ὥς or ὅπως, signifying *quomodo*. Cf. Plat. *Protag.* p. 318. E; Id. *Gorg.* p. 453. C, where see Heindorf. And this, too, with a verb interposed between the particles Eur. *Orest.* 630, ed. Pors., ἔστι δ' οὗ σιγῇ λόγου πλείστων γίνοιτ' ἄν. Ar. *Nub.* 1181, οὐ γὰρ ἔσθ' ὅπως μί' ἡμέρα γίνοιτ' ἄν ἡμέραι δύο." HERMANN. See Jelf's *Gr. Gr.* 808; Schäfer to Demosth. p. 74. 23.

1161. On beholding the approach of Agamemnon to the spot where the body of Aias still remained, Teukros hastily returns to protect it from insult or violation. — On the manner in which *τόνδε* is employed in the following verse, see notes to vv. 853, 1124, *supra*.

1163. *Δῆλος . . . . στόμα*. SCHOL.: *Δίδυμος* · *Καὶ δῆλός ἐστιν ὡς τι σημανῶν νίον*. Cf. *Antig.* 242. The common copies exhibit *μοι' ἐτί*. "Read *μὲν ἐτί*. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence that Lobeck, Schäfer, and Erfurdt have not introduced it." ELMSLEY. — With the expression *σκαῖόν ἐκλύσων στόμα*, *about to give loose to his mischievous tongue*, Lobeck compares Isokr. *Panath.* p. 252. 96, *λίλυκε τὸ στόμα*. Add *Æd. Tyr.* 706, *πᾶν ἐλευθεροῖ στόμα*.

1164. *τὰ δινά*, *atrocia illa*. See note to v. 299, *supra*. — *χανεῖν*. "Usage has invested the verb *χάσκειν* with the signification *effundere aliquid ore*, in addition to its own strict meaning of *hiare* and *os aperire*. Hence *ρήματα χάσκειν* is precisely equivalent to the Latin expression *verba effutire*. HESYCHIUS: *ἵχανειν* · *ἵπιν*. *χάνοιμι* · *ἵποισι*. *χανύειν* · *βοᾶν*. Compare *Æsch. Agam.* 892, *μηδὲ βαρβάρου φωντὸς δίκην χαμαιπιτὸς βόημα προσχάνης ἰμοί*." WUNDER. Add *Ar. Vesp.* 340, *τοῦτ' ἐτόλμησιν χανεῖν*. Kallim. *Ap.* 24, *ὀϊζυρόν τι χανεῖν*. — Agamemnon, having learnt from Menelaos that Teukros had defied their joint decree against the burial of Aias, now appears, accompanied by one or more heralds, and inveighs against the offender, with less arrogance, but more anger, than his brother. That Menelaos had been consistent with his principles and habits in the exaggerated account he had given to his brother respecting the disobedience of Teukros, is evident from the language of the former at vv. 1170 - 1172, *infra*. The address of Agamemnon displays no attempt at special pleading, nor the mean, invidious jealousy of Aias which Menelaos had betrayed, but is more in keeping with his station and prerogative. He declares, as the generalissimo of the Grecian forces, that the decision of the leaders in council must be supported, and that their adjudication proceeded from the principle that the prize should be awarded, not so much to preëminence in bodily size and vigor, as to mental sagacity and skill (vv. 1188 - 1190). That Aias was not deficient in the latter qualities we have already seen in our notes to vv. 119, 127, 716, *supra*, but that an opinion to the contrary prevailed among the Greeks it is, we fear, impossible to deny. Whether this rested on any real grounds, or was simply due to that unamiable trait in our common nature, by which, whilst granting superiority in one respect, we labor to bring distinguished men to our

own level by alleging a more than corresponding inferiority in another, we have neither space nor inclination to inquire. — The accusations of Agamemnon against Teukros, bitter as they are, are in great degree excused by the unrestrained language in which the latter, his inferior in birth and dignity, indulges against the ruler of the people.

1165. ἀναιμωπτιί. SCHOL.: *χαρὶς οἰμωγῆς, ἀτιμωρήτως*. The form ἀναιμωπτιί is exhibited by Aldus, and the MSS. La. Lb. Γ. Par. 1. Hermann follows Brunck in editing ἀναιμωπτιί, which is supported by the MSS. Δ. Θ. Par. C. Aug. A. Ien. Dresd. a. and Eustathius, p. 723. 28. The opinions both of modern scholars and of the old grammarians are extremely divided as to the correct orthography of this and similar adverbs (consult Hemsterhuis ad Polluc. IX. 143; Valckenaer ad Adonias. p. 228; Spanheim ad Kallim. *H. Dian.* 65; Lobeck and Elmsley to our own verse; Blomfield, *Gl. in Æsch. Prom.* 216; Götting ad Theodos. p. 229 sq.; Sturz, *Diss. de Adverbis*, p. 20; Reisig, *Comm. Cr. in Œd. Kol.* 1638; Brunck ad Ar. *Ekk.* 1020; Koen ad Greg. Cor. p. 90 sq.; Matthiä, *Gr. Gr.* 257; Buttmann, *Ausf. Griech. Sprachl.* 119; Krüger, *Griech. Sprachl.* 41. 12, *Anm.* 7, 8, 9), and the controversy is still far from being fully settled. Hermann, however, thinks that we may regard this point as established, that adverbs formed from verbs end in ι, the quantity of which is at one time long, at another short. If this be true, we should write ἀναιμωπτιί, since this adverb is derived, not from ἀναιμωπτος, but from οἰμώζω.

1166. Σί τοι, τὸν . . . . λίγω. "Brunck is silent. One of Erfurd's manuscripts (Dresd. a.) reads Σί τοι, σὶ τὸν τῆς. Three others exhibit traces of the same reading, either by adding the second σί (Aug. B.), or by omitting ια (Aug. c. Mosq. b.). One Oxford manuscript (Dorvill. B.) adds the second σί, and omits the words ια τῆς, which are supplied between the lines. The reading in question (that of the MS. Dresd. a.) is certainly much more elegant than that of all the editions. So *Antig.* 441, Σὶ δὲ, σὶ τὴν νύκτα εἰς πύλον πάρα. *Elektr.* 1445, Σί τοι, σὶ κρίνω, καὶ σὶ τὴν ἐν τῇ πάρος χρόνῳ θρασύαν. Ar. *Ran.* 171, Οὔτος, σὶ λίγω μίντοι, σὶ τὸν τεινέκοτα." ELMSLEY. Hermann has adopted Elmsley's suggestion, but although we agree in the elegance of the proposed correction, we think that deference must be paid to the greater authority by which the common reading is defended. Cf. *Œd. Kol.* 1578, σὶ τὸν κικλήσκω τὸν αἶν ἄνθρωπον; Eur. *Ion.* 219; *Iph. Aul.* 855. — On the use of the particle τοι after personal pronouns to attract greater attention to the statement that follows, see Krüger, *Griech. Sprachl.* 69. 61, *Anm.* 1; Jelf's *Gr. Gr.* 736. 2;

Stallbaum to Plat. *Protag.* p. 316. B; and compare Ar. *Plut.* 1099, *σί τοι, σί τοι λίγω, Καρίων, ἀνάμεινον*; Id. *Avv.* 274, 406; Soph. *Philokt.* 1084. — *αἰχμαλωτῖδος*. SCHOL.: τῆς Ἑσιόνης. See v. 1238 sq., and consult note to v. 410, *supra*.

1168. Ὑψήλ' *ιχόμους*. See note to v. 728, *supra*. The reading in the text is defended by several manuscripts, and by the Scholiast to Ar. *Acharn.* 638, but *ἰφάνους* is read in the MSS. Bar. b. Bodl. Laud. La. sec. Harl. Θ. Par. D. Lips. a. b. Dread. a. (in the latter with the gloss *γρ. ιχόμους*) and Aldus. Suidas s. v. Ὑψηλοτέρως and the MSS. La. pr. Lb. Aug. B. C. Heidelb. Γ. Δ. read *ἰφρόνους*. See Porson, *Adv.* p. 197. — *κἀπ' ἄκρων*. SCHOL.: *ἰπ' ἄκρων δακτύλων ἱβανίς γαυριῶν*. "Compare Ar. *Acharn.* 638, *ἰπ' ἄκρων ἐνύχων βαδίζουσιν*, and the observations of the Scholiast, in which this verse and the preceding are quoted, to that passage; Libanius, *Decl.* T. IV. p. 162, *ἰπ' ἄκρων πορεύονται δακτύλων*." MUSGRAVE. Add Plat. *Tim.* p. 76. E; Philon Judæ. p. 252. F, *ἀκροβατιῇ τε γὰρ καὶ τὸν αὐχίνα μετῴρων ἰξαίρει φρουρατόμινος*. With the general sentiment expressed in these two verses, compare Shakspeare, *III. Henry VI.* Act. II. Sc. 2:—

"Shamest thou not, knowing whence thou art extraught,  
To let thy tongue detect thy base-born heart?"

1169. Οὐδὲν ᾤν. SCHOL.: *οὐδὲν μὲν ᾤν διὰ τὴν δυσγένειαν, τοῦ μνηδὲν δὲ τοῦ Αἴαντος τελευτήσαντος*. "Teukros is so called because born of a captive mother, whilst Aias is alluded to in the words *τοῦ μνηδὲν*, *scil.* ὄντος, because dead. Among the differences between *οὐδὲν εἰμι* and *μνηδὲν εἰμι*, in Sophokles, it may be observed, that the article is not prefixed to the former, as it is to the latter; that *οὐδεὶς* is not inflected as *μνηδεὶς* is (thus, *τῷ μνηδινί*, *Æd. Tyr.* 1019, *Æd. Kol.* 918), nor is the former found in the plural number as the latter is." MITCHELL. See Lobeck's note; Valckenaer to Eur. *Phæn.* 601; Siebelis ad Pausan. T. I. p. 108. On the general construction of this line, consult Jelf's *Gr. Gr.* 895. 2.

1170. Κοῦτε . . . . διωμόσω. "*Et affirmasti nos neque pedestris neque navalis exercitus aut Græcorum aut tui duces huc venisse*. The allusion is to the words of Teukros at v. 1045, *Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατιῖς*, which, although addressed to Menelaos, Agamemnon understands (see note to v. 1164, *supra*) to have been applied equally to himself. Accordingly, in this reference to the assertion of Teukros, that the Atreidai possessed no authority over him, it is evident that he includes, not only Teukros, but Aias also, and the latter more particularly, since his inde-

pendence of all authority had been the most emphatically maintained. If this is not the case, the addition of the verse ἀλλ' αὐτὸς . . . ἴπλι, in evident antithesis to what precedes, is singularly inappropriate. With regard to the construction of the words just quoted, we may here remark, that a prose-writer would have used the accusative in construction with the infinitive, ἀλλ' αὐτὸν . . . ἱππλιῦσαι. So above, v. 714, the poet has written ἱλῶ γὰρ . . . μῆνις, ὡς ἴφη, for ἱλῶν γὰρ . . . μῆνιν. Lastly, Lobeck, from a comparison of Eur. *Phil. fragm.* 6, διόμνυσθ' εἰδῖναι τὰ δαιμόνων, Dionys. *Antiqq.* VIII. 2. 1742, Dio Chrys. XV. 448, Lucian *pro Imag.* c. 20, has accurately taught that Greek writers occasionally employ the verb διόμνυσθαι in the sense simply of *affirmare, contendere*." WUNDER.

1172. αὐτὸς ἄρχων. "Equivalent in signification to αὐτοῦ κρατῶν, v. 1043, *supra*. Compare Hom. *Il.* 1. 355, ἱλῶν γὰρ ἴχμι γέρας, αὐτὸς ἀπούρας, i. e. αὐτὸς ἑαυτῷ." DOEDERLEIN. Add Ar. *Vesp.* 470, αὐτὸς ἄρχων μόνος.

1173. οὐκ ἀπούειν. "The negative particle must be disjoined from the infinitive, and connected with the words μεγάλα κακά, *Is not this a great insult to hear from slaves?*" JAEGER. "The more common formula for expressing indignation at insulting language is ἄρ' οὐχ ὕβρις τάδε; Cf. *Æd. Kol.* 883; Hemsterhuis ad Lucian. *Dial. Mort.* 2." WESSELING. Add Ar. *Nub.* 1299, ταῦτ' οὐχ ὕβρις ἐστί; Ter. *Andr.* 1. 5. 2, Quid est, si hoc non contumelia 'st?

1174. Ποίου . . . ἀνδρός. "De quonam viro. Musgrave is mistaken in referring the genitive to an ellipse of the preposition περί. See my observations in *Diss. de Ellipsi et Pleonasmō, Opusc.* I. p. 188." HERMANN. Add Jelf's *Gr. Gr.* 486; Hermann ad Vig. p. 880; and compare *Elektr.* 317; *Trach.* 1122; *Philokt.* 439.

1175. Ποῦ βάντος . . . ἰγῶ; Brunck and Erfurdt, with the approbation apparently of Porson to Eur. *Hek.* 1062, have adopted the reading of the MSS. Par. 1. Dresd. b., ποῖ βάντος, ἢ ποῦ στάντος. The MS. Ven. reads πῆ. For οὔπερ the MSS. Heidelb. Δ. exhibit ἥπερ, and the latter omits the negative particle after ἰγῶ. TRICLINIUS: φασὶν ἰσταῦθα ὡς συκοφαντεῖ Τιῦκρος Ἀγαμίμωνα (v. 1219). οὐ γὰρ ἐν τοῖς πρόσθεν αὐτοῦ λόγοις πρὸς τοῦτον τοιοῦτόν τι εὔρηται. ἀλλ' ἴφη (1175) ποῦ βάντος ἢ ποῦ στάντος οὔπερ οὐκ ἰγῶ; φαμὲν οὖν ὅτι, ὥσπερ κατὰ τὰς ἱριδας συμβαίνει, προσφέρειν ἴσθ' ὅτι τὸν ἀπολογούμενον τῇ προηγουμένῃ τῆς δίκης τοιαῦτα αὐτὸς οὐδέποτε αὐτὸς ἐφθέγγετο, οὔτω κἀνταῦθα. ἴσως δ' ἂν τις εἴποι ὅτι, ὅτι τὸ ποῦ βάντος ἢ ποῦ στάντος ἔλγει, τοῦτο ἔλγει καὶ ἐνέει, ὡς ἐνθα μὲν ἐκείνος ἔβαινε, καὶ αὐτὸς συμπαρῆν. ἐνθα δ' αὐτός, οὐκ ἐκείνος. ἴσται δὲ πάνυ ψυχρόν.



Lobeck has pointed out, from a comparison of *Philokt.* 833, *ποῦ στάσι*, *ποῖ δὲ βάσι*, and *Eur. Hek.* 1057, *πᾶ βῶ*, *πᾶ στῶ*, that the words before us were, like the German *wo er ging und stand*, proverbially used to convey this meaning, *quid suscipiam, quid exsequar*? Hence, then, Agamemnon intends, in the verse under review, to express this sentiment, *ubique Ajax fuit, ibi haud ego defui*, i. e. *nihil ille sine me gessit*, in contradiction to the language respecting Aias which he attributes to Teukros in vv. 1170, 1171, *supra*. In thus asserting that Aias had done nothing either actively or passively in which he himself had not participated, it is readily understood that his language, as commander of the forces, is equivalent to *Quid tandem fecit Ajax nisi meis auspiciis*? It is for this reason that Teukros, in his reply (v. 1211 sqq.), calls to the recollection of his opponent those deeds of gallant service only, in which, without aid from any person, Aias, alone and single-handed, had delivered Agamemnon and the vanquished Greeks from the most imminent destruction. — On the use of *ποῦ* in interrogation, to express impatience and indignation, see note to v. 1044, *supra*.

1177. *ἰωγμιν*. See *Eur. Kykl.* 99; *Id. Herakl.* 428, with Elmsley's note; Eustathius, p. 885. 9; *Etym. M.* 350. 54; Buttman, *Ausf. Griech. Sprachl.* 114; Krüger, *Griech. Sprachl.* B. II. S. 116; Ellendt, *Lex. Soph.* I. p. 628. — *ἔσλων ἀγῶνας*. Cf. vv. 41, 884, and see note to v. 1107, *supra*.

1178. *τέτι*. See note to v. 614, *supra*. The MS. Γ. reads *πετί*, with the gloss *γρ. ὅτι*.

1181. *Εἴκειν* *ᾧ*, *κ. τ. λ.* "Supply *ταῦτα* from the relative pronoun *ᾧ*, and construct it with *εἴκειν*, according to Matthiä, *Gr. Gr.* 421, *Obs.* 2." NEUE.

1182. *κακοῖς βαλεῖτε*. *You will assail us with reproaches*. SCHOL.: *ἐντὶ τοῦ βλασφημεῖτε*. See notes to vv. 476, 682, *supra*.

1183. *Ἡ σὺν δόλῳ κιντήσῃ*. Lobeck aptly quotes *Eur. Suppl.* 240, *οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου εἰς τοὺς ἔχοντας κίντρ' ἀφιᾶσιν κακὰ*. — *οἱ λελειμμένοι*. SCHOL.: *οἱ ἡττηθέντες ἐν τῇ κρίσει · τοῦτο δὲ πρὸς τὴν ἐπιχείρησιν τοῦ Αἴαντος*.

1188. *οἱ πλατιῖς οὐδ' εὐρύωντοι*. The reference is to Aias. See notes on vv. 204, 1021, *supra*.

1191. *πλευρά*. The MSS. Bar. a. b. Par. C. Membr. Aug. B. C. and Aldus read *πλευράς*, which is retained by Brunck and Schneider. The MSS. Θ. La. sec. Harl. Bodl. Laud. Ien. Mosq. a. b. Dresd. b. and the Juntine editions exhibit *πλευράν*, which is supported by the Scholiast and

approved by Musgrave. The true reading (see Porson to Eur. *Hek.* 814, and to *Orest.* 217 ; Elmsley to Eur. *Herakl.* 824 ; Liddell and Scott, s. v.) is preserved in the MSS. Par. D. Dresd. a., Eustathius, p. 1524. 51, and Stobæus, *Floril.* 3. 5. With the sentiment, Wunder aptly compares *Antig.* 477 sqq., σμικρῇ χαλινῇ δ' οἶδα τοὺς θυμουμένους ἴππους καταρτυθίντας.

1192. ὁρθὸς . . . . περιύεται. Neue compares Eur. *Hel.* 1555, ταύριος δὲ ποῦς οὐκ ἤθειλ' ὁρθὸς σανίδα προσβῆναι κατὰ.

1197. ὅς, εἰ. "Qui sis. Eur. *Alkest.* 643, ἴδιξας, εἰς ἱλιγχον ἐξιθών, ὅς, εἰ. Id. *Iph. Taur.* 767, σήμαινι δ', ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν. I should not have drawn attention to this point, if I had not seen a statement in the *Mus. Crit.* P. VI. p. 293, that the introduction of the relative pronoun ὅς in the last-quoted passage is a solecism. For the reason why ὅς, rather than ὅστις, is here used, see Elmsley to Eur. *Med.* 1086, and my own note to v. 775 of that play." HERMANN. See also Schneider ad Plat. *Civ.* T. II. p. 139 ; Bernhardt, *Synt.* p. 291 ; Krüger, *Griech. Sprachl.* 51. 8, *Anm.* 5 ; Jelf's *Gr. Gr.* 877, *Obs.* 3 and 4 ; and compare *Æd. Tyr.* 1068, εἴθι μήποτε γνέης, ὅς, εἰ ; *Æd. Kol.* 571, σὺ γὰρ μ', ὅς, εἰμὶ κἀφ' ὅτου πατὴρ γιγῶς καὶ γῆς ὁποίας ἦλθον, εἰρηκῶς κυρεῖς ; Cic. *Cæcil.* XII. 37, *et qui sis et quid facere possis, considera.*

1198. Ἄλλον τιν' ἄξις, κ. τ. λ. "These words are spoken with exceeding arrogance. Slaves, such as Teukros is here represented to be, were not permitted by the Athenian law to plead their cause in the assemblies of the people. Cf. Ter. *Phorm.* 2. 1. 62." WESSELING. See Hermann's *Manual of Grecian Antiqq.* 135. 2 ; Schöll, *Sophokles Leben und Wirken*, pp. 127, 283 ; and compare note to v. 957, *supra*.

1201. Τὴν βάρβαρον . . . . γλῶσσαν. Agamemnon sneers at the descent of Teukros from Hesione, which, according to Athenian law and prejudice in the days of Sophokles, would prevent him from being regarded as a Greek. See *Mus. Crit.* VI. 254. — On the accusative γλῶσσαν, see Jelf's *Gr. Gr.* 551. 2.

1202. Εἴθ' ὑμῖν . . . . σωφρονεῖν. SCHOL. : ἐπεὶ οὐ συμβουλευίῃ διὰ τὸ ἀξίωμα Ἀγαμέμνονος ὁ χορὸς, ἐν τῇ εὐχῇ τὴν γνώμην κατίθηναι.

1204. ταχιῦά τις βροτοῖς. The MSS. Δ. Aug. C. Dresd. b. Lips. b., and Stobæus, *Serm.* CXXVI. 3, read τοῖς βροτοῖς. On the peculiar force of the pronoun τις when conjoined with adjectives, see notes to vv. 8, 811, *supra*. Hermann renders, *mortui quam nescio quomodo celerrime diffluit gratia.* — Teukros, although greatly enraged at the taunts and sarcasm of Agamemnon, first endeavors to pay a well-merited tribute to those

eminent services which Aias had rendered to the Greeks, and complains of the ingratitude of Agamemnon in retaining no grateful recollection of the repeated instances in which, to save his life, he had imperilled his own. He reminds him that, by the bravery and efforts of the deceased hero (see Hom. *Il.* 15. 415), the Grecian host was rescued from destruction by Hektor, and that, on a subsequent occasion, he went forth, of his own free will, to fulfil the lot which had appointed him to cope in single combat with the Trojan champion (vv. 1211 – 1225). “He was the doer of these deeds, and with him I, in actual presence, the slave, forsooth, and offspring of a barbarian mother!” (vv. 1226, 1227.) He next proceeds to refute the opprobrious terms in which his birth had been so repeatedly alluded to by his opponent, and retorts upon him the impiety and infamous reputation of his equally barbarian ancestors. Welcker, p. 260 sqq., has correctly shown, that, in the language Teukros uses upon this point, the poet seeks to gratify his audience by rebuking the arrogance of the Argives on account of their descent from Pelops. At the close of his address, he nobly declares, in allusion to the covert threats of Agamemnon at v. 1193 sq., that he shall defend his brother’s remains from injury at the cost of his own life: Εἴ νυν τόδ’ ἴσθι, ταῦτον εἰ βαλιῦτέ πον, | βαλιῦτε χ’ ἡμᾶς τρεῖς ὁμοῦ συγκαιμένους· | ἱππὶ καλὸν μαι τοῦδ’ ὑπερπονούμενον | θανέειν (v. 1246 sqq.).

1205. *προδοῦσ’*. Supply τὸν θανόντα, and upon the construction see note to v. 564, *supra*.

1206. οὐδ’ ἱππὶ σμικρῶν λόγων. “So Aldus and the manuscripts generally. The MSS. Dresd. a. Par. T. and the books which follow the Triclinian recension exhibit οὐδ’ ἱππὶ σμικρῶν πόνων. If Triclinius adopted this reading from correction, he did so foolishly. Every body is aware that the substantives ἵππος, λόγος, frequently denote *that which words express, a thing or matter spoken of*, and are hence almost equivalent in sense to *πρᾶγμα*. See my note to *Æd. Kol.* 443. In just the same manner, then, as the language of Aias at v. 452, οὐκ ἂν πραιίμην οὐδενὸς λόγου βροτόν, means neither more nor less than the comic phrase οὐκ ἂν ἐρεβίνθου πραιίμην, *vilissimo pretio non emerem*, are the words οὐδ’ ἱππὶ σμικρῶν λόγων employed in our own passage to signify *ne minimum quidem*.” BRUNCK. Erfurdt and Hermann agree with Stephanus in rendering, *ne verbis quidem tenuis*, and suppose the meaning of Teukros to be this: that Agamemnon, in return for the illustrious services of Aias in protecting the safety of himself and the army under his command, ought at least to have made honorable mention of his name, and to have forborne all disparaging and contemptuous

reference to his exploits. Lobeck's translation, *ne verbulo quidem* (with which he compares the German expression, *nicht mit einem armseeligen Worte gelenkt er deiner*) is yet more felicitous. In illustration of the use and meaning of *ἐπί*, see *Æd. Kol.* 443, 746; *Eur. Hippol.* 1163; Jelf's *Gr. Gr.* 633. 3; Krüger, *Griech. Sprachl.* 68. 40, *Anm.* 5.

1207. οὐ σὺ πολλάκις. SCHOL.: οὐκ ἀξιοῦται τῆς παρὰ σοῦ μνήμης, οὐ πολλάκις, ὡς Αἴαν, προσηνδύνουσας ἐν πολέμοις. παρὰ τὸ Ὀμηρικόν· Αἰεὶ ἔμην ψυχὴν παραβαλλόμενος πολεμιζέειν (*Il.* 9. 322). — On *μνησσειν*, see Lobeck ad *Phryn.* pp. 256, 728. Buttman, *Ausf. Griech. Sprachl.* 119. 24.

1210. κἀνόητ' ἴπην. Such is the reading of Aldus and the MSS. La. Par. 1. The common copies exhibit κἀνόητ'. Consult note to v. 716, *supra*.

1211. Οὐ μνημονεύεις. SCHOL.: καλῶς πρὸς τὸ Ποῦ βάντος ἢ ποῦ στάντος, οὐπερ οὐκ ἰγῶ; (v. 1175). On the collocation οὐ μνημονεύεις οὐκίτ' οὐδὲν, ἡνίκα, *dost thou no longer hold in any remembrance the time when*, — see Porson and Schäfer to *Eur. Hek.* 109, and compare *Cic. Ep. ad Div.* 7. 28, *Memini cum mihi desipere videbare*.

1212. Ἐρπίων. SCHOL.: λείπει τὸ ἱντός. The MSS. Lc. Bar. a. read ἱντός in place of οὗτος, but that the genitive may be constructed directly with the participle is satisfactorily shown by *Æd. Tyr.* 238, γῆς εἰσδίδιχαι. *Philokt.* 648, ὃ μὴ νιῶς γε τῆς ἱμῆς ἴνι. *Eur. Phæn.* 454, τόνδ' εἰσιδίξω τιχίων. See Bernhardt, *Synt.* p. 137. — ἰγκικλημένους. The common reading (for which the MSS. La. Bar. a. exhibit ἰγκικλισμένους) is ἰγκικλυσμένους. See Elmsley on *Eur. Herak. Fur.* 729; Matthiä on *Id. Hek.* 481; Schneider on *Plat. Civ. T. III.* p. 70; Baiter on *Isokr. Paneg.* 47. 43; and Buttman, *Ausf. Griech. Sprachl.* 114. Lobeck quotes, in illustration of the passage generally, the following sarcastic verses of an unknown poet (manifestly spoken by Aias), which have been preserved by Charisius, IV. 252: *Vidi te, Ulysse, saxo sternentem Hectora Vidi legentem clypeo classem doricam, ego tunc pudendam trepidus hortabar fugam.*

1214. ἀμφὶ . . . ἰδῶλίσ. Lobeck compares *Virg. Æn.* 5. 662, *Furit immissis Vulcanus habenis transtra per et remos (ἰδῶλιστα) et pictis abiete puppes (ἄκρα νιῶν)*. — The words ἰλθὼν μοῦνος are introduced in reply to the language of Agamemnon at v. 1175, *supra*.

1217. τάρφρων ὑπέρ. Cf. *Hom. Il.* 15. 355 sqq.

1219. οὐδὲ συμβῆναι ποδί. SCHOL.: πρὸς τὸ Ποῦ βάντος ἢ ποῦ στάντος. See note to v. 1175, *supra*.

1220. Ἄρ' ὑμῖν . . . ἰνδικα; "The adjective ἰνδικον is used to signify both *justum* and *verum*. In the present passage, it must be understood in the latter meaning, and joined with ὑμῖν: *vera secundum vestrum iudicium*. On this employment of the dative, see my note to *Æd. Tyr.* 40, and compare Eur. *Phæn.* 497 sq.: καὶ σοφοῖς καὶ τοῖσι φαύλοις ἰνδικα, where the dative is similarly used, and ἰνδικα has also the same signification." WUNDER. Add *Æd. Tyr.* 553, *Trach.* 296, and consult notes to vv. 522, 574, *supra*; Matthiä, *Gr. Gr.* 388. a. — On the particle ἄρα, *nonne*, see note to v. 264. Jacobs supposes, on account of its frigidity and the inappropriateness of the sentiment it expresses to the whole connection, that the verse is corrupt, and that the poet wrote something like the following: Ἄρ' ὑμῖν οὗτος ταῦτ' ἴδρασ' ἄμ', ἢ δίχα;

1221. χαῖτ'. "Construct with the verb *μνημονεύεις*, v. 1211." NEUE.

1222. Λαχών τι καὶ κίλιστος. SCHOL.: πληρωθεὶς καὶ αὐθόρμητος. That the transaction referred to was wholly voluntary on the part of Aias may be learnt from Hom. *Il.* 7. 92, and that the actual lot was in entire conformity with his wishes is reiterated at v. 181 of the same book. — The MSS. Lips. a. Flor. Γ. Δ. read with the Juntine editions ἦλθεν ἀντίος.

1223. Οὐ δραπίτην, κ. τ. λ. SCHOL.: οὐδὲν πανουργήσας περὶ τὸν κλῆρον, ἀλλ' ἐυξάμενος λαχὼν αὐτόν. τοῦτο δὲ ἱστορεῖται περὶ Κρεσφόντου καὶ τῶν Ἀριστοδήμου παίδων, ὅτι πανούργως ὁ Κρεσφόντης βῶλον ὑγρὰν εἰς τὴν ὑδρίαν τοῦ ὕδατος ἔβαλε, κληρουμένων περὶ Μισσῆνης. οὐκ ἄτοπον δὲ τὸν Τιῦκρον λαιδορεῖν Ἀγαμέμνονι, ὑπὸ τοῦ πάθους προσαγόμενον· καὶ γὰρ Ἀχιλλεὺς οὐκ ἀπίσχιτο λαιδορίας, καὶ οὐκ ᾔνεν τοιούτῳ πάθει (*Il.* 1. 122, 149, 225). [Εἰς τὸ αὐτό.] ἀνῆκται τοῖς χρέοις ἡ ἱστορία ἡ περὶ Κρεσφόντου. Eustathius, p. 361. 26, adduces this verse as an example ἀναχρονισμοῦ εὐμειθόδου. The allusion is to the artifice by which Kresphontes, in the division of the Peloponnesos, obtained Messenia, the district he coveted. "Among other modes of drawing lots practised by the ancients, one consisted in casting stones, inscribed with the name or some other distinctive mark of the party throwing, into a vessel filled with water. A person, not wishing his own lot to be the first drawn, surreptitiously threw into the urn some material which would either stick to the bottom of the vessel or dissolve in the water which it contained. It was thus, according to the Scholiast, that Kresphontes, by throwing a lump of earth into the lot-vessel, obtained the kingdom of Messenia. The reference to Kresphontes is of course an anachronism; but an anachronism which, told at the expense of Sparta, would not be disliked by the poet's audience." MITCHELL. Cf. v. 1079, *supra*; Apollodor. *II.* 8. 4; Pausan. *IV.* 3. 3; Plaut. *Asin.* 2. 6. 46; Salmasius ad Plaut. *Casin.* 2. 6. 22.

1225. ἄλμα κουφισῖν. *To make a light and ready bound.* On the accusative cognate to the notion implied in the verb, see Jelf's *Gr. Gr.* 548. d, 556. d, and compare Eur. *Suppl.* 1051, δύστηνον αἰώρημα κουφίζω. Id. *Elektr.* 865, εὐράνιον πῆδημα κουφίζουσα. Id. *Troad.* 343, κοῦφον αἶρη βῆμα, cited by Neue and Lobeck.

1227. Ὁ δοῦλος, οὐκ, κ. τ. λ. Compare the language of Agamemnon, vv. 1174, 1197, *supra*.

1228. ποῖ βλίπων. "Equivalent to πῶς βλίπων, *quo vultu, qua fronte.* Cf. *Philokt.* 110; *Ar. Plut.* 424; Id. *Vesp.* 895; Id. *Lys.* 886." ER-FURDT. On the use of καί after interrogative words and particles to denote extreme impatience for reply, see Porson to Eur. *Phaen.* 1373; Hermann ad Vig. p. 837; Elmsley to Eur. *Med.* 1334; and compare *Æd. Tyr.* 1129; *Trach.* 314; *Antig.* 726, 770.

1230. Πίλοπα βάεβαρον Φρύγα. "Tzetzes, *Chil.* V. 448, makes the following observation: πῶς Σοφοκλῆς τὸν ἄνδρα Φρύγα φησὶν οὐκ εἶδα, λίγων ἀρχαῖον ὄντα Πίλοπα βάεβαρον Φρύγα. The same representation, however, is made by Herodotos (7. 11), Πίλοψ ὁ Φρύξ, and Orosius (1. 12), *Tantalus rex Phrygiorum.* That the same interchange of the appellations *Phrygian* and *Lydian* is made by other writers may be seen in Markland's note on Maxim. XXXVI. 1. p. 179, and in truth the boundaries of Lydia and Phrygia were formerly ἀδιάκριτοι." LOBECK.

1231. Ἀτρεία δ', . . . . τέκνον; Most modern editors place a comma both after ἴσπειρι and δυσσεβίστατον. Elmsley directs us to erase the comma after the latter, because it does not agree with Ἀτρεία, but with διῖπνον. We prefer to retain the comma after δυσσεβίστατον, and to expunge it after ἴσπειρι. On the formula εἰς αὐτὸς ἴσπειρι, see note to v. 1116, *supra*.

1233. μητρὸς ἱξίφους Κρήσσης. "Although Kressa is a proper name and a common appellation of Aerope (see Burmann to Ov. *Trist.* 2. 391), it is used by Teukros in this passage as a term of reproach and infamy. See Dorvill. ad Chariton. p. 332, and compare the language of the comedian Plato, as quoted by the Scholiast on Ar. *Auv.* 798, τὸν μαινόμενον, τὸν Κρηῖτα, τὸν μόγις Ἀστικόν. Menelaos is called by Lykophron, 150, ἡμίπρης, on account of the marriage of his father with Aerope." LOBECK. Add Apollodor. 3. 2. 2, and the Scholiast on Eur. *Orest.* 800.

1233-1235. ἰφ' ἧ . . . . διαφθεράν. "Bothe cannot possibly be correct in considering ἱσακτὸν ἄνδρα as the object of the verb ἰφῆκαν, and in representing that Aerope's paramour was cast into the sea by the command of her father Katreus. Although this opinion is countenanced by the gram-

matical connection of these words, it will be seen to be inadmissible from the circumstance, that no ancient writer has stated that this punishment overtook the adulterer, whilst all unite in testifying that it was inflicted upon Aerope herself, or at all events was decreed against her. It is the more incredible that Sophokles could have intended to make such a statement in this passage on account of its thorough inconsistency with his meaning and design. His object is simply to communicate certain disgraceful passages in the history of the immediate ancestors of Agamemnon, and could not be promoted by any reference to the fate of Aerope's paramour. We think it certain that Aerope, therefore, must be the object of ἰφῆκεν. That Sophokles, however, does not adopt the story which Euripides is said to have followed in his tragedy of the *Κρήσσαι*, is clearly shown from the observations of our Scholiast upon the words ἰφῆκεν ἰλλοῖς ἰχθύσιν:—*ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθαρεῖσαν αὐτὴν λάβρα ὑπὸ θεράποντος ὁ πατὴρ Ναυπλίου παρίδωκεν, ἐντιλάμινος ἀποπεινῶσαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνηγγύησε Πλεισθίνι.* Now if Katreus is meant, as the commentators think, by the words ὁ φιλύσας πατὴρ, and we are to understand that Aerope while yet a virgin was detected by her father in the commission of her crime, (for it follows of necessity, that, if the offence of which the poet here accuses her was committed after her marriage, she could not have been detected in it by her father, since it is certain that he after her nuptials remained in Krete,) no one can ever understand how, after having been thrown into the sea in expiation of her guilt, she could possibly have married Atreus, as the poet asserts in the distinctest terms. For it is evidently impossible that we can interpret the words ἰφῆκεν . . . διαφθεράν in such a manner as to sustain the notion that she was rescued from her watery grave, and afterwards joined in wedlock with Atreus. To this it must be added, that the words ἰπακτὸν ἄνδρα could not have been applied to a servant of Katreus who had wrought his daughter's ruin. We cannot, therefore, doubt that Atreus, the father of Agamemnon, is referred to in the words ὁ φιλύσας πατὴρ, and that the general meaning intended by the poet is as follows: Aerope ab Atreo marito, natis jam Agamemnone et Menelao, quum in adulterio deprehensa esset, in mare præcipitata erat. The adulterer was, in all probability, Thyestes. With these views the Scholiast on Eur. *Orest.* 800 agrees: 'Ατρεὺς τὴν γυναῖκα 'Αιρόπην τιμωρεῖται, ὅτι μοιχεύετο Θυίστη, ῥίψας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς. The same testimony is given by the Scholiast on Liban. *Decl.* T. IV. p. 65: 'Αιρόπην τὴν τοῦ 'Αγαμέμνονος μητέρα ὁ ἀνὴρ αὐτῆς 'Ατρεὺς μοιχειομένην λαβὼν τῷ Θυίστῃ εἰς θάλασσαν ἔρριψε. The

reader will, moreover, observe that the introduction of the vengeance taken by Atreus on his brother Thyestes and on his wife Aerope, in the narrative detailed in these five verses (1231 – 1235), is extremely appropriate to the purpose and intention of the poet. Cf. Schol. ad Eur. *Orest.*, l. c.” WUNDER.

1234. *ἱσακτὸν ἄνδρα*. SCHOL. : τὸν μοιχόν.

1235. *ἱλλοῖς*. SCHOL. : τοῖς ἀφώνοις. Aldus reads *ἱλλοῖς*. Cf. Blomfield, *Gl. in Æsch. Pers.* 583 ; Hes. *Scut.* 212, *ἱλλοπας ἰχθῦς*.

1238. *τὰ πρῶτ' ἀριστιύσας*. See note on v. 410, *supra*.

1239. *ἧ φύσει μὲν ἦν*. On the construction, see note to v. 432, and for information upon the details respecting his own birth into which Teukros now enters, consult note on v. 410, *supra*.

1243. *τοὺς πρὸς αἵματος*. SCHOL. : τοὺς συγγενεῖς. Cf. *Elektr.* 1125, ἀλλ' ἧ φίλων τις ἧ πρὸς αἵματος. Jelf's *Gr. Gr.* 632. 2. a. Krüger, *Griech. Sprachl.* 68. 37, *Anm.* 1. Hermann ad Vig. p. 660. It is scarcely necessary to observe, that Aias alone is meant. See Wunder on *Æd. Tyr.* 361. — The MSS. Lb. Aug. B. C. Dresd. b. read *βλαστῶν*.

1245. *οὐδ' ἱπαισχύνει λίγων*. The MSS. La. Lb. Γ. Δ. Θ. Aug. B. C. and Aldus read *ἱπαισχύνῃ*, or what amounts to it, *ἱπ' αἰσχύνῃ*. “El-dicke, *Spec. Suspici.* p. 6, conjectures *ἱπαισχύνῃ γυγιῶν*, for which Erfurdt prefers *ψίγων*. To the participle supply *ταῦτα*.” LOBECK. “Hermann interprets *nec pudet te id profiteri*, a sentiment too frigid to be Sophoklean. Nevertheless, I confess that I am unable to suggest an explanation that is more satisfactory.” WUNDER. There is no need of alteration. The participle *λίγων* signifies *jubens* (cf. *Æd. Kol.* 840, *χαλᾶν λίγω σοι*), and *ᾤσει* is equivalent to *ᾤσεισθαι ποιεῖς* or *κτελεῖς*. See Stallbaum and Heindorf ad Plat. *Protag.* p. 324. D, and compare Cornel. Nep. V. 4, *Cimon complures pauperes mortuos . . . suo sumtu extulit*. Render, *Whom now overwhelmed by such* (i. e. so great) *calamities thou art causing to be thrust forth unburied, nor art ashamed at the command*. On the construction, see note on v. 481, *supra*.

1247. *Βαλεῖτε χήμας*. SCHOL. : ἑαυτὸν λίγει καὶ τὴν Τεκμήσσαν καὶ τὸν Εὐρυσάκην. “It must be understood that Teukros, in saying *βαλεῖτε χήμας*, *nos etiam projicietis*, plainly intimates his intention, if any outrage is offered to the remains of Aias, of repelling force by force. The reason for his resolution is set forth in the following verse, *ἱπὲρ καλόν μοι, κ. τ. λ.* The employment of the singular number *ὑπερπεποιμένῳ μοι*, although the words *ἡμᾶς τρεῖς* immediately precede, is necessary to the sense, because it could not be supposed that Tekmessa and Eurysakes would engage in con-



flict with the Atreidai. The assertion contained in the entire clause, τοῦτον εἰ . . . . συγκείμενους, is, therefore, this : *si quam Ajaci inferetis injuriam mortuo, nobis tribus illatam putabo et ulciscar.*" WUNDER.

1248. τοῦδ' ὑπερπονουμένῳ, *taking trouble, or distress, upon myself on account of him*, i. e. Aias. "The MS. La. exhibits the gloss, γε. ὑπερπονουμένους, and the MS. Lb., while it preserves the common reading in the text, has ους between the lines. If this correction should be adopted, μοι must necessarily be changed into τῷ." NEUE. It is apparent that such an emendation is quite uncalled for, and would be incorrect. If any change were made, the context would require the accusative singular. — With the genitive τοῦδε dependent upon the preposition in composition with the participle, from which it must be separated in construction, compare *Antig.* 82, ὑπερδίδοικά σου. *Ibid.* 627, ἀπάτας λιχίων ὑπεραλγῶν. *Æd. Tyr.* 264, τοῦμοῦ πατρὸς ὑπερμαχοῦμαι. *Infra*, v. 1284, τοῦδ' ὑπερμαχιῷς.

1250. τῆς σῆς . . . . λίγω. All the MSS. and the Scholia of Triclinius read σοῦ θ' ὁμαίμονος, which Brunck renders *aut tui etiam fratris*, inaccurately, for τῇ nowhere signifies *etiam*. Hermann, Erfurdt, Bothe, Lobeck, and Neue substitute that παμφάρμακον, the particle γι. The reading in the text, which is adopted by Wunder, is the happy emendation of Dindorf. — "Λίγω is not the conjunctive, as Hermann supposes, but a primary verb, to be constructed with ἐπὶ καλόν μοι, scil. εἶναι. Again, we must not conclude with Brunck, that Teukros calls Helen the wife of Agamemnon (τῆς σῆς γυναικός) in a moment of passion, or by a σφάλμα μνημονικόν, but that he employs these words in the same sense as Theseus calls the daughters of Oidipous τὰς παῖδας ἡμῶν, *Æd. Kol.* 1017 : — *pro illa muliercula, cujus tu causam tueris.*" DOEDERLEIN.

1252. βουλήσει . . . . θρασύς. *You will one day wish to be even a coward rather than bold against me.* On the expression θρασὺς εἶναι ἐν ἐμοί, see note on v. 1036, *supra*. The MSS. Lb. Γ. Bar. a. read ἢ ἐμοί; the MS. Lips. b. and Aldus, ἢ γ' ἐμοί; the MS. Aug. C. ἢ μοι; the MS. Dresd. b. ἢ ἐμοί; and the remainder, as in the text.

1254. Ἀναξ' Ὀδυσσεῦ. SCHOL. : ἵνα μὴ εἴη αὐτῶν εἰς μακρὰν ἡ φιλονεικία, διαλλακτὴν εἰσέηνεγκε τὸν Ὀδυσσεῖα. τοιοῦτον γὰρ ὁ καιρὸς ἐζήτει. εἰσῆκταῖ δὲ Ὀδυσσεὺς ὥς σοφὸς καὶ ἀμνησίκακος. On καιρόν, *opportunately*, consult note on v. 34, and on the construction of the words ἴσθ' ἐληλυθώς, see notes on vv. 908, 1025.

1255. Εἰ μὴ . . . . πάρι. Hermann's rendering, *si non ades una cum illis accensurus rixam, sed una mecum compositurus*, is open to the objection that Odysseus arrived too late *rixam una cum illis accendere*. The lan-

guage has its origin in the current proverbial expressions of the age (cf. *Antig.* 40; *Eur. Hippol.* 671; *Zenobias*, IV. 46; *Plutarch*, II. p. 1033. E, where Chrysippos is called by Aristokreon *στραγγαλίδων Ἀκαδημαϊκῶν κερὶς*, a knife for cutting Academic knots), and should be rendered, *si non ades adstricturus* (nodum rixæ), *sed soluturus*. On the use of the future participle to denote purpose and design, see Matthiä, *Gr. Gr.* 566. 6; Krüger, *Griech. Sprachl.* 56. 10. 4; and on the conditional or assumptive force of μή with the participle (= εἰ μή with the finite verb), by which the thought is represented as depending on the mind of the subject of the governing verb, compare the admirable explanation of Hermann: — “*Μή frequentissime jungitur participiis, quod ubi fit, sensus proprie est, si quis sit ejusmodi; μὴ δεῶν quem non facere aliquid sumimus; quum οὐ δεῶν sit, qui revera aliquid non facit.*” See also Jelf’s *Gr. Gr.* 746. 2. 3. Lastly, in illustration of the connection of the negative particle with but one of the participles here employed, Wunder aptly cites, *Plat. Civ.* p. 421. A, φύλακας δὲ νόμων τε καὶ πόλιως μὴ ὄντες, ἀλλὰ δοκοῦντες, ὁρᾷς δὴ, ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύασι. *Ibid.* p. 422. B, εἰς πύκτης ὡς οἷον τε κάλλιστα ἐπὶ τοῦτο παρισκυασμένοις δυοῖν μὴ πύκταιν, πλουσίοις δὲ καὶ πίονοις, οὐκ ἂν δοκεῖ σοι ῥαδίως μάχισθαι; *Ibid.* p. 423. D, ὅπως ἂν ἐν τῷ αὐτοῦ ἐπιτηδεύων ἕκαστος μὴ πολλοί, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὴ ξύμπασα ἡ πόλις μία φύηται, ἀλλὰ μὴ πολλαί.

1257. Βοήν Ἀτρεϊδῶν. SCHOL.: οὐκ ἐξ ἰτοίμου φησὶν, ὅτι ἤκοι ἀναστέλλων τὸν Ἀγαμέμνονα, ἀλλ’ ἐπιμιλόμενος, τί πράττουσιν οἱ βασιλεῖς. τὴν δὲ ἑαυτοῦ γνώμην ἰδήλωσε διὰ τοῦ ἀλκίμῳ νεκρῷ, ὅτι γενναίαν αὐτοῦ ἰδήλωσε τὴν τελευτήν. διδάσκει δὲ ὁ λογός, ὅτι οὐ δεῖ κατὰ τεθνεώτων λίσσιν, καὶ ἔχθροι ὦσιν. On the accusative βοήν, see Jelf’s *Gr. Gr.* 575. — Odysseus, hearing from a distance the wordy strife between Teukros and Agamemnon, now appears, in order to effect, by his wise intervention, a termination of the inglorious contest. It was one of the leading traits in the character of this chieftain, τὰ πάντα μίτριος, that he never lost sight of the admonition addressed to Agamemnon (v. 1251), ὅρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν. He had indulged in no unworthy triumph at the expense of Aias in his hour of deepest degradation, and it is, therefore, with especial propriety that his first words, τῷδ’ ἐπ’ ἀλκίμῳ νεκρῷ, convey an unmistakable intimation of his generous purpose to put an end to the unseemly brawl, and to vindicate, by a high-minded and emphatic testimony to the merits of his former foe, the honors which were now his due. The importance attached by both disputants to these simple words is forcibly illustrated by the circumstance, that immediately upon their utter-

ance all interchange of angry and offensive language ceases, and by the silent contentedness with which Teukros, seeing the evident desire of Odysseus to render the fullest justice to the services and merits of the departed hero, resigns the controversy to his abler management. When Athene, at the commencement of this play, first brought beneath the notice of Odysseus the lamentable situation of the unhappy Aias, a remembrance of the extreme vicissitudes to which all earthly honor is obnoxious compelled him to declare (v. 121 sqq.), *ἰστοικτεῖσθε δέ νιν . . . οὐδὲν τὸ τοῦτου μᾶλλον ἢ τοῦμὸν σπασῶν*. With the most thorough consistency, therefore, he at once takes part with Teukros, and urges that, although he can extend forgiveness to those who requite opprobrious language with the like (1260 sq.), deference to the laws of the immortal gods requires that the remains of Aias, once his bitterest foe (1274), but whose valor as the bravest of the Achaians save Achilles only (1278) far transcends his hatred (1295), should be honored with immediate sepulture. His remonstrances and entreaties prevail at length with Agamemnon, but only upon the understanding that the consent to the burial shall be considered as the act of Odysseus and not his own (1306), since his own enmity to Aias will continue unabated (1310). We would call the attention of the student to this fact in especial. The poet distinctly represents the hostility of the Atreidai alone as remaining unsubdued. They had been first to deal unjustly with the departed hero, but they suffer no punishment, and are portrayed as eager only to inflict it. Hence, when the insanity and premature death of Aias had reconciled his memory to gods and men, the punishment of the Atreidai is represented as deferred, and as awaiting them in the hereafter. From this consideration we shall be justified in concluding that the imprecations of Teukros (1327 sqq.) are not introduced, as Schöll insists, for the purpose of developing a new *πάθος*, but to direct the attention of the spectators to the wretched end which the *ὑπερβόρτοι* 'Εργίνοι did ultimately inflict upon one of the transgressors, and to the ignominious history of the other. That Aias in his dying speech omitted to mention the name of Odysseus in the curse which he invoked upon his foes because the poet intended to conduct the dispute respecting his interment to a triumphant and satisfactory termination by his good offices, as Welcker and Schöll contend, may or may not be true, although we think it more probable that it was owing to the more correct view which, upon the restoration of his reason, Aias was enabled to take of the dignity and worth of his illustrious antagonist. From the language of Odysseus at v. 1275, we learn that the fierce hostility between himself and Aias was of

no long duration ; that it originated in, and was altogether attributable to, the contest respecting the armor of Achilles (see note to v. 77, page 90). We would, finally, remark that the objection which Teukros urges to the participation of Odysseus in the funeral ceremonies themselves (vv. 1332 sqq.), arose in all probability from the opinion he still had cause to entertain, that Aias had perished under the continued influence of those prejudices against Odysseus which his victory had evoked. The assurance of his own obligations and personal esteem is properly set forth in the concluding words of his refusal (v. 1336 sq.) : *σὺ δὲ ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἰπίστασο*. Odysseus, in no degree offended by the repulse of his magnanimous proposal, but acquiescing with entire submission and cordiality in the sentiments and reasons of Teukros, thereupon retires.

1260. *Ποῖους* ; “ When, as in the present passage, *interrogando irridetur res aliqua, tanquam quæ plane non sit, vel certe nullius sit momenti*, there is generally an ellipse of a verb, to be supplied from the context, upon which the interrogative word depends. Cf. Heindorf ad Plat. *Charm.* 47 ; Reisig, *Conject.* p. 74.” NEUE.

1261. *συμβαλῖν ἴση*. “ *Maledicta regerere, veluti quandam verborum pugnam committendo*.” STEPHANUS. So Eur. *Iph. Aut.* 830, *αἰσχροὺν δέ μοι γυναῖξ συμβάλλειν λόγους*. With the general sentiment compare Hom. *Il.* 20. 250, *ἰππιῶν κ' ἰππησθα ἴπος, ταῖον κ' ἰπακνούσαις*. Ter. *Andr.* 5. 4. 17, *Si mihi pergit quæ volt dicere, ea, quæ non volt, audiet*. Hor. *Sat.* 2. 3. 298, *Dixerit insanum qui me, totidem audiet*.

1263. *καί*. “ When this particle follows an interrogative pronoun or adverb, it intimates that the notion which it precedes is that respecting which we particularly desire to be precisely informed. Porson to Eur. *Phæn.* 1373 explains differently, regarding it as equivalent to *dic præterea*. Hermann ad Vig. 320 makes the following observation : *Qui τί χεὶ καὶ λίσγειν interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat*.” KRUEGER. “ *Si dico τί χεὶ καὶ λίσγειν, proprie hoc quaero, quid sit dicendum, etiam si solum de dicendo cogitemus, i. e. the questioner omits all allusion to those details respecting which he might inquire, in order to confine himself to this one in especial*.” KLOTZ. See Jelf's *Gr.* 759. 2 ; Elmsley to Eur. *Med.* 1334 ; Wunder to *Antig.* 720 ; Elendt, *Lex. Soph.* s. v. In rendering into English, the force of *καί* in such a collocation is best given by pronouncing the following word with emphasis.

1265. *πρὸς βίαν ἑμοῦ*. *In spite of me*. See *Æd. Kol.* 662 ; Hermann ad Vig. p. 664.

1267. *ζηηρητιῖν*. SCHOL.: *ζητηρίχιν ὡς πρότερον, ἐν μεταφορᾷ τῶν ποιητῶν ἐρεττόντων*. [Εἰς τὸ αὐτό.] *συμφωνιῖν*. The MSS. Bar. a. Laud. read *ζηηρητιμιῖν*; the MSS. Par. T. Lb. Lc. Γ. *ζηηρημιῖν*, which is preferred by Turnebus; and the remainder of the manuscripts, with Aldus, *ζηηρητιμιῖν*. The reading in the text, which has obtained the sanction of Hermann and Wunder, is due to the emendation of Lobeck, and is confirmed by the authority of Hesychius, s. v. *Ζηηρητήσεις*, and Photius, s. v. *Ζηηηρήτης*.

1272. *Μηδ' ἡ βία σε μηδαμῶς*. SCHOL.: *μηδ' ἡ ἰξουσία βιασάσθω σε, ὥστε πρᾶξαί τι παρὰ τὸ δίκαιον· τουτίστι, μηδ' ὑπὲρ τοῦ ἰνδιξασθαι τούτῳ τὴν ἰξουσίαν παραβῆς τὸ δίκαιον*. See note to v. 1124, *supra*.

1277. *Οὐκ ἂν ἀτιμάσαιμ' ἄν*. Such is the reading of the MSS. La. pr. Lb. Γ. Δ. Lips. B. — “*Οὔκουν ἀτιμάσαιμ' ἄν*. Sic bene *Membranæ* [Laud. Bodl. Bar. a. b. Harl. Mosq. a. Lips. a. Dresd. b.] *et Aldus*. In *reliquis veteribus οὐκ ἂν ἀτιμάσαιμ' ἄν*, labante metro, cui fulciendo *Triclinius* γι *inseruit*.” BRUNCK. “The manuscript which Brunck calls *Membranæ* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, *οὔκουν*, the reading of the *Membranæ* and of many other manuscripts, appears to be a conjectural emendation of *οὐκ ἄν*, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably *οὐτᾶν ἀτιμάσαιμ' ἄν*. *Οὐτᾶν* (*οὔτοι ἄν*) is always confounded in manuscripts with *οὔτ' ἄν* (*οὔτε ἄν*), and in passages where the particle *τε* is improper is frequently corrupted into *οὐκ ἄν*. *Οὐκ ἄν*, again, where the metre requires it, is changed into *οὔκουν* or *οὐκ ἄν γ'*. We subjoin a few examples of part of this process. *Æsch. Suppl.* 306, *Οὐκοῦν πιλάζει Ζεὺς ἱπ' εὐκράϊζον βοῖ*; The context appears to require us to read without the interrogation, *Οὐκ ἄν* (or *οὐτᾶν*) *πιλάζει*. *Soph. Antig.* 747, *Οὐκ ἄν γ' ἴλοις ἤττω γι τῶν αἰσχυρῶν ἰμί*. So Aldus. The Augsburg manuscript reads, *Οὐκ ἄν ἴλοις*. The true reading is exhibited in Erfurdt's first edition. In his second edition, he injudiciously recalls the Aldine lection. *Eur. Med.* 867, *Οὐκ ἄν γ' ἀμάρτοις τοῦδε γ', ἀλλ' ἀκούσομαι*. See the various readings in Porson's note. He reads *Οὐ τ' ἄν ἀμάρτοις τοῦδε γ'*. *Ar. Ran.* 488, *Οὔκουν ἴτιρος ταῦτ' ἐργάσατ' ἀνὴρ. ἀλλὰ τί. Another man would not have done so*. Brunck reads from conjecture, *Οὐκ ἄν ἴτιρος ταῦτ'*. The Ravenna manuscript reads, *Οὔκουν ἴτιρος γ' αὐτ'*. We suspect that Aristophanes wrote, *Οὐτᾶν ἴτιρος γ' αὐτ'*.” ELMSLEY.

Hermann and Wunder have adopted Bothe's conjecture, *ἐν ἀνταρμέσσι μ' ἄν*. We believe that the reading in the text is undoubtedly genuine, and that the assertion of Hermann, *Opusc.* IV. p. 373 sqq., that the quantity of *ἄν* under all circumstances and in all places is invariably short, has been successfully refuted, so far as the Attic poets are concerned, by Dindorf, in his *Præf. ad Post. Scen. Gr.* p. vii. sqq. See *Elektr.* 314; *Antig.* 747; *Æsch. Agam.* 341; *Eur. Rhes.* 561; *Med.* 867; *Troadd.* 409; *Hel.* 1045; *Herakl. F.* 186, 1254; Alexis ap. Athen. X. p. 422. B; all which passages are quoted and discussed by Dindorf in his note on *Æsch. Theb.* 562.

1278. "Εἰ" . . . . *ἔπειτα*, *namque optimum*. See Hom. *Il.* 12. 243; Matthiæ, *Gr. Gr.* 461; Bentley to Hor. *A. P.* 32; Valckenaer to Hdt. 6. 127.

1279. *πλὴν Ἀχιλλεύς*. For a confirmation of this statement, cf. Hom. *Il.* 2. 768 sq.; 17. 279; *Odys.* 11. 469, 550; 24. 17 sq. Hektor, in *Il.* 6. 288, thus addresses Aias: *Αἶαν, ἐπεὶ καὶ δῶκε δῖος μάλιστα καὶ βίη καὶ πρηνείη, περὶ δ' ἵγχι Ἀχαιῶν φέρτατός ἐστιν*. So, too, Pind. *Nem.* 7. 40, *πρότερος Ἀχιλλεύς ἀντὶ μάχης*. Hor. *Sat.* 2. 3. 193, *heros ab Achille secundus*.

1281. *τοὺς δῖον νόμους*. Compare the language of Teukros at vv. 1073, 1075, *supra*. On *φρίξας ἄν*, see note to v. 1074, *supra*.

1282. "Αἰδῶ. See note to v. 495, *supra*. — *εἰ δ' ἄν*. Wunder reads from conjecture *εἰ δ' ἄν*. See note to v. 496, *supra*.

1284. *καὶ δ' ἄν* *ἐνταρμαχίᾳ*. See note to v. 1248, *supra*.

1286. *παραμβῆσαι*. *Insultare*. "The verbs *ἐμβαίνειν*, *ἐπιμβαίνειν*, *παραμβῆσαι* are used of any injury inflicted upon those who are already oppressed and afflicted. Cf. *Elektr.* 835. Isidor. *Pel.* I. 3. *Ep.* 347, *καλῶς λόγῳ διαγορεύει μὴ ἐπιμβαίνειν τοῖς πτωχεύουσιν*. Alexand. Polyb. ap. Euseb. *Evangel. Præpar.* I. 9. 17, *τοῖς δουλοχόοις ἐπιμβαίνειν*. Additional instances will be found in *Eur. Hippol.* 668; Jo. Chrysost. T. III. p. 382; Basil. Magn. T. II. p. 42." WESSELYNG.

1288. Aldus and the old editions place the sign of interrogation at the end of this verse, in order, as Hermann supposes, to convey this sense: *Nuncne facile est, obedire regi?* Such an interpretation is in opposition to the context. — "*Dicitur ἐνταρμαχίᾳ εἰς ἐνὸς καὶ εἰς ἐνὸς ἐνὸς*. Vid. Valcken. ad *Eur. Phæn.* 1331." ERFURDT. In the verse of the *Phænissai*, Forson writes with Valckenaer, *εἰς ἐνὸς δῖον*, and adds the following observation: — "It is hardly possible to determine with certainty whether *ἐνταρμαχίᾳ* or *εἰς ἐνὸς* should be written in all cases in which a transitive signification is required by the connection; nevertheless, the Tragic writ-

ers seem to have said εὖ εἰβειν θεούς and εὐσεβεῖν εἰς θεούς." So, too, Eustathius, p. 1514. 27, ἐπεὶ κατὰ τὸν τραγικὸν Σοφοκλῆα τὸν τύραννον εὐσεβεῖν οὐ ῥᾶδιον, ὅστις, ἀλλὰ δικαιοπραγεῖν, ὡς πᾶσιν ἀρέσκειν, καὶ, ὡς εἰπεῖν, σεβαστὸν εἶναι. Analogy apparently confirms this view, for εὐσεβεῖν, as Valckenaer remarks, strictly signifies εὐσεβῆς εἶναι, and requires a preposition after it. On the other hand, Hermann on *Antig.* 727, and Matthiä on Eur. *Troad.* 85, follow Musgrave's opinion, that εὐσεβεῖν is also employed as a transitive verb, for in *Æsch. Eum.* 270, ἥ θεὸν ἥ ξῖνον τιν' ἀσεβῶν, the verb ἀσεβίω is evidently constructed with an *accusativus personæ*, and εὐσεβεῖσθαι occurs as a true passive, *to be revered*, in Antipho, 123. 42. Plat. *Ax.* p. 364. C, καὶ μοι ἵνα καὶ τοῦτο εὐσεβηθῇ. See Jelf's *Gr. Gr.* 565 and *Obs.*; Seidler ad Eur. *Troad.* 48. So far as our own passage is concerned, the controversy is of little moment, since most scholars will agree that the accusative τὸν τύραννον is the subject and not the object of the infinitive, the general sentiment being this: *It is no easy matter for one who enjoys supreme authority to live, or act, piously.* "In this verse the poet seems to have consulted the consistency of the character less than the gratification of his audience." HERMANN. "Since the extreme jealousy for freedom which characterized the Athenians rendered monarchical or despotic power extremely odious to them, the Tragedians miss no opportunity of introducing such general reflections and allusions as might tend to bring it into still greater detestation." BRUNCK. Cf. *Antig.* 743, 1072.

1289. SCHOL.: κατὰ κοινού τὸ ῥᾶδιον. ἔστιν οὖν ὁ τοῦς τοιοῦτος· ἀλλὰ ῥᾶδιόν ἐστι τοῖς καλῶς συμβουλευούσι φίλοις τιμὰς νέμειν. ἀντὶ τοῦ, ἡμεῖς καλῶς σοι συμβουλευόντι τιμὴν ἀπόδος, τουτίστιν ἀκουσόν μου.

1290. Κλύειν τὸν ἐσθλόν. SCHOL.: ἄκρως αἱ ἀντιθέσεις· ὁ μὲν Ὀδυσσεὺς ἐπὶ τιμῇ τῶν φίλων ὑφείναι τὸν βασιλῆα τῆς ἐξουσίας παρακαλεῖ, ὁ δὲ ἀντιστρέψας φησὶν, ὅτι τὸν ἀγαθὸν ἄνδρα χρὴ πείθεσθαι τοῖς βασιλεῦσιν. — τῶν ἐν τίλει. *Those in authority.* TRICLINIUS: ἡγουν τοῖς βασιλεῦσι. τέλος γὰρ τιμῶν ἡ βασιλεία, μισθ' ἣν οὐκ ἔστι περαιτέρω χωρεῖν. Cf. *Antig.* 67; *Philokt.* 385, 913; Valckenaer, *Diatrib.* c. XIX. p. 202; Ruhnken ad *Tim.* p. 251; Blomfield, *Gl. in Æsch. Agam.* 104.

1291. Παῦσαι· κρατεῖς, κ. τ. λ. "Markland, *App. ad Eur. Suppl.* p. 249, emends πάσαις, which is approved by Musgrave, because the word παῦσαι would indicate a want of proper respect on the part of the speaker for the rank and authority of Agamemnon. How uncalled for all this is will be seen from the manner in which the Chorus are represented as checking the altercation between Oidipous and Kreon in *Æd. Tyr.* 630, παύ-

*καὶ* ἄνευ. Add Eur. *Androm.* 692, *παύσαντες ἤδη*. In illustration of the following words, see Aristid. T. I. 356, *δοῦ τῶν μὲν πολέμιων πάντας ἰλίαν κρατῶν, τῶν δὲ ἰωνηδίων ἡττῶσθαι*. *Μιστὴ δὲ ἡ τραγῳδία ταῦτα παρασιύσαν· Κρατῶς τοι τῶν φίλων ἡττώμενος.* LOBECK. See Porson on Eur. *Med.* 1011. — On the construction of the genitive with *ἡττώμενος*, consult notes on vv. 317, 1295.

1294. *Τί ποτε . . . ἴκων;* "Quid tandem facies, qui hostem adeo reverere mortuum? The sentiment is this: What kind of person wilt thou hereafter be to thy living enemies, when thou betrayest now such reverence for a foe that is deceased? i. e. How indulgent wilt thou prove thyself to living enemies, since thou displayest all this reverence for one that has departed." WUNDER.

1295. *Νικᾷ . . . πολέ.* The MSS. Γ. Δ. Bodl. Laud. Dresd. a. Mosq. b., with Stobæus, *Flor.* 19. 10, and Eustathius, p. 842. 10, read *ἡ ἀρετή*. The reading in the text (see Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 13; Matthiä, *Gr. Gr.* 54; Krüger, *Griech. Sprachl.* B. II. 14. 8, *Anm.* 1; Reisig, *Synt. Gr.* p. 18; Elmsley on Eur. *Heracl.* 460) is exhibited by the majority of the manuscripts. — *πολέ.* The MS. Lips. b. reads *πλίον*. With equal inaccuracy, Eustathius l. c. observes: *παντὶς ἐν πολέ ἀντὶ τοῦ πλίον λαβὴν γινώσκοντί τινες.* "For as the verb *ἡττῶσθαι* is joined with a genitive on account of the notion of comparison which it involves (*ἡττῶμαι σοῦ* being equivalent to *ἡττων ἰμὶ σοῦ* or *ἡ σοῦ*), and *ἡττῶσθαι* is frequently found with the same syntaxis for precisely the same reason (see notes on vv. 317, 1295), so *ἡ ἀρετή πολὺ νικᾷ τῆς ἰχθύος* is of equivalent meaning with *ἡ ἀρετή πολὺ κρείττων ἐστὶ τῆς ἰχθύος*. There is, however, this distinction, that an accusative of the person spoken of as conquered is sometimes added to the verb *νικᾷ*, which could not have been added if *πολὺ κρείττων ἐστὶ* had been substituted. The meaning of our passage is, therefore, as follows: *I reverence the dead body of Aias, because the valor for which he was conspicuous in life has far more weight with me than the hatred which I cherished against him when living.* By this he intimates that he is induced, by his recollection of the valor in which Aias formerly excelled, to lay down and forget his bygone animosity. Compare v. 1315, *infra*." WUNDER. See Bernhardt, *Synt.* 437, not 486; Matthiä, *Gr. Gr.* 338; and compare *Antig.* 208, *νοῦπον ἐν γ' ἱμοῦ τιμὴν προέξουσ' εἰ παλαι τῶν ἰνδίων*.

1296. *Ἰμπεληνται.* *Mobiles, inconstantes.* SCHOL.: *εἰ μὴ ἱμνέουσι τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ ἄφρονες παρὰ τοῖς ἀνθρώποις.* "Ἄλλως. Ἰμπεληνται· νοῦπον, ἐμμετάβληται· ἐνιδίξει δὲ Ὀδυσσεῖ, ὡς ἐμμεταβλήθη. εἰ ταιῦται οὖν



ἔμπληκτοι παρὰ τοῖς βροτοῖς λίγονται, ὡς καὶ Ὅμηρος· Ἐμπλήγδην (= εὐμὶτὰ κρείσσει, *temere*) ἵτιρον μὲν τίσι βροτόν (*Odys.* 20. 132). Aldus and the MS. Ien. read incorrectly ἱππληκτοι. The following passages are quoted by Lobeck. Plat. *Gorg.* p. 482. A, ἡ φιλοσοφία τῶν ἄλλων παιδικῶν πολὺ ἦττον ἔμπληκτος. Plutarch, *V. Eum.* p. 584. E, ἔμπληκτος ᾧν καὶ φορᾶς μιστὸς ἀβιββαίου. Add Thuk. 3. 82, τὸ ἐμπλήκτως ὀξύ, *inconsiderate haste*. Æschin. *Fals. Leg.* p. 27, Πολιτείας ἐμπληξία, *an unsettled and unstable state of government*, in which the administration of civil government is by fits and starts, with no consistency, but with an uncertain violence resembling that of a madman. — βροτῶν. The MSS. Par. 1. Laud. Bodl. Par. D. Bar. a. b. Mosq. a. b. Lips. a. b. read βροτοῖς, which is preferred by Brunck, Hermann, and many editors. The genitive is defended by Suidas, s. v. Ἐμπληκτοι, Zonaras, T. I. 698, and by the numerous examples of a similar construction which Lobeck has brought forward. There can be no doubt that βροτῶν is the older and more genuine reading, and that βροτοῖς is due to the interpreters. Cf. *Æd. Kol.* 273, φωτὸς ἀνοσίου βροτῶν. Krüger, *Griech. Sprachl.* 47. 9.

1299. Σκληρὰν . . . . ἰγώ. "To the inquiry of Agamemnon whether he wished to possess unstable or inconstant friends, Odysseus replies in such a manner as to intimate that over-consistency or rigidity of character is not commendable, since it restrains from all subsequent reconciliation those who have once suffered injury or wrong." WUNDER.

1300. δειλοὺς . . . . φανίης. "Agamemnon expresses his fear of being accused of cowardice, if, in apparent submission to the threats of Teukros, he shall alter his decree respecting the burial of Aias." WUNDER. — On θῆμίρα, for which Erfurdt reads as usual τῇδ' ἐν ἡμίρα, see notes to vv. 714, 736, *supra*; Krüger, *Griech. Sprachl.* B. II. 14. 2, *Anm.* 20.

1301. Ἄνδρας. See note on v. 495, *supra*. — Ἑλλησι παῖσιν ἰνδίκους. On the dative, consult notes on vv. 574, 1224, *supra*.

1302. Ἀνωγας . . . . θάπτειν ἔαν; "The infinitive passive, θάπτισθαι, might have been expected. But after verbs signifying *to order* or *permit*, even when the name of the person receiving the injunction or permission is suppressed, the infinitive active is usually employed." WUNDER. See Hermann and Reisig on *Æd. Kol.* 592, and compare Xen. *Anab.* 5. 7. 18, καὶ τοὺς νεκροὺς κελύειν αὐτοὺς θάπτειν λαβόντας τοὺς τούτου διομένους.

1303. Καὶ γὰρ αὐτός. SCHOL.: καὶ γὰρ αὐτὸς ὑπόκειμαι τῇ ὁμοίᾳ τύχῃ τῇ ἀνθρωπίνῃ· ἢ καὶ αὐτὸς ἴξομαι πρὸς τὸ θάψαι αὐτόν. "Of these explanations, the first, although approved, so far as I am aware, by all preceding editors, is wholly incorrect, and in complete antagonism to the

meaning of the poet. For although the words *ἐνθάδ' ἴξομαι*, taken simply by themselves, may signify either *hoc patiar* (see my observations on *Philokt.* 375) or *hoc agam*, it is, nevertheless, evident from the context, that the latter signification is here exclusively intended. Agamemnon had asked, *Ergo cogis me, ut corpus Aiakis sepeliri sinam?* to which inquiry Odysseus had returned an affirmative response. In explanation of the motive which had prompted him to this, he must necessarily, if these words mean *nam ipse aliquando sepeliar*, be understood to allege this most inappropriate reason, *nam meum ipsius corpus aliquando sepelietur*. Now if this had been his meaning, the particle *ποτί*, which the commentators direct us to supply, could on no account have been suppressed, nor could Odysseus have made use of such an argument in order to win the consent of Agamemnon to the sepulture of Aias. For Agamemnon sought to deprive Aias of this honor because he had dared to make an attempt against his life, and in his judgment deserved the punishment, whilst Odysseus was his friend. It cannot, therefore, be supposed that his permission of the burial of his bitterest enemy should be sought upon the ground that at some future time Odysseus must himself be buried. Hence, then, it is clear that Odysseus says, *I do commend thee; for of a truth that is the point to which I shall myself come; i. e. I myself intend to bury him.* Cf. v. 1316 sq. On the phrase *ἐνθάδ' ἴξομαι*, in the signification of *hoc faciam*, see my note on *Æd. Kol.* 260." WUNDER.

1304. Ἡ πάνθ' ὅμοια. SCHOL.: ἔχει τινὰ δυσκολίαν. ἔστι δὲ οὕτως. ποιὸν ἔγκλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἑκαστον φίλαυτον. τοῦτο οὖν ἔγκαλει τῷ Ὀδυσσεὶ ὁ Ἀγαμέμνων, ὅτι εὐδοξίαν σοι ἐργάζεται τὸ ὑπέικειν ταφῆναι τὸν Αἴαντα, οὐδαμῇ τὸ πεχαρασμένον ἑτέρῳ διαπράττεις. καὶ ὁμολογῇ Ὀδυσσεὺς τὸ φίλαυτον, ἵνα μὴ δοξῇ πᾶσιν ἀντιλέγων. [Εἰς τὸ αὐτό.] ὅντως πάντα τὰ ἀνθρώπινα ὅμοια. πᾶς γὰρ ἄνθρωπος τὴν οἰκίαν πραγματεύεται σωτηρίαν. The MSS. Ien. Mosq. b. read *φιλιῷ*, with the gloss *ἀποδίδεται*. "Coray ad Theophrast. XXIX. 332 corrects *ὄνεια*, which Suidas and Hesychius interpret by *ὠφίλιμα*. Bothe supposes incorrectly that *ὅμοια* is here equivalent to *ὁμοίως*, and that *ἑαυτῷ ποιεῖ* signifies *pro suis commodis servit*, in accordance with the observation of the Scholiast, that the *τὸ φίλαυτον τῶν πολλῶν* is alluded to, as if Odysseus, in pleading for the deceased Aias, was pursuing a course injurious to his own interests. The truth is, that Agamemnon, in the verse before us, administers a gentle rebuke to Odysseus for his inconsistency in pleading on behalf of his former foe. The meaning of the words *οὐχ ὅμοια σαυτῷ ποιεῖς*, although clothed in a somewhat milder form, is identical with that of the expression

found in Aristides, T. I. 414, *ἐναντία σιαυτῷ ποιῆς, quæ nunc agis, moribus tuis convenientia non sunt.* Plat. Civ. VIII. p. 549. D, *οἷα φιλοῦσιν αἱ γυναῖκες ὑμῖν . . . ὅμοια ἑαυταῖς.* Ar. Thesm. 174, *ὅμοια ποιεῖν ἀνάγκη τῇ φύσει.* Philostr. V. Soph. II. 621, *πρᾶτος καὶ ἑαυτῷ ὅμοιος.* Id. V. Ap. IV. 18. 196, *παραπλησίως αὐτῷ ἀπεκρίνατο.* Phalar. Ep. LXV. 197, *ὅταν δαυρίζω καὶ ὅταν ἀπαιτῶ, εἴς ἐμὴ καὶ ἑμαυτῷ παραπλήσιος.* Odysseus meets the irony of Agamemnon by asserting that the course he is pursuing, notwithstanding its apparent inconsistency, is nevertheless strictly in harmony with his own principles and character." LOBECK. Wunder objects to the explanation just quoted, that the negative particle οὐ, which Lobeck supplies to the adjective ὅμοια, is found nowhere in the text, and that in all the passages cited in support of the meaning attributed to *ἑαυτῷ ποιεῖν*, the verb *ποιεῖν*, whose signification is essentially different from that of *πονεῖν*, is employed. An additional obstacle will be found in the reply of Odysseus, from which we may infer with certainty that the expression *πονεῖν ἑαυτῷ* must signify *to labor for himself*, i. e. *for his own interest or advantage*, according to its current, we may say universal, usage. The language of Agamemnon, therefore, contains at all events this thought, *omnia sibi unusquisque parat*, and the difficulty consists in the explanation of ὅμοια. If we are to understand this adjective in the adverbial signification *pariter*, as Reisig, in *Enarr. Œd. Kol.* p. 67, directs, we may inquire, with Hermann, *si id voluisset Sophocles, cur tam ambigue obscureque locutus esset, quum scribere potuisset ὁμοίως?* Wunder confesses that he is unable to trace the hand of the poet. We agree with Hermann in his last edition, that all which is required is a mere alteration in the punctuation. Read, Ἡ πάνθ' ὅμοια · πᾶς ἀνὴρ αὐτῷ πονεῖ, i. e. Ἡ πάντες ἄνθρωποι ὁμοιοί εἰσι, κ. τ. λ. Cf. v. 966, πολλοὶ μὲν ἰχθεοὶ, παῦρα δ' ὠφελήσιμα, and compare the second interpretation given by the Scholiast.

1306. Σὸν ἄρα τοῦργον, κ. τ. λ. The MSS. Lips. a. b. Lb. Mosq. b. read σὸν γὰρ ἄρα or ἄρα, which is approved by Heindorf to Plat. Protag. p. 315, D. "Scripsi σόν γ' ἄρα cum Porsono ad Phæn. 1666 et Hermannno ad Orph. Argon. 1176. Vulgo σὸν ἄρα." ERFURDT. "The true reading is σὸν τᾶρα τοῦργον. The propriety of introducing τοι will be apparent by comparing the following passages. Æsch. Choeph. 923, σὺ τοι σιαυτήν, οὐκ ἐγὼ, κατακτενίς. Soph. Elektr. 624, σὺ τοι λίγαις νιν, οὐκ ἐγώ. Eur. Herakl. 733, σὺ τοι βραδύνεις, κοῦκ ἐγὼ, δοκῶν τι δεῖν. It is to be observed, that, in the two Oxford manuscripts which read σὸν γὰρ ἄρα, the particle δὴ is written over γὰρ. Δὴ is not the interpretation of

γάε, but of σοι. It is well known that δή and σοι are frequently interchanged. See Porson to Eur. *Med.* 1115; *Orest.* 476." ELMSLEY.

1307. Ὡς ἂν ποιήσης, κ. τ. λ. "Quoquo modo feceris, omni modo bonus certe eris. Odysseus says, Whether you act personally in this matter, or suffer it to be executed through my instrumentality, you will at least obtain praise for your humanity and piety, even if you may seem to have abated in some measure the rigor of your government. On πανταχῇ, cf. *Antig.* 634, ἦ σοὶ μὲν ἡμῖς πανταχῇ δρῶντες φίλοι;" WUNDER. Aldus and the majority of the manuscripts read πανταχοῦ. The reading in the text is defended by the authority of the Scholiast and the MSS. La. Lb. Par. D. Aug. B. Mosq. a. Lips. a. See Eur. *Med.* 358, κακῶς πίπρακται πανταχῇ. Id. *Androm.* 903, πανταχῇ ἐλώλαμιν. Hdt. 5. 78, οὐ καθ' ἑν μόνον ἀλλὰ πανταχῇ. Plat. *Legg.* p. 918. E, τοὺς πανταχῇ ἀρίστους ἄνδρας. Id. *Charm.* p. 175. B, πανταχῇ ἡττώμεθα. The distinction of the grammarians — πανταχῇ, πάντα τρέπον· πανταχοῦ, ἐν παντὶ τόπῳ — is not invariably observed. See Lobeck's note. Cf. Schäfer, *Mel. Crit.* p. 66; Elmsley and Brunck on Eur. *Androm.* l. c. At v. 1179, *supra*, we find πανταχοῦ, and Hermann asserts that it would be "æque bonum" in the present passage, even if understood in its own strict signification, *quidquid feceris, ubique probus certe judicabere*.

1308. γὰρ μίντοι. *Certe tamen*. See v. 458, *supra*, and Krüger to Xen. *Anab.* 1. 4. 8.

1310. ἱμοιγ' ὁμῶς. The MSS. Aug. B. C. Flor. Γ. Dresd. b. Lips. b. read ὁμῶς. "Ὅμῶς is found in Æsch. *Eum.* 366, 389; Id. *Prom.* 742; Eur. *Hippol.* 79; Id. *Elektr.* 407; but in Sophokles only in this passage." LOBECK. — καὶ κεῖ κἀνθάδ' ὦν. Here equivalent to *be he dead or living*. Cf. *Antig.* 1070.

1311. ἃ χεῖ. Dindorf conjectures ἃ χεῖς, i. e. θίλλεις, χεῖρίζεις, and this is received by Hermann and Wunder. — With these words, Agamemnon leaves the stage.

1314. Καὶ νῦν γε Τεύχερ. SCHOL.: ἀπὸ ταύτης τῆς ἡμέρας ἀγγίλλομαι καὶ σημαίνω αὐτῇ φιλίαν. On τὰπὸ τοῦδε, *after this, henceforth*, see Matthiä, *Gr. Gr.* 283; and on the employment of the middle ἀγγίλλομαι (= ἱπαγγίλλομαι, NEUE), consult note to v. 610, *supra*.

1315. τότ'. See note to v. 614, *supra*. — With the sentiment of these verses, the Oxford Translator compares the language of Aufidius over the corpse of Coriolanus in Shakspeare's *Coriol.*, Act IV. Sc. 5: —

"My rage is gone,

And I am struck with sorrow. — Take him up:

Help, three o' the chiefest soldiers; I 'll be one."

1316. θέλω. SCHOL.: καλῶς τὸ θέλω, εἰ ἱπαιτρίσσει.

1317. ὅσον. "Ought we not to read ὅσον? So v. 115, φείδου μηδὲν, ὥνπερ ἰννοῖς; *Trach.* 1123, οὐδὲν ξυνήμ', ὥν σὺ ποικίλλαις πάλαι. *Elektr.* 319, φησὶν γὰρ, φάσκων δ', οὐδὲν, ὥν λίγει, ποιεῖ. *Ibid.* 1048, φρονεῖν ἱσικας οὐδὲν, ὥν ἰγὰρ λίγω." ELMSLEY. "Ὅσον, first proposed by Porson, *Advers.* p. 198, is suprascriptum in the MSS. La. Δ. An attentive consideration of the context will, however, show that alteration is unnecessary, "quia ποιεῖν," as Hermann says, "ad ξυμποιεῖν refertur, ideoque μηδὲν non ad ὅσον, sed ad verbum ποιεῖν spectat, ut ὅσον non sit quidquid, sed quantopere." The whole expression is, therefore, equivalent to καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω, καὶ μηδὲν ἰλλείπειν ξυμποιεῖν, ὅσον χρὴ τοῖς ἀρίστοις ἀνδράσιν ποιεῖν βροτούς, and the general sentiment will consequently be, *And I wish to join in burying this dead hero, and to share, and that without any deficiency or omission, in whatever labor it is befitting that the survivors should undertake in honor of the noblest men.* Compare *Æsch. Prom.* 340, τὰ μὲν σ' ἱπαινεῖν, κοῦδαμῇ λήξω ποτί.

1319. πάντ' ἔχω σ' ἱπαινίσαι. On the double accusative, cf. v. 1100, *supra*; Jelf's *Gr. Gr.* 583. 65.

1320. καὶ μ' ἔψευσας ἰλαπίδος πολύ. "*Et valde fefellisti te opinionem meam*, i. e. you have proved yourself a far different man than I had supposed you would exhibit yourself to be. See my note to *Trach.* 703 sq." WUNDER. With the construction, compare *Æsch. Pers.* 472; *Æd. Tyr.* 1432.

1322. παρίστης χερσίν. SCHOL.: συνιμάχηςας ἔργῳ, εὐ λόγῳ. τοῦτο δὲ λίγεται ἰπὶ τῶν μετὰ σπουδῆς ἐργαζομένων τι. — On the participle παρών, see note to v. 1075, *supra*.

1323. Θανόντι τῷδε ζῶν. "The antithesis is exceedingly appropriate, since the living man, i. e. one endowed with strength, who triumphs insolently over the dead, i. e. his unarmed enemy, is esteemed guilty of the most atrocious crime." WUNDER. "Porsonus in *Adv.* p. 198, 'lege ζῶντ'.' Hoc eum adolescentem scripsisse puto." HERMANN.

1324. εὐπιβρόντητος. *Thunder-smitten, deprived of his senses.* SCHOL.: ὃν εἰώθαμεν λίγειν ἱμβρόντητον. Cf. *Xen. Anab.* 3. 4. 12; *Ar. Ekkl.* 793; *Demosth. in Æsch.* 308. 5.

1327. Ὀλύμπου . . . Δίκη. "Zeus and Dike are similarly associated in *Antig.* 450 sq. The latter was believed in an especial sense to regulate and protect the rights of the dead. Cf. *Æsch. fragm. Phryg.* 243, καὶ τοῦ θανόντος ἡ Δίκη πρέσσει πότον. *Soph. Elektr.* 475 sq.; *Trach.* 808 sq. In the latter passage she is also invoked conjointly with the Erinyes, on

which point see Blümer, *Ueber die Idee des Schicksals in den Tragödien des Æschylos*, p. 73 and p. 129. In v. 795, above, Aias also invoked the Erinyes to revenge the injustice of the Atreidai." WUNDER. — On the construction of ὁ πρῆσβιύων, *he who enjoys the supremacy*, with the genitive, compare Plat. *Legg.* p. 752. E, πρῆσβιύων τῶν πολλῶν πολίων; Æsch. *Choeph.* 629, πρῆσβιύεται κακῶν; and see Jelf's *Gr. Gr.* 504.

1328. Μνήμων τ' Ἑρινύς. So Æsch. *Prom.* 516, Μοῖραι τρίμορφοι, μνήμονές τ' Ἑρινύς, where the Scholiast explains, αἱ μνημονεύουσαι τῶν παρ' ἀνθρώποις κακῶν καὶ ἀντιδιδούσαι." WUNDER. — On the epithet τελεσφόρος, *pœnarum exactrix* (de rependenda ultione, ELLENDT), see Klausen and Peile to Æsch. *Agam.* 1403.

1331. Σὶ δ' . . . . δυσχερεῖς ποιῶ. "Even honors and oblations when offered by enemies were considered hateful to the manes of deceased persons; and on this account, lest it should be displeasing to Aias, Teukros forbids the participation of Odysseus in the funeral ceremonies. See Eur. *Herc. F.* 1364; Soph. *Elektr.* 431 sqq.; Stat. *Theb.* 6. 181." MUSGRAVE.

1332. ἐκνῶ ἱᾶν μή. "Plat. *Gorg.* p. 457. E, φοβοῦμαι διελίγχειν σε, μή με ὑπολάβης φιλονεικοῦντα λίγιν. Id. *Phæd.* p. 84. D, ἐκνῶν ἔχλον παρέχιν, μή σοι ἀηδὲς ἢ διὰ τὴν παροῦσαν ξυμφορὰν. Eur. *Phœn.* 383, ὅπως ἔρωμαι, μή τι σὴν δάκω φρίνα, δίδοικα. See Matthiæ, *Gr. Gr.* 520, *Obs.* 1." NEUE.

1339. τὸ σόν. *Your language or decision.* See note to v. 99, *supra*.

1340. Ἀλῆς, κ. τ. λ. SCHOL.: πιθανὴ ἡ ἔξοδος διὰ τὴν σπουδὴν τῆς ταφῆς. πολὺς οὖν ἤδη δι' αὐτὸν ταφῆναι. Welcker supposes that the words ἤδη γὰρ πολὺς ἐκτίταται χρόνος are added by way of apology for the long dialogues between Teukros and the Atreidai. Yet a little previously, at p. 252, he had excellently said, *Die Streitreden zwischen Teucer und den Atreiden enthalten weder etwas Frostiges noch Niederes, wie man ihnen vorgeworfen hat, noch scheinen sie vorzugsweis der Attischen Gerichtsberedtsamkeit nachgebildet, womit sie gewissermassen entschuldigt worden sind, sondern sie haben ganz den Charakter der derben Streitigkeiten der Heroen im Epos als unabhängiger, an Befehl und Fehde gewohnter Personen und dabei den mythischen ins Besondere und sind reich an treffenden Einfällen und lebendiger Abwechslung.* The meaning of the passage has been seen by the Scholiast: *Jam nimium tempus effluxit, ex quo Atax sepeliri debeat.* Teukros complains that his brother's burial has been too long deferred.

1342. ταχύνασι. SCHOL.: μετὰ σπουδῆς ὀρέζασι. This reading is supported, not merely by the explanation of the Scholiast, but by the authority of the MSS. Δ. Ven. Aug. A. Dresd. a. Lips. b. Aldus and

the majority of the manuscripts read *ταχύνει*, which is in no way objectionable. See note to v. 31, *supra*, and compare Eur. *Hippol.* 473, *ληγὴ μὲν κακῶν φρενῶν, ληξὺν δ' ὑβρίζουσ'*. Id. *Phæn.* 1735, *τᾷδε τᾷδε βᾶθι μοι, τᾷδε τᾷδε πόδα τίθει*. — *τοὶ δ'*. "We doubt whether the Attic poets, except in the Doric parts of the tragedies, ever use *τοί* as the nominative plural of either *ὁ* or *ῥς*. The license which they take seems to consist in using those cases of the prepositive article which begin with *τ*, instead of the corresponding cases of the relative article, as *τόν* for *ὃν*, etc. In the present passage, Suidas, s. v. *Ἀμφίπυρον*, reads *τὸν δ' ὑψιβάτον*. This reading, although preferable to that of the common text, is not quite correct. The answer to *ἀλλ' οἱ μὲν* is not *τὸν δ' ὑψιβάτον*, but *μία δ' ἐκ πλίσιας*. Read, therefore, *τόν θ' ὑψιβάτον*. We have remarked that *δ'* and *θ'* are much more frequently confounded than *δ'* and *τ'*. See vv. 406, 789, 794, of the present tragedy." ELMSLEY. Cf. Apollon. *de Synt.* I. 20, p. 49, ed. Bekk.; Gregor. Cor. p. 238; Jelf's *Gr. Gr.* 151. a; Krüger, *Griech. Sprachl.* B. II. 15. 1, *Anm.* 8. Hermann properly objects to the correction proposed by Elmsley, that there is no reference to any particular tripod, and overthrows his doubt as to the employment of *τοί* by the Tragedians by quoting *Æsch. Pers.* 424, where it is found in a *senarius*.

1343. *Τρίποδ' . . . ἐπίκαιρον*. "On the ceremonial here enjoined, cf. Hom. *Il.* 18. 343 sqq. Connect the words *τρίποδα λουτρῶν ὁσίων* (equivalent to the Homeric expression *τρίποδα λουτροχόον*, *Il.* 18. 346), and see Matthiä, *Gr. Gr.* 374. b; Rost, *Gr. Gr.* 108. 11. 6. For *ἀμφίπυρον θίσει*, Homer l. c. has said *ἀμφὶ πυρὶ στήσαι*." WUNDER. The objection to the construction proposed by Triclinius and adopted by Wunder is, that the adjective *ἐπίκαιρον* would stand too nakedly. Hermann and Ellendt, therefore, properly prefer the construction of Musgrave, who directs us to join *λουτρῶν ἐπίκαιρον*, i. e. *καιρὸν ἔχοντα λουτρῶν*, *idoneum lavacro*.

1346. *τὸν ὑπασπίδιον κόσμον*. SCHOL.: *τὸν ἐνόπλιον κόσμον*. Teukros refers to those parts of his armor which Aias (v. 553) had directed to be buried with him. The shield, which he had bequeathed to Eurysakes (v. 550), was, of course, excepted.

1347. *Παῖ, σὺ δέ*. SCHOL.: *τραγικὰ καὶ ταῦτα καὶ πάθους ἐχόμενα*. The MS. Dresd. a. and Turnebus read *σὺ δὲ παῖ τοῦ πατρὸς, ὅσον ἰσχύεις*. See Porson on Eur. *Orest.* 614.

1350. *Σύριγγις*. SCHOL.: *ἀναδόσει; αἵματος*. Wesseling renders, "*venæ aut arteriæ*." In the present instance, physiology requires us to understand the former. — On the accusative *μίλαν μίνος* (here aptly substituted, as in *Æsch. Agam.* 1075, for *αἷμα*, the seat of vital power and energy), see Jelf's *Gr. Gr.* 555. c.

1353. πάντ' ἀγαθῶ. "So *Elektr.* 301, ὁ πάντ' ἀναλκίς οὗτος." SCHAEFER.

1354. Κούδινί πω λῶνι θνητῶν. "Such is the reading of the manuscripts and old editions, with the exception of the MSS. Mosq. b. Lips. b. Ien., which exhibit βροτῶν. Triclinius completes the defective metre by writing καὶ οὐδινί; Brunck, by adding τῶν. Hermann corrects κούδινί γ' ᾧ τινι λῶνι θνητῶν, upon the hypothesis that Sophokles, in intending to write τῶ πάντ' ἀγαθῶ καὶ οὐ οὐδείς ὅστις λῶνι ἦν θνητῶν, determined subsequently to employ the attraction κούδινί γ' ᾧ τινι λῶνι, and was hence obliged to substitute Αἴαντος in place of οὐ. (In his last edition, Leipsic, 1848, he abandons this conjecture, adheres to the common reading in the present verse, and follows Wunder and Dindorf in rejecting that which follows.) Matthiä denies the possibility of an attraction in which the antecedent construction is continued whilst the genitive that indicates the comparison is omitted. Dindorf gets rid of all difficulty, both as to construction and metre, by expunging the verse Αἴαντος, ὅτ' ἦν, τότε φωνῶ, and ascribes its insertion to the opinion of some interpreter that Aias ought to be specially mentioned. The introduction of his name, unnecessary as it is in reference to the construction, is so essential to the emphasis that I cannot refer it to this source, or believe that it would have been suppressed by the poet in the closing verses of this play. Whilst I throw this out as a mere opinion of my own, I shall not be surprised if others prefer to follow the conjecture of Dindorf. I have placed an asterisk in the text, with the view of indicating the metrical deficiency; and this has been done by Bothe also, who suspects that Sophokles wrote κἄν οὐδινί, for which καὶ ἔπ' οὐδινί πω, scil. ποιήσας ἄν, is apparently a far more feasible suggestion." LOBECK. "These words, κούδινί . . . θνητῶν are said by a remarkable attraction for καὶ οὐ οὐδείς πω θνητῶν λῶνι ἦν. Cf. Eur. *Elektr.* 934, πᾶσιν δ' ἐν Ἀργείοισιν ἤκουε τάδε· ὁ τῆς γυναικὸς, οὐχὶ τάνδρ' ἢ γυνή." NEUE. On a somewhat similar change of construction, see note to v. 432, *supra*.

1356. SCHOL.: οἰκίῳς ἔχει τοῖς ἀπαλλαχθήσισθαι μίλλουσιν ἢ τελευταία γνώμη, ὅτι πλεῖστά ἐστι τοῖς ἀνθρώποις γινῶναι ἔπ' αὐτῶν τῶν πραγμάτων γινομένοις· προμηθεῖα δὲ ἀδύνατον χρήσασθαι, καὶ μαντεύσασθαι, ὅ, τι ποτὲ ἀποβήσισθαι μίλλει. ταῦτα δὲ ἅμα λέγοντες προπίμπουσι τὸν νεκρὸν, καὶ γίνεται ἔξοδος πρίπουσα τῶ λειψάνῳ.



## ADDENDUM.

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THE note to v. 756 was printed before Schneidewin's edition of the *Aias*, and the English translation of it, had been received. His construction of the line is the same as that suggested at the end of the note referred to (pp. 235, 236), except on one point; he connects the genitive *Αἴαντος* with *ἔξοδον*. "*Teukros sieht voraus (auguratur, vgl. Trach. 111, κακὰν ἐλπίζουσας αἶσαν) dass der Ausgang des Aias ins Verderben führe. Der Bote sagt τήνδε, da er vom Chor schon erfahren, dass Aias ausgegangen ist. Den gemeinen Ausdruck ἡ ὁδὸς φέρει εἰς ὄλισθρον, oder ἔστιν ὄλισθρία veredelt Sophokles poetisch.*"

In the English translation, edited by Mr. Arnold, this note is rendered as follows, with a little addition by the editor. "*Teucer foresees ([ἐλπί-ζωι =] auguratur. Cf. Trach. 111, κακὰν ἐλπίζουσας αἶσαν) that this quitting the tent will lead to destruction. The messenger says τήνδε because he has already learnt from the Chorus that Aias is gone out. The ordinary expression, ἡ ὁδὸς φέρει εἰς ὄλισθρον or ἔστιν ὄλισθρία, is poetically embellished by Sophocles (who irregularly combines the two).*"

The order of the words, as well as the logical relation of the ideas, connects the genitive more naturally with *ὄλισθρίαν*. Translate, *He forebodes that this going forth (the knowledge of which, previously intimated by the Chorus, has just been expressly communicated by Tekmessa) leads to the destruction of Aias.*

F.











